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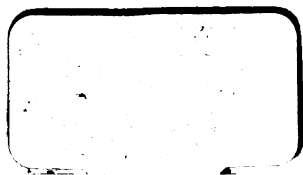
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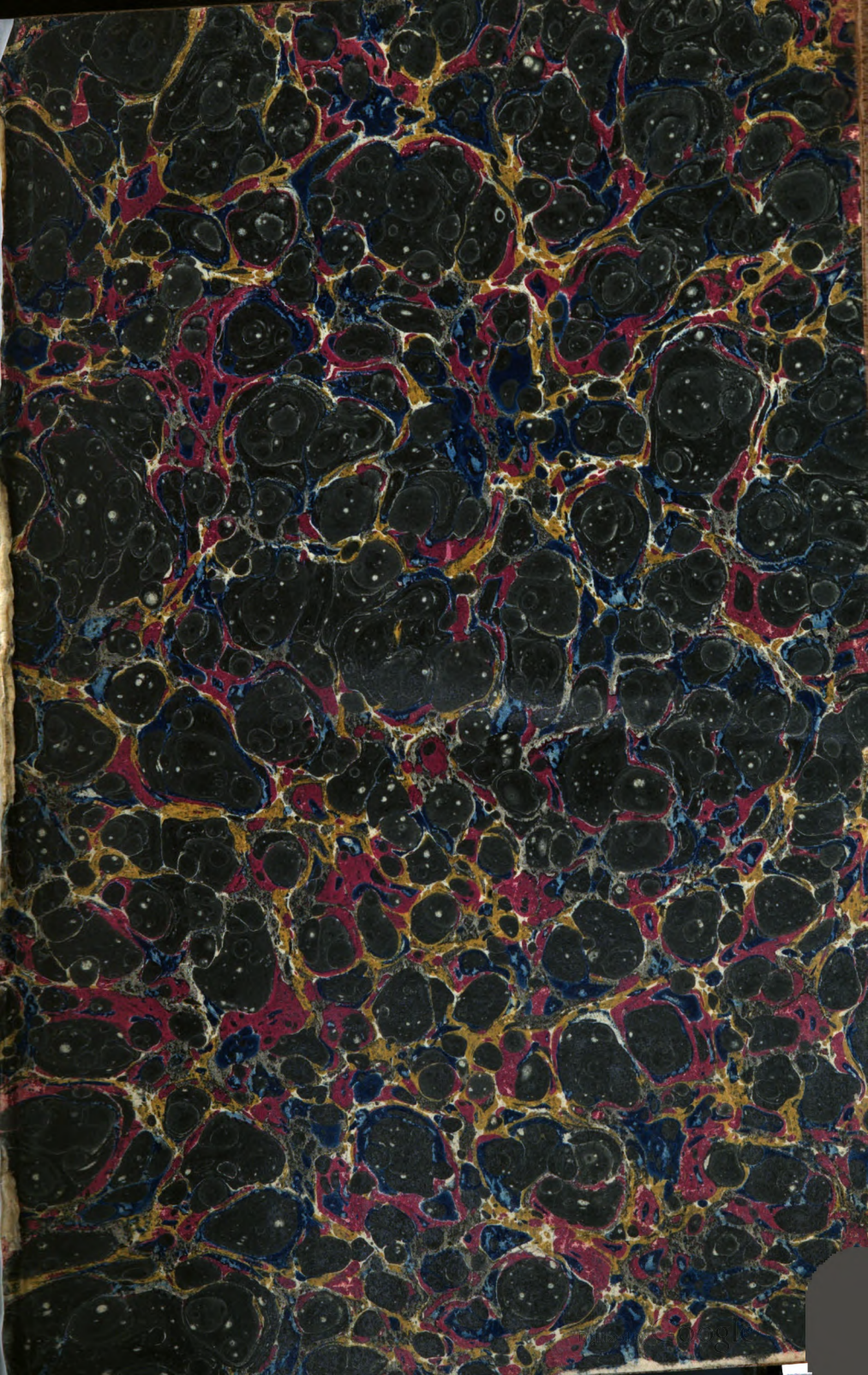
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THE  
**HOME MISSIONARY,**  
AND  
**AMERICAN PASTOR'S JOURNAL.**

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Go,.....PREACH THE GOSPEL.....*Mark*, xvi. 16.  
How shall they PREACH except they be SENT?...*Rom.* x. 15.

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# THE HOME MISSIONARY.

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## INTRODUCTORY REMARKS.

WE commence another volume of the "HOME MISSIONARY" with unfeigned gratitude to God for the accumulated evidences which have reached us of the usefulness of this humble Periodical. "With that which cometh on us daily, the care of all the churches" which have sought the aid of the Society, (nearly one thousand in number, annually, at the present time,) it has not been in our power to make this work, in all respects, what we have desired. Its numerous readers, however, can testify that its pages have not been destitute of interest. It has gathered its materials from original sources, and spread before the public a vast amount of useful information, and of stirring incidents, which have done much to awaken the interest, and enlist the sympathies of the different and distant portions of the church, in the blessings and the necessities of each other. It has thus been an efficient agent for the cause of Home Missions, while the spirit of its communications has been such, as to commend and promote the general cause of Christian benevolence.

During the last year, the correspondence and operations of the Society have been extended to several new fields of peculiar interest and importance. A door of access has been opened to the German population of our own country, by the proffered co-operation of our brethren of both the German Reformed and Lutheran churches, and more recently our attention has been invited, in a most interesting manner, to the condition of the evangelical churches of France. These new and promising fields of enterprise have added much to the variety of our periodical intelligence, and from the articles which we have already published in regard to them, our readers may anticipate, in some degree, the interest with which they will receive the future developments of their condition and wants. The field, too, in our own country, and the adjoining Territories, is ever widening and ever new. The increase of our population and the extension of our frontier settlements are so rapid, that the intelligence of every month is suited to instruct the most enlightened, to animate the most awakened, and to impress upon all a deeper sense of the immense importance and magnitude of the work before us.

With this increasing variety of materials furnished in the correspondence of the Society, it will be our endeavour to make the *Home Missionary* worthy of a patronage far more extensive than it has ever yet received. Pledging this endeavour,

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1

vour, we commend its future numbers to the diligent perusal of the friends of the cause which it professes to serve. Whatever may be its deficiencies in other respects, it has this merit, at least, that its intelligence is original, and is gathered from a field, which, both in itself and in its relations, is second in interest and importance to no other on the face of the globe.

## CORRESPONDENCE OF THE A. H. M. S.

### GERMAN CHARACTERISTICS.

*Letter from Rev. Dr. Rauch, on the character, necessities, and prospects of the Germans in the United States.—No. VI.*

MERCERSBURG, April, 1836.

Rev. and dear sir,—Though some of my former letters represent the work among the western Germans comparatively easy, I am well aware of some great difficulties, which I beg leave to mention in my present letter. I introduce this subject, by adverting to the *motives which induce Germans to emigrate to this country.*

It cannot have escaped your notice, that the tide of emigration has been increasing ever since 1831. The three days revolution in France, on its march through Belgium to Poland, touched also Germany, and love of liberty has since induced many to wander out into the present home of freedom and equality. Within nine or ten years the beautiful valley of the Mississippi has become known to Germans, its delightful prairies, fertilizing rivers, rich soil and primeval woods. Letters were received from individuals, who had settled themselves near the mouth of the Missouri, representing the country to be a paradise; they produced so strong and general an excitement, that even ladies and gentlemen of high cultivation resolved to exchange an artificial and commodious life, for one nearer the bosom of so charming a nature, to enjoy there perfect freedom, and devote themselves to a life of agriculture. Most of them emigrated in large associations, with the intention of forming close settlements. But all, except one, linked together by family connexion, were dissolved before they reached land, or soon after, and only a few families reached the place of their original destination. The rest were dispersed through the immense Mississippi valley. Of this cast, are a great number of the Germans in Arkansas, Missouri and Illinois.

Others emigrate without having any

distinct expectation, but following the tide that bears their friends, their relatives or their acquaintances to America, as birds are carried along in flocks, by the warm atmosphere of spring. By far the greater number, however, emigrate from a desire to gather wealth, or gain an employment. Germany, overflowing with inhabitants, unlike England and France, has to subsist principally upon the productions of a soil, very inadequate in its fertility. Its commerce, not very important at any time, has especially within the last few years been paralyzed by a most selfish and unwise establishment of duties. Every branch of business, every profession, is occupied; every original property is divided and subdivided; every office has its occupant, every piece of soil its master, and its tenant. Under such circumstances, not only the poor, who gain a subsistence by daily labour, but also the more wealthy farmer, oppressed by high taxes, the merchant, whose commerce is obstructed, the learned who has spent his property on his education, and has been waiting from year to year, for an appointment, in short, all that want a field for action, or desire wealth, feel themselves attracted by America. The Germans, besides this, are fond of farming, and the West offers them a full opportunity for it. Whilst the Swiss looks with delight upon the sunny highland-prairies, so fit for rearing a stock of fine cattle, the rich and well watered valleys of the West, are smiling landscapes to a German.

Merely on account of its singularity, I would mention the recent emigration of a large society. The constantly increasing attention of foreign countries to German literature, manifested by translating German works, frequently German schools and universities, etc., made the Germans sensible, that they, besides "the air and the imagination with which to sail in it," assigned to them by one of their poets, as their only domain, possessed something more palpable, a national cha-

racter, of which they might justly be proud. To this they became attached in proportion as their consciousness of it increased. Some few individuals advanced the idea of transplanting this national character on the free soil of America. The plan, at first a matter of discussion, became popular, and a number of the *most select* families, bound together by one great idea, came over in 1834, in two vessels. The plan, nevertheless, proved to be chimerical; the society, destined for Arkansas, was dissolved before landing, and the individuals composing it, enriched principally Missouri. Germany was looking anxiously upon the success of this society: its dissolution, and especially the failure to realize an idea, that had become so pleasing to many, will no doubt cool a little, the great desire of emigrating.

If we look back upon the first settlers of New-England, we shall find their motives in coming to this country were entirely different from those of the present Germans. Those left Europe, because their pure and ascetic Christianity was too strongly opposed by the worldly, and they came to America with a desire to worship their God in peace. This noble and devoted spirit has descended to their children, and hence we see churches and institutions spring up among them, as if by enchantment; hence we see benevolent and missionary societies flourish among them. The Germans, on the other hand, with some noble exceptions, when coming to us, are absorbed by the idea of acquiring riches, and this desire is likewise inherited by their children, and growing with them, frequently shows itself in all its odiousness, as parsimony, avarice, etc. For this very reason it becomes highly necessary, difficult though it may be, to welcome these emigrants when they first arrive on our shores, with the Gospel in the hand.

*What is their situation, when they set their feet on American soil?*

At first, lost in amazement at an activity and life, of which many before had scarcely an idea, and at the contrast of every custom and habit with their own, their attention is soon recalled to themselves by the feeling of their insulated situation. Excluded by their language and national peculiarities from all those general interests, which enlarge our views, elevate our mind, and in some measure deliver us from a constant reflection on ourselves; left to themselves in every respect, (*sibi quisque consulat* is indeed proverbial among us,) nothing remains for

them but to concentrate all their wishes, desires, and endeavours upon themselves, as the only centre, around which their existence turns. Thus selfishness is nourished and will be increased in proportion as their views become narrower, their minds more contracted; and whilst all strive for wealth and for money, they will at least in this point not suffer themselves to be outdone.

There is a truth, which in the mouth of a German, will, I trust, be less offensive than if expressed by one of another nation. *The German, when rich, is frequently less liberal than the Englishman or the Frenchman.* The Frenchman, as indicated by his language, *avoir la jouissance*, will enjoy his possessions and use his riches as means for an easy and convenient life. Hence he attaches but rarely his whole soul to wealth, not considering it as the main purpose of his life. *Vive la bagatelle!* The American, whose element is liberty, desires an *independent fortune*, or, in other words, in the same degree that he dislikes to be solicitous for the favour of any one, he dislikes to be the servant of the necessities of his life, and to labour constantly for their satisfaction. No sooner has he sufficient wealth to live genteely upon, than he retires from business. His love of property is joined to that of independence, and by the latter it is greatly ennobled. The German sees in wealth *power*; his language identifies the two ideas, calling the former a *power* by way of eminence, (*Vermögen* power, or *Reichthum* from "to reign.") his love of money is absorbed by ambition or desire for influence.

The different modes in which nations gain their wealth, will likewise influence the value they place upon it. The American, averse to all severe labour and such as can be done by machinery, tries a more intellectual way of making his fortune. Large speculations, extensive commerce with foreign nations, give him knowledge of men and of the world, carry his views beyond the little spot on which he is born, and render him generous, whilst the ease with which he makes money, renders him liberal. The German strives for wealth on a more solid ground; he addresses himself to nature; he gains usually no more than his labour is worth, and consequently will value his gains more highly. His life is simple, his desires can be satisfied at a small expense. Thus almost every thing is calculated to lead him to a mistaken view of money and its relative value. Easily, therefore, may the inclina-

tion to possession assume with him the character of a passion, excluding every noble desire and emotion; of a passion, which, cool and deliberate, and unlike most other passions, increases in proportion as the fire of youth and of the imagination, or of noble pursuits, decreases, or in proportion as intelligence is absent.

From this danger the German emigrants *must* and *can* be rescued. They *must*, for the sake of their own welfare and that of the state of which they will become members. They *can*—I have seen Germans both here and in Europe as liberal as Americans of English extraction, and these were not a few only by way of exception, but whole communities. But it is pre-eminently the Christian who delights in giving as well as in receiving, that considers property his own, but himself the Lord's, who gave the original title for acquiring and possessing property, not with a design to strengthen our selfishness, by permitting us to seize in our egoism all we can lay our hands upon, and say, "all this is mine," but that the place of the original harmony, destroyed by the fall, might be in some degree supplied by mutual rights and duties, which might teach man to bridle his selfish will, by learning to say, "this is not mine, and all that is mine is God's, whose steward I am." Most of the Germans, though poor, will soon by diligence and economy become wealthy. This very contrast may prove dangerous for them. Let us not therefore suffer them to become indifferent to religion, but endeavour to preserve or make them good Christians, inculcate correct ideas of property, and we may then safely expect, that with the blessing of God they will become good citizens, and promoters of every religious and political improvement.

The difficulties to be encountered are not small. Whilst the wealthier move directly onward to the farthest West, and whilst their dispersion over a large section of country, frequently makes it difficult to unite them in churches, the poor, unable to bear the expenses of a long journey in addition to that of a voyage, or to purchase land, remain in towns and cities along the road. Among these, missionary efforts would be most successful and most necessary, since many of them, coming from the country, live for the first time in large towns and cities, and are most exposed to the allurements of vice. But at first they cannot pay towards the support of ministers, and when their circumstances improve, they likewise go in search of farms, and, like the rest, live

dispersed. Thus it is made difficult for European ministers to break the bread of life to them. Such ministers usually prefer preaching among Pennsylvania Germans, though they are obliged to labour hard, that their language and their manner of preaching may become acceptable to them.

On the other hand, if Americans should resolve to labour among the emigrants, they again would find it difficult on their part to become useful to them. Though the German has a peculiar talent for acquiring a foreign language, it cannot be expected that those, whose time must be spent in making a livelihood, and whose memory is less tenacious from age, should attain at such a knowledge of the English as to be benefited by divine service in it. Every one prefers, besides, praying in his mother tongue. It is indeed highly desirable, that all should learn the English, yet this design is to be carried out *cautiously* and by *such* as are favourable to the German literature and language, since the Germans are on *this* point extremely jealous. Whilst, therefore, the plan of Americanizing the Germans is to be realized principally in the youth, and by good schools, under the superintendence of faithful missionaries, the parents must be provided for with worship in their own language. But this language is difficult to be acquired by a foreigner to such a degree as to please those in a public discourse, who, poor as they may be, have nevertheless been accustomed to preaching in classical German, since all German ministers are in this respect equal in their attainments.

I subjoin a few more remarks, that may be useful to the stranger, who wishes to approach the Germans, the neglect of which might impede missionary efforts. The Germans will be more profited by calm reasoning than by excitement; they must be convinced rather than persuaded. They are willing to accept every truth if proved from Scripture, and the more the sermon is, as it were, a fragment of the Bible, the more sure will be its effect. Proverbs living in the mouth of the nation, bring a truth of our religion more readily home to their bosom and business, than perhaps a long discourse, and have been made use of by all the most popular preachers. "The nearer to heaven, the steeper the path," explains at once the experience, that old age is frequently burthened with misery. Hymns, of which they commit a great number to memory during their youth, are likewise an excellent means to work upon them, as will

appear from some facts, alluded to in a former letter, and also from the fact, that all without exception sing before and after sermon. Having been always accustomed to sermons delivered without notes, it is particularly disagreeable to them to hear one read. The religious instruction of European Germans in school being very thorough, it is the aim of the sermon to lead them to a deeper knowledge of the Christian doctrines in their connexion with Christian ethics. For this reason the topics are as various as the affairs of life, all of which they are solicitous to view in the *light* of religion. There is a slight difference between American and German preaching, which has frequently struck me, though I never could succeed in becoming entirely conscious of its precise nature. I know from frequent intercourse, that to the less cultivated German every novelty in matters of religion is disagreeable. The pious Germans agree with the pious Americans entirely on the depravity of man, his inability, on the only way of salvation through Christ, on the eternal punishment of the impenitent, etc. Yet they do not dwell *so much* on the more gloomy side of religion, on the wrath of God, on the anguish of the sinner, on the pain and agony of our dying Saviour, as necessary to appease his Father's *wrath*, etc.; but in general speak more of the divine love, of the joy and happiness of believers, of the resurrection of Christ, as the seal and fulfilment of the atonement; and in speaking of the latter they desire more to exhibit in all its beauty the love of Christ, from which he freely suffered for us, than the agony and blood, the result of that admirable love. It must not, however, be inferred here, that they are averse to looking on the sterner side of religion; they only dislike to produce, as far as depends on their representation, love to Christ, by exciting fear. This seems so entirely national, that at all times, except a short period, their doctrines have been based principally on John iii. 16, and 2 Cor. v. 19. That it has been a principal endeavour to establish the necessity of a reconciliation only on the side of man, the enemy of his Creator, and to show that God's wrath is merely the zeal and earnest of his love, which excludes from it and condemns what is not of its own nature, as light excludes darkness; that consequently love and wrath are not in opposition to each other, needing to be reconciled, but are in their nature the same, existing in the twofold form of justice and grace. It is my duty to state to you things as they are, and I would

say, represent to a German the wrath of God in opposition to his love, and you have *done all in your power* to banish him for ever from your preaching.

In concluding this letter, I take the liberty of requesting your attention, dear sir, to the peculiar danger to which the German Protestants are exposed on their arrival to this country from *German Catholicism*. The term *German Catholicism* sounds scarcely less strange than *Catholic Protestantism*. But still it is correct. The *Roman Catholic* church distinguishes herself from all others, first by her immutability, which she maintains through an ecclesiastical traditional authority, and secondly, by fixing and maintaining a hierarchical-monarchical power, expressed in the injunction of implicit obedience to the Pope. By limiting either of these two authorities *Catholicism* is no longer *Romanism*. Since the Reformation, Catholic Germany has ever shown a disposition to depart from the ecclesiastical and hierarchical unity, and hence we may speak of German Catholicism. Whilst France in 1790 declared all vows for lifetime as not binding and invalid, Germany since 1789 has written learned treatises on the celibacy; and whilst afterwards two American states petitioned the Pope to suspend the vow of celibacy, many Catholics of Freiburg, the seat of a Catholic university, directed the same petition, not to the *Pope*, but to the *representatives* of the Grand Duchy of Baden and to the Grand Duke with an express declaration, that if the Archbishop should refuse to listen to them, it would nevertheless be the duty of the government to grant their request. What was this but a defiance of the power of the Pope? It was therefore not less against German Catholicism than against the publishers and supporters of the famous, "*Avenir*" in France, that the Pope directed his well known Encyclicum ex cathedra, (15th August, 1832.) Among German Catholics the title "*heretic*" can no longer be heard. Catechisms, hymn books, liturgies, and sermons are enjoyed in the German language. The resolutions of the synod at Trent concerning the *vulgate*, the use of the Bible, in the language of the country, images and relics, and all such thorny points, are represented to be antiquated in their intercourse with Protestants. Still they are but the more dangerous from their seeming liberality, rigid adherents to the whole constitution and ceremonial of their church. When we consider that the Catholic theology of Germany, in its late progress, has not started from the Bi-

ble, nor made this its principal object, we must conclude that the wish to cope with Protestantism, has necessitated higher intelligence on their part, and called into exercise all those qualities, which Dr. Beecher, in his plea for the West, has so eloquently represented as the most dangerous means of obtaining selfish purposes. German Catholics have frequently expressed a desire, that both churches should have a more friendly connexion. To reach this design they take refuge in representations and means, foreign to the doctrines of their church; they *omit*, yet do not cast off what is too offensive; they excuse and beautify old and inveterate abuses; they give, jugglerlike, to some of their dogmas a *sensu* entirely different from that held by their church; they (and this is most dangerous) generalize all points of opposition so much, as apparently to take away all difference between themselves and Protestants. The doctrine of indulgence, of the purgatory, of the saints, of the sacraments, of the withholding the cup from the congregation, they attempt to explain psychologically, and thus remove from the view all that is offensive. All these are stratagems, by which to impose on the unsuspecting. How far they go in this, may be seen from the avowal of a Catholic priest, that one of their principal designs in pleading the suspension of celibacy, was to take away the external difference between Protestant clergy and Catholic priests, and thus render a union between them more easy.

When it is considered that the greater number of German emigrants are Catholics; that these, when coming to this country, can so easily be induced to serve the Pope's wishes, and assist his holiness in enlarging his dominions, that the security of Protestants in Germany, makes it less necessary to guard against Catholicism, and that these emigrants, in their honesty and simplicity, may view the efforts of Catholic priests in this country likewise, with an unsuspicious eye; that the Catholics circulate largely *German Catechisms* in the West, calculated to lead the unsuspecting to error, and that we Protestants think we do our duty, by sighing and lamenting over this state of affairs: when we consider this, must we not turn with anxiety to our Christian brethren, that those distinguished by their zeal, by their liberality and generosity, may direct their attention to the Germans in the West, that they may see there a field large and white for their labours, an opportunity for exercising their benevolence, for strengthening the church of Christ, and for propagating

pure and undefiled religion? The Dane once crossed the Eider, the Swede the Baltic, to fight for Germany's religious liberty; the Palatine left his home to assist his brethren in France; the Frenchman, to lend his arm to his brethren of Holland. In the harmony of faith nations were united into one people, having one home and one great law. Should we suffer Christians in our own country, to become the easy prey of an enemy, that under the mask of friendship, with the nature of a Proteus, assuming every shape, and intimate with every cunning art, ensnares his victim, and only shows himself in his true colours, when resistance would be unavailing?

I shall endeavour in my next letter to submit to your consideration, a plan of missionary operations in the West, which seems to me to be calculated to remove greatly the difficulties alluded to in my present. Yours, etc.

#### ILLINOIS.

*Extract of a letter from Rev. A. Kent, Galena.*

I cannot pass over the case of an excellent brother of the Episcopal church. I regard his purpose to run a *Sabbath keeping boat on the Mississippi* as one of the boldest and most important adventures that individual enterprise could attempt.

The church seems to possess some of the elements of efficiency, for they are disposed to work in the Lord's vineyard. We have a monthly concert, and a good collection, as you will see by the amount, \$45 of which was contributed by the Female Benevolent Society. We observe the Sabbath School concert. We have also commenced the monthly distribution of tracts in the village and vicinity, and we have adopted a method, which promises, what I have long desired, but have never been able to accomplish before, a more familiar acquaintance of the members with each other, which is ordinarily attended with difficulty in a village like this.

#### WHY MISSIONARIES ARE NEEDED IN THE WEST.

From a Missionary in a rising town.

I found — very nearly such a place in all respects, as my mind's eye had foreseen. A new village, on a beautiful site, springing up with mushroom growth, thronged with a heterogeneous, bustling population, thrown together from every

quarter of the globe; and of manners, works, languages and pursuits as dissimilar as their costume, and personal appearance would indicate. The great actuating principle of the whole mass, appears to be the desire of wealth; but the modes of obtaining the object of pursuit, are numerous and multiform. Wickedness, as was to have been expected, is awfully daring. Some thirty grogshops, a large majority of the stores, and how many gambling houses, I know not, are kept open on the Sabbath! Even young men from the eastern states, children of the church, possessing many amiable traits of character, forgetting the admonitions of Christian parents, step within the vortex of sinful pleasures, and commence the fearful whirl, which, unless arrested by divine grace, must soon dash upon destruction their hopes both for time and eternity. My heart often sickens with disgust, when I behold vice in some of its most loathsome forms, stalking the streets at noon day, and hope almost expires within me, on seeing the recklessness with which the divine commands are trampled upon, in the vain pursuit after the shadowy forms of pleasure. I sometimes think my feelings are kindred to those of Paul, when he approached Athens, or those of our blessed Lord, when he stood upon the Mount of Olives. I see human nature degraded by intemperance. I hear often the most remorseless blasphemy: and on God's holy day, I behold crowds flocking to places of business, or haunts of vice, while those going to the sanctuary are "few and far between." I see also the votaries of a dangerous superstition extending their operations and influence, while those holding the great essentials of Christian doctrine, though belonging to five different denominations, are scarce a handful. And what is more deplorable still, because iniquity abounds, the love of some has waxed cold, and the lamps of others for lack of oil have gone out. There are those here, who were formerly active members of the Presbyterian church, that have gone backward, and walk no more with Christ. I view with anguish indescribable the mournful scene. My heart yearns over young men of amiable dispositions, and generous spirits, when I see them "treasuring up wrath against the day of wrath," and madly pulling down upon their devoted heads, the vengeance of heaven.

"But feeble my compassion proves,  
And can but weep, where most it loves;  
While vain my pity would reclaim,  
And snatch the fire-brand from the flame."

Oh how much faith and patience, how much zeal for the divine glory, and love for the souls of dying men, are necessary to qualify a minister for labouring successfully in such a place!

#### THE FAR WEST.

*From Rev. C. L. Watson, Du Buques,  
Upper Mississippi.*

I began my public labours among this people, on the first evening of the new year, and have preached twice every alternate Sabbath since. The only place in the village, in which a congregation of any considerable size can be accommodated, is a log school-house, belonging to our Methodist brethren. This I occupy alternately with the stationed preacher of this denomination, who is a young man of respectable talents and excellent Christian spirit. I regard him as a "true yoke-fellow," and bless God for such a helper in this region of moral destitution. I preach in some of the neighbouring villages every Sabbath, when not employed here, and once a week preach an evening discourse at one of the "Diggings" in the vicinity. Our place of worship in this village is very uncomfortable, and the winter has been intensely cold. This, combined with other causes, which I have named, has made my audience small. It has increased, however, from one fortnight to another ever since I commenced my labours, and will doubtless be much more respectable in point of numbers when the weather becomes warmer. I find some here who know how to appreciate the ministration of the Gospel. My visits are cordially welcomed and my public ministrations well received, by the scattered sheep of all the portions of Christ's flock, here and round about. Sectarian strife is unknown. All who love the Lord Jesus in sincerity, seem to regard themselves as members of one common family, whose comforts, cares, and hopes are one. This is just as it ought to be.

I have also met with much politeness and kind attention among men of the world here, and wherever I have been; and no where, or at any time, have I had occasion to complain of ill-treatment. I feel therefore "debtor to all," and willing to "spend and be spent" in labours for the salvation of their souls.

## APPEAL FOR A MINISTER.

*From Mr. J. B. Chamberlain, Rock Island Rapids, Missouri Ter.*

This country, for one hundred miles or more along the bank of the river, is settling very fast, and entirely destitute of any kind of preaching on this side of the river. In Rock Island county, Ill., there is a large Methodist society, and a minister the most of the time, and there have a number of Presbyterians joined them for the present, because there is no church of that order nearer than Galena, which is 100 miles distant. There are also a number of Presbyterians and Congregationalists, who have not united with them, on both sides of the river, and are anxiously waiting in hopes that the Home Missionary Society will send us a minister in the spring. If we could have our choice, we would wish your Society to send us a minister with a family; one who can conform himself in some measure to the wants and privations of a newly settled place. Let him be a man of ardent piety, and a good degree of zeal in the cause of religion, and a thorough going temperance man. I think a church might be soon organized of 15 or 20 members, and I earnestly entreat your Society to send us a missionary as soon as possible.

I have not seen or heard a minister of our order since I have been in this country.

## A TEMPERANCE CAMPAIGN.

*From Rev. H. S. Colton, Hennepin, Ill.*

Within the last eighteen months the demon of intemperance had filled five establishments in this town with the death-dealing abomination. In December we attacked the monster, and by the help of God, in a short time one of his strong holds yielded to the dictates of conscience, and the requisitions of humanity, and abandoned the mischievous traffic. The lovers of strong drink, still found in great abundance, the means of gratifying their depraved appetites. As yet we had used no other weapons than kind personal and public argumentation and a temperance pledge. On February 11th the friends of temperance met and organized themselves into a regular society, hoping thereby to make a more vigorous and successful onset upon the Arabian intrenchments. Nearly every man in town was present at the meeting. As is usual upon such occasions, we offered resolutions, deliver-

ed speeches, and organized a society called the Hennepin Temperance Society, and adopted the pledge of the New-York State Temperance Society. When we commenced our effort, it was thought that we might obtain thirty or forty subscribers, but *thanks to God, who giveth us the victory through our Lord Jesus Christ*, we have already 98, mostly adults. Since our organization another *grocery* in this place has cast out its *evil spirits*. May God help us, that by assiduity, love, argument, and prayer, we may prosecute this blessed work.

## PIONEER SETTLERS.

"The Pioneer settlers in new countries are subject to many difficulties, on account of bad roads, and the few conveniences they have of getting to the place of worship. It is indeed a rare thing to see a carriage of any kind at any of our meetings; all ride on horseback, and it is not unfrequently the case for two or three to be conveyed by one horse, and when there are families of children, this is invariably the case."

## MICHIGAN.

*From Rev. A. M. Junkin, Plymouth, Mich.*

We do not need, and therefore do not ask your assistance any longer. The church feels very grateful to your Society for the aid you so kindly and promptly extended to it during the last year, which was the more acceptable, as this people were building a meeting-house, and besides there never had been regular preaching here by any denomination before. You will be pleased to accept my personal and very grateful acknowledgments for the favour.

Our session has voted, that the domestic missionary funds of our church, hereafter raised, shall go to the treasury of your Society, and we trust, that the amount received, will before long be refunded.

## PENNSYLVANIA.

*From Rev. Wm. Smedmer, McConnellsburg, Penn.*

## REVIVAL.

At first there were but few who attended preaching, but after a few sermons some interest appeared to be manifested



on the part of the people. The number in attendance began to increase, and soon the church was crowded to overflowing. I have now the privilege of communicating the good news, that the Master, the great Head of the church, came into the midst of us, in the power of his Spirit, to convince and convert sinners. Such a revival, I am informed, never was witnessed in the town or country before. I appointed meetings for the anxious and meetings for prayer; they were very well attended. The number that attended the anxious meetings was from 30 to 80. In almost every meeting, there were some who professed to give their hearts to Christ. The subjects of the revival were persons of all classes, the old, the young, the formalists, and the Universalists, &c. &c.

*From Rev. J. M. Kim, Womelsdorf, Pa.*

Speaking of a protracted meeting at the commencement of the year, Mr. M'K. remarks:

The meetings lasted four days and were well attended. Although there were not many conversions, yet I believe much was done for the cause of religion in this place. Prejudices were dissipated, enemies and indifferent persons converted into friends, and the conviction established in the minds of the people, that something more was necessary in religion than going to church once in four weeks, and "taking the sacrament" once in a year. Besides, there were some half dozen interesting cases of conversion.

I must express my thankfulness to the Lord, for having directed me to this ripe and interesting field of labour, and for the encouragement he daily affords me to continue in it. I am rejoiced that your board is taking measures to supply this field with labourers.

#### REVIVAL IN THE SECOND AFRICAN CHURCH IN PHILADELPHIA.

*From Rev. J. H. Smaltz.*

By the advice of our Board of Agency, in Philadelphia, some aid has been extended to the 2d African church in that city during the past year. The following extract shows that the labours of the missionary have been blessed.

On the first Sabbath that I preached for them, the Spirit of the Lord was poured on the church and congregation in a remarkable manner. I saw that this was the time that we should thrust in the sickle, for the field was white and ripe

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for gathering; a few days subsequently, we commenced a protracted meeting. This meeting resulted in great good. Many hardened sinners were awakened, a large number of whom have since been added to this and to other churches in our city. There were several striking and remarkable cases of conversion; one of which was a man who had been a rigid Roman Catholic; and another, who has since determined to devote himself to the Gospel ministry, and is now preparing for the same.

At our first communion, which was held in May last, *twenty-six* were added to the church. At our second communion after I commenced labouring among them, *fifteen* were added. At our third communion *nine* were publicly received to the full communion. At our fourth communion, *eight* were received. And at our communion, held on yesterday, there was an addition of *five*, making in the aggregate *sixty-three* persons, of all ages, from fourteen years, (only one of this age,) to sixty years, and the greater proportion females, who have been publicly received to the communion of this church, since I commenced my labours here, only *three* of whom were on certificate, and *sixty* on the public profession of their faith in Christ, *twenty-three* of whom I have baptized. The number of *hopeful conversions* which have taken place under my ministry in this congregation, the session of the church say, they believe to be from *eighty* to *ninety*, and perhaps a larger number. Indeed the Lord's glorious presence has been astonishingly displayed among this people.

#### MASSACHUSETTS.

*Letter from Rev. E. Chuse, W. Tisbury, Mass.*

We enjoyed some revival last fall. Our prospects are somewhat encouraging. During the revival, there were three sea-captains, brothers, men of influence, who entertained hope, two of whom have united with the church, and the other is expected next communion. These, with one, who was a member before, will make four sea captains in one family, all of whom appear well engaged in the cause of religion.

#### MAINE.

The Corresponding Secretary of the Maine Missionary Society concludes his annual statement, (April 1,) with the following remarks.

"The latter part of the year has been

marked by wonders of grace. Revivals of religion, in their commencement, or now in progress, in the numbers of hopeful converts and the extent of their influence, altogether surpass what we have been in the habit of witnessing during a long time. But these scenes are so recent, that no statement can be made respecting them, with sufficient accuracy. The present aspect of things gives promise, that the coming year will be a year of the right hand of the Most High."

NEW-YORK.

*From our Missionary in Eden and Evans, N. Y.*

The little church in East Evans, with which I have spent half of my time for the year past, are enjoying a season of refreshing from the presence of the Lord. For the size of the congregation, it may be said to be a pretty extensive work. Between 20 and 30 have recently been led to hope in the mercy of God in Christ Jesus, 27 of whom were added to the church last Sabbath. The labours of three young brethren, for a few days in succession, appears to have been instrumental of good in carrying forward this work.

*From Rev. A. Blanchard, Shelden, N. Y.*

The 7th day of February was a year since the date of your commission. It was the Sabbath, and a day of great interest in this church. Twenty-nine members were received, the fruits of the revival now in progress. On the Wednesday preceding we commenced a continuous meeting for the public worship of God; it continued twelve days. Brother Orton, of Buffalo, assisted me part of the

time, and we have reason to hope in the conversion of from eighty to one hundred souls in this community. The work is now going on; it did not stop with the meeting. Our watch-word is onward. We feel that it ought not to stop until this whole population are brought under the influence of the Gospel. Our Sabbath Schools and Bible Classes have been well attended during the whole year, except a short season last winter.

An interesting occurrence in the Sabbath School, I reported in my report for the second quarter, viz.: a female about 12 years old, searched out a small Catholic child, and bought clothes, and fitted her with decent apparel, at her own expense, for the payment of which she laboured with her own hands, and brought her into the Sabbath School. It is now my privilege to add, that this girl was one of the first converts in the late revival, and is now a member of this church.

*From Rev. R. Dunning, Millville, N. Y.*

God has recently manifested how very willing he was to bless feeble efforts, in the conversion of a few souls in the bounds of this congregation, or rather in a meeting held in the extremity of the congregation. I had made a practice of preaching in a school house, near a family belonging to the church, some evening in the week, or in two weeks, for a year. It was proposed to make some extra efforts. With the aid of two neighbouring ministers, 10 or 12 evenings successively were spent in preaching the Gospel to sinners. Eight or ten were hopefully converted to God. Three were heads of families, and the others mere youth, and all appear well; and I have no doubt, that some, if not all, will be found among the jewels of my Master.

## MISCELLANEOUS.

Aid to the Evangelical Churches of France.

**\$900 PLEDGED.**

Towards the \$3000 appropriated to aid the Evangelical churches of France, as published in the April number of the Home Missionary, in answer to the appeal of Mr. Baird, \$900 have already been pledged by individuals in this city, and in other places, whose attention has been arrested by this interesting opportunity of doing good. We cannot doubt that others will follow their example, and that the \$1100 yet remaining to be subscribed, will be made up be-

fore the approaching anniversary on the 11th of May. It must be done, however, by the prompt and ready action of such as feel the importance of the object. If one waits for another, all will wait, and the object will not be attained.

The following are among the communications which have reached us.

*From the Rev. H. Dwight, Geneva, N. Y., April 7, 1836.*

Dear sir—Whenever you get the \$1900 subscribed for France, draw on me for \$100.

*From the Rev. W. H. Bidwell, Medfield, Mass., April 7, 1836.*

My dear Brother—Mrs. Bidwell was reading this evening respecting the plan to send \$2000 to the disposal of Rev. Mr. Baird, in Paris, through you. She expressed a wish to be one of the contributors. Will you please to enter a subscription of \$100 for her, as one of the twenty contributors, to be paid the 10th of May, or during anniversary week.

*From the Rev. R. G. Armstrong, Fishkill, N. Y., April 14, 1836.*

Rev. and dear Brother—I was exceedingly interested in the communications of the "Home Missionary," with respect to the call and claims of the Evangelical Society of France. Who can read Mr. Baird's letter and not act immediately? I proposed the matter to Gen. —, a member of my church, and he promptly gave a pledge of \$100, provided 1900 are raised. I obtained also from —, Esq., a member of my congregation, \$50, on condition that 1950 are elsewhere obtained. This makes \$150 from my church and congregation, and I think I may safely assure you, that another fifty will yet

be obtained. That will make from us alone, one tenth of the sum.

#### INTERESTING DONATION FOR CANADA.

We have received, through our friend Mrs. Bruen, in a communication from Edinburgh, a few months since, a donation of £100 from JAMES DOUGLASS, Esq., of *Cavers*, Scotland, to be expended by this Society in Canada. We gratefully acknowledge this contribution, not only as important aid to the Society, but as an expression of the continued confidence of so enlightened a philanthropist in the usefulness of the enterprise in which we are engaged. Mr. Douglass, though a native and an honoured citizen of another country, was among the earliest contributors to the funds of the American Home Missionary Society. We welcome his continued sympathy, and rejoice in the increasing indications, that men of enlightened minds, in other countries, appreciate as they should, the importance of Home Missions on the American continent.

The advantage of exchange on the sum transmitted by Mr. Douglass, has increased it to \$484 43, which is acknowledged by the treasurer, page 12, and has been appropriated in aid of our missions in Canada, as directed.

### *Missionary Appointments by the Executive Committee of the A. H. M. S., from March 15th, to April 15th, 1836.*

#### *Missionaries not in Commission last year.*

Rev. Silas Woodbury, Branson, Mich.  
Rev. David Palmer, S. W. part of Va.  
Rev. Henry Kroh, Mt. Carmel, Ill.  
Rev. Conrad Ten Eyck, Weathersfield Springs, N. Y.  
Rev. Wm. Waith, Burton and vicinity, N. Y.  
Rev. A. B. Banks, Arkansas.  
Rev. — Graff, Westchester, Pa.  
Rev. John M. Davis, East Vincent, Pa.  
Rev. J. Robinson, Sherbrooke and Lenoxville, L. C.  
Rev. P. Montague, to go to Canada.  
Rev. Hugh Barr, Carrolton, Ill.  
Rev. Wm. Gallaher, Pisgah Ch., Morgan Co., Ill.

#### *Re-appointments.*

Rev. George Hornell, Grand Blanc and White Lake, Mich.  
Rev. L. Shaw, Bristol, Mich.  
Rev. A. Kent, Galena, Ill.  
Rev. J. M. Gumbell, to the Germans in the West  
Rev. D. J. Perry, Big Flat, N. Y.  
Rev. A. W. Platt, West Fayette, N. Y.  
Rev. W. P. Kendrick, Grove and Allen, N. Y.  
Rev. A. B. Corning, Bend of the Raisin, Mich.  
Rev. S. Haight, Manyunk, Pa.  
Rev. James M. Davis, Fairmount, Pa.  
Rev. Ira Manly, Wilmington, N. Y.  
Rev. C. J. Knowles, Bellport, L. I.

### *The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from March 15th, to April 15th, 1836.*

#### MASSACHUSETTS—

Missionary Society, per B. Perkins, Treas., 624 53  
Andover, South Parish, of which 100 is to const. Rev. L. L. Langstroth a L. D., 227; Mon. Con. col. 39.27; Boys' Juv. Soc. of Scotland Dist., 3.22; E. Buswell, for France 3, 272 49

North Parish Evan. Ch., to const. the Rev. Jesse Page a L. M., 30 00  
Byfield, to const. Rev. Henry Durant a L. M., 31 33  
East Abington, 3d Parish, to const. Rev. Reed Wilkinson, L. M., 47 40  
Franklin, River End Fcm. Char. Soc., 40 00  
Holliston, collected by Mrs. M. P. Dickin son, for the West, 72 76

Methuen, 1st Cong. Soc., to const. Rev. Sylvester G. Pierce, a L. M.	30 00
Monson, Fem. Praying Circle, and Sew. Soc.	39 62
Milton, N. Tucker, annual subscription in support of Rev. G. C. Beaman,	100 00
Natick, Fem. Benev. Soc.	9 00
Newton, East Parish, Mon. Con. coll.	15 53
Northampton, Ladies' H. M. S. S., per E. Williams,	50 00
Northbridge, to const. Rev. Charles Forbush a L. M.,	30 00
Pepperell, Ladies' H. M. S.,	100 00
Phillipstown, Rev. Mr. Warner's Soc., Ladies,	38 14
Princeton, Miss. Fem. Benev. Soc.,	8 00
Plymouth, in support of a feeble Ch. at the West,	100 00
South Reading, Fem. Cent. Soc. to const. Rev. Reuben Emerson a L. M.,	30 00
Waltham, Rev. Mr. Harding's Soc., for the West,	100 00
Westminster, Rev. Mr. Mann's Soc., Mon. Con. coll.,	15 00
Westminster and Princeton, Ladies, in support of Rev. Mr. Post,	100 00
Westboro', Fem. H. M. Soc. in support of Rev. F. Hanks,	100 00
CONNECTICUT—	
Bozrahville, a friend, per Rev. F. Bascom,	5 00
Cheshire, friends, per W. Stebbins,	12 08
East Haven, Congregational Church, per C. J. Salter,	24 78
Greenwich, Ct., Rev. Isaac Lewis, D. D., Hartford, in part of legacy of the late Norman Smith, jr., per T. Smith and F. Parsons, Exr's,	30 00
New-Haven, Nathaniel Gardiner, L. D., in part, for France,	1600 00
Stonington, Fem. Miss. Soc., 42; Juv. Miss. Soc., 3; per Miss L. A. Sheffield,	50 00
45 00	
NEW-YORK—	
Brooklyn, First Church sub., per T. F. Richards,	137 00
Carroll, Cong'l Church, per Rev. J. S. Emery,	8 00
Catskill, Mrs. Ruth Collins, 6; S. Penfold, 25; D. Crane, 10; J. G. Elliott, 8; per Dr. Porter,	49 00
Hunter, Wm. Tappan, Esq., per Dr. Porter,	50 00
Jamaica, L. I., a Lady, for France,	30 00
Kinderhook, D. M. Society, per H. Blanchard, Tr., to const. Rev. Henry Heermance and Homer Blanchard, Life Members,	71 01
New-York City, viz.:—	
Bleecker st. Ch., R. Boorman, 10; Mon. Con. coll., per M. Wilbur, 6.33,	16 33
Bowery Ch., Dr. J. Weed,	10 00
Central Presbyterian Church, per R. M. Blatchford,	113 00
Murray-st. Ch., J. R. Hurd, of which 50 for France, 70; B. L. Swan 25; E. M. Morgan, 50: coll., 108.01,	254 01
Pearl-st., Mon. Con. coll., per A. Ogilvie, Miss E. E. Van Nostrand,	19 18
3 00	
Troy, Eliphalet Wickes, Esq., 100; for France, per B. D. Stillman, 54.50,	154 50
Westtown, Fem. Benev. Soc., in full to const. Mrs. Martha Gridley, L. M.,	15 00
NEW-JERSEY—	
Bloomfield, Israel Crane, L. D., 100; Lydia Dodd, 15; Presb. Ch. coll., 90.62,	205 82
Caldwell, coll. in part,	15 75
Hanover, Fem. H. M. S., 7; coll. in part to const. Rev. Sumner Mandeville a L. M., 10,	17 00
Newark, 1st Ch. John Taylor, L. D., 100; Isaac Baldwin, 30; Andrew Rankin, 30; Isaac Nichols, 25; James Bruen, 20; P. Jacobus, 10; T. Lyman, 10; D. Price, 10; J. H. Robinson, 10; J. Baldwin, jr., 10; Wm. Camp, 10; P. Dur-yea, 10; Rev. A. D. Eddy, 10; individuals, 119.37,	404 37

Newark, 3d Ch., sub. and coll., of which 100 is from a member to const. Rev. Se- lah B. Treat a L. D.,	329 39
Sparta, Presb. Ch. and Cong., to const. Rev. James Wyckoff a L. M.,	30 00
South Orange, Presb. Ch., Mon. Con. coll., per H. Doolittle,	7 80
Westfield, Presb. Ch., coll., per J. E. Ogden,	14 27
Whippany, Presb. Ch., to const. Rev. Wm. Bushnell a L. M.,	31 00
PENNSYLVANIA—	
Georgetown, John Condit, per Rev. T. D. Baird,	6 00
DELAWARE—	
Cantwell's Bridge, Presb. Ch., per Rev. N. Patterson,	29 00
GEORGIA—	
A Lady,	5 00
OHIO—	
Berlin, Presb. Ch., per Rev. C. N. Ransom,	25 00
INDIANA—	
Lima, Presb. Ch., per Rev. C. Cory,	20 00
ILLINOIS—	
Knoxville, A. O. Sanborn, per Rev. E. P. Noell,	5 00
Union Grove, per Rev. N. Gould,	6 00
UPPER CANADA—	
Drummondville, per Rev. J. Partington,	13 00
SCOTLAND—	
James Douglass, Esq., in aid of Missions in Canada,	484 43
Home Missionary,	39 54
	\$6359 98

K. TAYLOR, Treasurer.

## Receipts of the Western Agency, at Geneva, N. Y., from March 11, to April 11, 1836.

Auburn, A. Fitch, Esq., in full to sustain a Missionary,	50 00
Canandaigua, Miss Eliza Chapin, to sustain a feeble Ch., 100; Mrs. Elizabeth Shepard, 10; Rev. Evan Johns, 5,	115 00
Geneva, S. M. Hopkins, Esq., 25; H. Hand- dy, 10; C. Seelye, 5; R. Robbins, 3; I. Grieves, 2,	45 00
Hamburgh,	25 00
Ithaca, C. E. Hardy, to sustain a Mission- ary, 100; Mrs. L. Hardy, 20; Wm. P. Luce, 50; Mrs. Sarah Miller, to const. her daughters, Susan and Helen, Life Members, 60; Mrs. Maria T. Dele- van, 50; Miss Harriet Beers, 15; Joseph Esty, 10; Miss Charlotte Beers, 5; H. S. Wallbridge, 3; G. A. Hart, 2; E. Warren, 2; S. T. Hayt, 2; Lucy Ann Beers, 2; Others, 27.33,	348 38
Ludlowville,	23 13
Ovid, Arad Joy, to sustain a Missionary.	100 00
Palmira, G. Beckwith,	30 00
Pen Yan, Wm. M. Oliver, to sustain a Missionary,	100 00
Pittsford, Joseph Colt, 10; Stephen Lusk, 10; R. Hart, 3; R. Hart, 2.50; A. Foot, 2; Mrs. H. Jones, 2; E. Lennell, 2; A. G. Kellogg, 1; A. Huntington, 1; L. Winslow, 1; Mrs. Blossom, 1; H. Jones, 1.50; R. B. Hewes, 1; E. Wil- liams, 1; S. Shepard, 1; H. Gilbert, 1; Others, 10,	51 00
Rushville, Orin Green, in full to sustain a Missionary, 75; Oliver Howard, 12.50 in full of 50; Rev. M. Gelston, 3; Mrs. Gelston, 2; Mrs. Laura C. Strong and family, 2.50; John Wisewell, 5; T. Tufts, 1; S. Houlton, 1; Others, 60.63,	162 83
Skaneateles,	15 00
Sodus, Fem. Soc.,	16 16
	\$1081 30

THE  
**AMERICAN PASTOR'S JOURNAL,**

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

**CONVERSION OF E—— B—— THROUGH THE  
INSTRUMENTALITY OF A LETTER.**

[Furnished by a Clergyman.]

In the year 183— I was graduated at Union College, and before commencing a course of theological study at Andover, I took a tour to Vermont to visit a number of relations. The Christians of that part of the country, were at that time holding in various places *protracted meetings*. I attended several of them, and prolonged an intended stay of two weeks to nearly two months, and returned at last without visiting all the friends I had purposed to visit.

One evening in August, I was sitting in the church at S——, Vt., and the time of the Christians was employed in receiving the requests of the different persons present for prayer for friends and relations. While engaging in these duties, I was suddenly impressed with a desire for the conversion of a friend of mine, who was sick in a town about 20 miles distant. I arose and requested prayer to this effect, and my mind became calmed in some degree, and when I went to the house where I lodged I felt relieved in spirit, and had in fact a religious joy to which I had until that moment been a stranger. It arose from the thought that I was permitted to be a co-worker with God in the salvation of souls. It may not be amiss in this place, to give the reader a little insight into the character and religious history of this friend of my youth. He was born in the town of P——, Vt., and as I was a native of the same place, we became early acquainted. He was a few years older than myself, yet I have a perfect recollection of the time when he came to my father and was employed by him as a clerk. He was quick, industrious, persevering, and bid fair to rise in the world. Sometime before he was of

age he left my father's and entered a broker's office in Boston. It was in that city that the seeds of consumption, which had been sown in early life, ripened. I have not time to enter into the history as minutely as I might, for during this part of his life I had a correspondence with him. His religious history is given in one word, he was a UNITARIAN.

It pleased God to arrest me in my downward career, and he had but just opened my eyes to see my sins, and to show me the "balm of Gilead," when I was surprised by a sudden visit, at my father's, from my friend E. He came not with the same lively appearance that he had formerly manifested, but he made the attempt to look joyous. He told us that he had raised blood, and that he had been advised to visit again his native place. Not that consumption would thus be cheated of his victim, but his grasp might be delayed. It fell to me to show him to his chamber, and before I left the room, I took occasion to speak to him on the subject of his soul's salvation. He listened, but from that time he avoided me. This was in May, 1831. He passed on to Vermont, and I returned to college. I saw him no more till after the letter which will be found below, was sent to him. He passed most of the summer in P. with a sister, and the efforts of herself and husband were constant to lead him to a Saviour. Every day he seemed to be more and more determined to resist the light and motives of the Gospel. He saw not the plague of his own heart. Finally, they gave up making any *direct* efforts for the salvation of the soul. They ceased to talk with him on the subject, but they prayed for him, and God at last was pleased to hear their prayers.

To return again; as I sat in the church at S—, about 20 miles from P—, I felt impressed with a sense of my neglect of E—, and after making the request above mentioned, for the prayers of God's people, I went to my lodgings, and after asking directions of the Lord of Hosts, I penned, with his aid, the following letter. There is nothing in it mighty or powerful, but it was made efficacious through the Spirit of God to the conversion of a soul, and I give it entire, with the prayer, that God may use it yet again for his glory.

S—, August 29, 1821.

My dear E—,

This is probably the last time I shall ever address you, and now, I charge you, I beg of you, to listen for your life. If you have not made your peace with God, do it, do it now, while heaven calls on you to repent, and while I, your own dear friend, beg you to do it.

I would call on Heaven and Hell to witness that I am in earnest, when I say I beg your pardon, and God's pardon, that I have neglected to pray for your soul. I acknowledge, that I ought to have remembered you at the throne of Grace. In not doing this duty, I have committed sin. I repent of it; forgive me, E—. This very evening, I felt such a burden resting on my mind, that I had no peace, until I had called on God, of His infinite mercy to pardon your sins. I feel now somewhat relieved.

You have been educated among what we call "Orthodox" Christians, I do not come to ask you to embrace any creed except the Bible, the whole Bible, and nothing but the Bible. But by what I saw when I held converse with you, and by what I have heard concerning your present state of mind, I am led to believe that you have embraced some errors, which will be fatal to the salvation of your soul. Now I ask you to look into your heart, and examine it, and see whether you have reason to believe, that your ideas concerning sin, death, judgment and eternity, are founded on the word of the Eternal God. See whether you love God, above all the beings in the Universe. See whether you consider

Christ Jesus, as the only way to be saved. Christ says: "Whosoever cometh to the Father in my name, shall in no wise be cast out." See whether you trust in the least to your own righteousness.

What your religious sentiments are, I do not exactly know, and cannot write so understandingly, as I could converse with you. You were told when you were a boy, that in order to be happy after death, we must be prepared for it; and that the first thing to be done in this preparation, is to repent, and believe on the Lord Jesus Christ. You were told that this was the way, and the only way in which you could be saved. Now, E—, other things pass away, but the word of the living God does not pass away; and if you are saved, you must be saved in the good old way in which Peter and Paul were saved. You have been remarkably blessed in your worldly affairs, but E—, you now see that all your wealth avails you nothing.

Oh, E—, I beg of you to submit to God! Have you done it? If not, do it. Say in the fervency of spirit, which you ought to have: "Here, Lord, I give myself away, 'tis all that I can do." You ask, "When shall I do this?" Now, now is the only time to do it. Boast not thyself of to-morrow, for to-morrow you may be in eternity! Should you live, it is your duty to do it now. Do you wait God's time? Now is His time; the only time He gives you; this instant! If ever you are a Christian, you must be one in a second, and why not now? E—, delay not! Delay is dangerous! You may never see me again; do now follow my advice, and obey God's command!

May God accompany this letter with the influence of His Holy Spirit, and receive your penitent soul into His arms, and save you from the "unseverable pangs of eternal damnation."

Yours, — — —

This letter was put into his hands, and as he looked at the signature, and read the first sentence, he hurled it from him; an expression of anger at the same time, escaping his lips. His friends urged him to read it; but he would not. But he said afterwards, "There was something kept saying to

me, "read that letter," and I read it, and found no peace until I became a Christian. The lion became a lamb. He who but a short time before was the bold blasphemer; now had the docility of a child. He wanted to converse all the time, and tell to all the wonderful things which God had done for his soul.

A week had scarcely elapsed, when the writer received a letter requesting a visit, and stating the good which his letter had been the means of doing.

In November, 1831, I passed a week in Boston, on my way to Andover, and every day found me in the sick chamber of my friend. I read with him and prayed with him, and for him, and from repeated conversation with him, had the pleasure of being very well satisfied that E— B— was indeed a new creature, in Christ Jesus.

In a few weeks, I stood by his mortal remains; I saw his coffin, his weeping wife, and sister. I saw him placed in the tomb, and turned away sad, that my friend was no more.

The scenes of that day are yet on my mind, as fresh as though it were yesterday.

Such is the simple history of E— B—. It shows that it is "not by might nor by power," but by the Spirit of God, that men are to be converted. It shows us what simple means God will sometimes use in accomplishing his benevolent purposes toward the children of men. We cannot tell which will prosper, this or that, and should be willing to labour, though we see no fruits of our labour. The faithful soul will do much good.

#### PRAYER ANSWERED.

A Missionary Pastor has given for our use the following illustration of the power of persevering and importunate prayer, disclosed to him in the confidence of pastoral intercourse. It is presented in the language of the person himself.

When I first came to the neighbourhood where I now reside, the people were kind, affectionate and obliging, but nearly all strangers to the religion of Jesus. It was some distance to the place of worship, where I had been accustomed to attend, so that I was obliged to be at home on the Sabbath,

the greater part of the time, and my soul sickened within me to see the Sabbath so awfully profaned; labouring in the field; visiting from house to house, (with the exception of two or three families,) drinking and carousing, and even gambling on the Sabbath, was not altogether neglected. Such was the state of things at that time in this place. The state of religion was very low also in our own church. I truly felt that I was a stranger and a pilgrim upon earth. I had a family of children around me, whom I had dedicated to the Lord, and vowed that I would train them up for him. I feared, I greatly feared, that as they grew up, they would fall into the above named vices, which they saw others practise. I wept and prayed over them, that God would keep them from evil; but my faith was weak, and I saw nothing but destruction before them. I prayed to that Saviour, who, I trust, had washed away my own sins, to cleanse the hearts of my children also, and then gather the tender plants into his kingdom above. And should he see fit, after this, to take them all, a murmuring word should not escape my lips. I strove to be cheerful before others; but when *alone* I was a constant mourner. I had one dear sister in Christ, (that belonged to our church,) who sympathized with me in all these trials. She had no family, but she had dear friends out of the ark of safety. O, how often have we met and wept and prayed over the desolation of Zion and over this neighbourhood. We covenanted together, that we would continue to plead until God should bless. In a few years this sister married, and left the neighbourhood; but at the appointed hour for prayer remembered her engagement, and, I trust, our prayers were had in remembrance at the throne of a merciful God, although the blessing was delayed for a little time. About this time it became necessary that we should have a new school-house built, and God in his providence saw fit that it should be located near us. The building was erected and enclosed. I reflected on our peculiar situation. Not a sermon had ever been preached in our neighbourhood, unless on a funeral occasion.

Almost every other neighbourhood was visited occasionally by some minister of the Gospel, who would speak to the people out of the Book of Life; yet this blessing was denied to us. Yet I felt we were in the hands of an *all-powerful* God, as well as *merciful*, and that he could do great things for us, though so vile a people. I went into our school-house on a Sabbath morning with my Bible in my hand; I read, I wept, I prayed, that the Lord would hear my *supplications* and regard my cries. I felt that he was near. I prayed that we might soon hear the Gospel preached in that house. I partly believed we should. I then tried in my poor way to dedicate that house to the Lord. I prayed, that *that* house might be a *Bethel* to many souls, that it soon might be crowded with anxious souls, inquiring "what they should do to be saved?" In a few days word came, that a servant of God would preach occasionally in our school-house, if it should be desirable. O the goodness and mercy of God to me, a vile worm of the dust! He preached once in three or four Sabbaths through the summer. In the latter part of the fall our meetings were discontinued. My spirits, which had been considerably revived, began again to droop. They sunk lower and lower, until January, 1831, several months from the time when our meetings closed. My soul was then bowed down under a load, which nothing but the grace of God could remove. I arose one morning and took my Bible; I resolved to dedicate myself anew to my God, by fasting and prayer, (though with an infant at my breast.) I shut my lips against food or water, and felt determined to seek the Lord until he that redeemed Israel came to my relief. I first read and then prostrated myself on my face to the earth. I confessed my sins and those of the church. I pleaded the merits of a crucified Redeemer, and so continued to do, and before many hours Jesus came and rolled off the heavy burthen and filled my soul with heavenly peace. Like David, I then arose and ate bread, and before the close of the next month our school-house was filled with anxious souls, inquiring "what they should do to be saved;"

and I was permitted to rejoice in the blessed sight. Many came forward, confessed their sins, and turned unto the Lord; and numbers were added to the church, of such as we trust shall be saved. "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable is his goodness, and his ways past finding out."

#### A CHARACTER.

In the town of ———, intemperance prevails to an alarming extent, and the fountains of this evil are licensed *by law*, and this license is signed by the deacon of the church, who is the most prominent member of that congregation. And this was granted with the full conviction, that the tavern keepers would sell spirits as long as the drunkards would take it, notwithstanding the sorrows and sufferings of children, and the tears and entreaties of wives and mothers to the contrary. But the same man is a member of the Temperance Society.

In addition to this, it may be remarked, that he has done more for building a house for public worship than any other individual in town, and as much towards the support of the minister. But he is more wealthy than any man in the church, and judging from his conduct, many would suppose, he apprehends that all *must* obsequiously bow to his will.

He was once a strong advocate for a minister's using notes, but now, notwithstanding his professions of unusual piety, if he sees the preacher rise in the desk to deliver a written sermon, he can get up and quit the house of God, and return home; and all this is done, professedly from *conscientious scruples*. If a church prayer meeting is proposed, unless the *whole church* have the faith of assurance, that, (if they should meet at a given time to pray for a revival,) God would pour out his Spirit and convert the *whole town* while they are praying, he would oppose their coming together; and in his estimation, his vote upon the subject, must be *decisive*; and unfortunately for that feeble church and congregation, it is so.



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*  
How shall they PREACH except they be sent?...*Rom. x 15.*

Vol. IX.

JUNE 1, 1836.

No. 2.

## AMERICAN HOME MISSIONARY SOCIETY.

### TENTH ANNIVERSARY.

The American Home Missionary Society held its Tenth Anniversary in the Tabernacle, New-York, on Wednesday evening, May 11th, 1836. The Hon. Stephen Van Rensselaer, LL.D., President of the Society, took the chair, and the meeting was opened with prayer by Rev. L. P. Hickock, of Connecticut.

The Treasurer's Report was read by Rev. Milton Badger, Associate Secretary of the Society.

Portions of the Tenth Annual Report were read by the Rev. Absalom Peters, D.D., Corresponding Secretary.

The following resolutions were adopted, viz;

1. On motion of Rev. Dr. Humphrey, President of Amherst College, seconded by Rev. Chauncey Eddy, Agent of the A. B. C. F. M.,

*Resolved*, That the Reports now made be adopted, and printed under the direction of the Executive Committee.

2. On motion of Rev. Thomas H. Skinner, D. D., of New-York, seconded by Rev. O. P. Hoyt, Cambridge, N. Y.

*Resolved*, That there is a peculiarity in the work of missions, which demands of all who engage in its promotion the most entire self-consecration.

3. On motion of S. S. Schmucker, D. D., Professor in the Theological Seminary at Gettysburg, Pa., seconded by Rev. Edwin Hall, of Norwalk, Conn.,

*Resolved*, That, in turning their attention to the German population of our land, the A. H. M. Society have opened a new and interesting and promising field for the benevolence of American Christians.

4. On motion of Rev. F. S. Mines, seconded by Rev. T. MacAuley, D. D., LL. D., of N. Y.,

*Resolved*, That, in view of the great importance of Home Missions in France, and the urgency and

encouragement with which the recent appeals from that country have been presented, this Society approve of the appropriations already made in aid of the French Evangelical Society, and commend the same object to the continued attention of the Executive Committee, and through them, to the generous patronage of the friends of the missionary cause.

5. On motion of Rev. John Codman, D. D., of Massachusetts, seconded by Rev. Wm. Patton of N. Y.,

*Resolved*, That the appeals to the sympathy and aid of this Society, from other portions of Christendom are suited to impress upon this community, and to urge upon the consciences of Christians, the immense importance of increased and continued exertions to promote, in our own country, the controlling influence of the Gospel.

6. The Executive Committee having recommended the following resolution to the adoption of this Society, and the prospects of the Society, and the necessities of the cause of Home Missions, in other nominally Christian countries, being such as seem to demand an enlargement of the field of its operations,

*Therefore Resolved*,

That the second article of the constitution of this Society be so altered as to read as follows, viz:

The object of this Society shall be, to assist congregations which are unable to support the Gospel ministry, and to send the Gospel to the destitute in the United States; also, to co-operate with evangelical Christians in the support of Home Missions in other nominally Christian countries, to such an extent as the funds of the Institution may justify.

The Society proceeded to the election of officers for the ensuing year, and made choice of the following, viz:

#### PRESIDENT,

Hon. Stephen Van Rensselaer, LL. D., Albany,

#### VICE PRESIDENTS.

Rev. Archibald Alexander, D. D.  
Princeton, N. J.

Rev. George A. Baxter, D. D.  
Edward Co., Va.

Rev. Lyman Beecher, D. D., Cincinnati, Ohio.  
 Hon. Benjamin F. Butler, Attorney General of the U. S., Washington.  
 Rev. Calvin Chapin, D. D., Rocky Hill, Connecticut.  
 Rev. Thomas Cleland, D. D., Harrodsburgh, Ky.  
 Rev. John Codman, D. D., Dorchester, Mass.  
 Hon. Theodore Frelinghuysen, Newark, N. J.  
 Rev. Francis Herron, D. D., Pittsburgh, Penn.  
 Rev. James Hoge, D. D., Columbus, Ohio.  
 Hon. Samuel M. Hopkins, Geneva, N. Y.  
 Hon. N. W. Howell, LL D., Canandaigua, N. Y.  
 Hon. Samuel Hubbard, Boston, Mass.  
 Hon. Charles Marsh, Woodstock, Vt.  
 Rev. James M. Mathews, D. D., Chancellor N. Y. University.  
 Rev. Samuel Miller, D. D., Princeton, N. J.  
 Hon. David Lawrence Morrill, Concord, N. H.  
 Hon. John Murphy, Claiborne, Ala.  
 Rev. David Porter, D. D., Catskill, N. Y.  
 Rev. Alexander Proudfit, D. D., New-York City.  
 Robert Ralston, Esq., Philadelphia.  
 Rev. James Richards, D. D., Auburn, N. Y.  
 Rev. Thomas H. Skinner, D. D., New-York City.  
 Hon. John Cotton Smith, Sharon, Conn.  
 Rev. Samuel S. Schmucker, D. D., Gettysburg, Pa.  
 Rev. Nathaniel W. Taylor, D. D., New-Haven, Conn.  
 Rev. John Thomson, Crawfordsville, Ind.  
 Rev. Leonard Woods, D. D., Andover, Mass.

## DIRECTORS.

Rev. William Allen, D. D., President Bowdoin College, Maine.  
 Rev. Elihu W. Baldwin, President Wabash College, Ind.  
 Rev. Joshua Bates, D. D., President Middlebury College, Vt.  
 Rev. Edward Beecher, President Illinois College, Ill.  
 Rev. Nathan S. S. Beman, D. D., Troy, N. Y.  
 Rev. Robert H. Bishop, D. D., President Miami University, O.  
 Rev. Gideon Blackburn, D. D., Ill.  
 Thomas Bradford, jun., Esq., Philadelphia.  
 Rev. James Carnahan, D. D., President Princeton College, N. J.  
 Rev. John H. Church, D. D., Pelham, N. H.  
 Rev. Charles Coffin, D. D., President of College, Tenn.  
 Amos M. Collins, Esq., Hartford, Conn.  
 Roswell L. Colt, Esq., Baltimore, Md.  
 Rev. C. C. Cuyler, D. D., Philadelphia.  
 Rev. Henry Davis, D. D., Clinton, N. Y.  
 Rev. William R. De Witt, Harrisburgh, Penn.  
 Rev. Henry Dwight, Geneva, N. Y.  
 Rev. Justin Edwards, D. D., Boston, Mass.  
 Rev. Jeremiah Day, D. D., President Yale College, Conn.  
 Rev. E. W. Gilbert, Newark, Del.  
 Rev. Eliphalet Gillet, D. D., Hallowell, Me.  
 Rev. Samuel L. Graham, D. D., North Carolina.  
 Rev. E. D. Griffin, D. D., President Williams College, Mass.  
 Eurotas P. Hastings, Esq., Detroit, Mich. Ter.  
 Rev. Joel Hawes, D. D., Hartford, Conn.  
 Rev. Asa Hillyer, D. D., Orange, N. J.  
 Rev. Heman Humphrey, D. D., President Amherst College, Mass.  
 Rev. Nathan Lord, D. D., President Dartmouth College, N. H.  
 Rev. Thomas Mac Auley, D. D., LL D., N. Y.  
 Rev. John McDowell, D. D., Philadelphia.  
 Rev. William A. McDowell, D. D., Philadelphia.  
 Rev. Cyrus Mason, Providence, R. I.  
 Rev. Samuel Merwin, Wilton, Conn.  
 Rev. Eliphalet Nott, D. D., President Union College, New-York.  
 Rev. B. M. Palmer, D. D., Charleston, S. C.  
 Rev. William S. Potts, Pres. Marion Coll., Missouri.  
 Hon. Roger M. Sherman, Fairfield, Conn.

Gerret Smith, Esq., Peterborough, N. Y.  
 Jeremiah Sullivan, Esq., Madison, Indiana.  
 Rev. Benjamin Tappan, Augusta, Me.  
 John Tappan, Esq., Boston, Mass.  
 John Tillson, Esq., Hillsborough Ill.  
 Rev. Mark Tucker, D. D., Troy, N. Y.  
 Rev. Bennet Tyler, D. D., East Windsor, Conn.  
 Rev. Jacob Van Vechten, Schenectady, N. Y.  
 S. V. A. Wilder, Esq., N. Y.  
 Rev. Robert G. Wilson, D. D., President Ohio University, Athens, Ohio.  
 Rev. Andrew Wylie, D. D., President of College, Bloomington, Ind.  
 Rev. John C. Young, President Centre College, Kentucky.

## TREASURER,

Mr. Knowles Taylor.

## AUDITOR,

Mr. Arthur Tappan.

## CORRESPONDING SECRETARY,

Rev. Absalom Peters, D. D.

## RECORDING SECRETARY.

Mr. Wm. M. Halsted.

## MEETING OF THE BOARD OF DIRECTORS.

The Board of Directors met on Thursday, May 12th, at the Society's Office, 150 Nassau-street, and appointed the following gentlemen to constitute the

## EXECUTIVE COMMITTEE.

Mr. John D. Keere, Chairman.  
 Rev. Thomas MacAuley, D. D., LL. D.  
 Rev. William Patton.  
 Rev. Mancius S. Hutton.  
 Rev. Henry White.  
 Mr. John Nitchie.  
 Mr. Abijah Fisher.  
 Mr. John C. Halsey.  
 Mr. Leonard Corning.  
 Mr. Alfred De Forest.

## MEMBERS EX-OFFICIO.

Mr. Knowles Taylor, Treasurer.  
 Rev. Absalom Peters, D. D., Cor. Secretary.  
 Mr. Wm. M. Halsted, Recording Secretary.

## ASSOCIATE SECRETARY, AND GENERAL AGENT,

Rev. Milton Badger.

## ASSISTANT SECRETARY,

Rev. Charles Hall.

## ASSISTANT TREASURER,

Mr. Ezekiah W. Ripley.

## TENTH REPORT.

It is but a few years, since the friends of missions in the United States began fully to appreciate the necessity of special and combined efforts to supply the increasing and expanding population of this great country, with the stated administration of the Gospel. The institutions of religion were so identified with the early settlement of our ancestors in this new world, and the design of Providence appeared so distinctly marked in the subsequent history of our country, that it was regarded as almost a matter of course, that this nation, so religious in its origin and institutions, so intelligent and free, was destined to be and to remain a CHRISTIAN NATION. That the descendants of such an ancestry should forget the God of their fathers, or forsake the guide of their youth, was not, in the nature of things, probable, and the wise and the good flattered themselves, that, whatever had been or might be the fate of other countries, here was a nation, which would still sit as a queen and never be moved. Strange sights and sounds, it is true, sometimes filled their hearts with trembling and intimated the possibility of a fall. But these occasional alarms yielded to the influences of early education, and through successive generations, our fathers were taught, both by the pulpit and the press, to cherish feelings of security, and even of defiance, against all the dangers which might threaten to change the character of a nation so chosen and favoured of God. Few, therefore, and feeble were the endeavours of our countrymen to guard against dangers, which, in the prevalent impressions of the times, were so little to be feared. The associations which were formed for this purpose, were of limited extent, were conducted without concert, and failed to excite the general sympathy and co-operation of Christians in their support. Accordingly, but little direct effort was put forth to supply the destitute and aid the needy at home, until, in the providence of God, the attention of American Christians, about the beginning of the present century, began to be awakened to the necessities and the claims of the heathen. The London Missionary Society had been formed in 1795. The spirit which marked its rise soon commended itself to Christians on the continent of Europe and in this country. The object was seen to be worthy of the united zeal and the concurrent exertions of the whole of christendom. It was the conversion of all heathen lands. This object,

great and difficult as it is, began now, in the light of faith and of prophecy, to be regarded as actually attainable; and the great responsibility of its attainment was seen to rest upon the disciples of the cross of Christ. Many Christians, therefore, both in Europe and America, by the presentation of this object, were awakened to a sense of their obligations; and no where was this feeling more deeply cherished than in this country, by the early friends of Foreign Missions. With an overweening confidence, perhaps, in the permanency and increase of religious institutions in their own country, they looked abroad to other lands, more wretched than this, on which to bestow the warmth of their sympathy, and the largeness of their benevolence. They planned their organizations and established their Concert of Prayer for the world's conversion. They began to send forth labourers, to proclaim in other tongues, and in distant countries, the wonderful works of God. The spirit of the noble enterprise was moving the hearts of philanthropists on an extended scale. The claims of the object infinitely surpassed the interest excited, and its appeal was especially addressed to the American people, as a Christian nation.

In the midst of the ardour and encouragement of this rising spirit of missions, an alarm was heard. The enemy was coming in like a flood upon our own land. Our population was increasing far more rapidly than the means of religious instruction. It was also extending over an immense territory, for whose supply, in this respect, there existed no preparation. In the same light which had exhibited the claims of the heathen world upon such a nation as this, the friends of missions now saw that the nation itself was in danger, and that, without the earnest and strenuous endeavours of the truly pious and patriotic within its own borders, it would soon become a mighty ruin, no longer capable of extending those influences to other countries, which are needful for their salvation. Infidelity, extravagance, and vice, the sinful results of unexampled prosperity, were polluting the morals of the people at home, and floods of still more destructive influences from abroad, were borne upon the swelling tide of emigration, which was setting in upon us from other lands: and, "if it had not been the Lord who was on our side, now may Israel say, then they had swallowed us up quick." But the same spirit which was going forth in acts of beneficence to "lands of darkness and of the shadow of death," was now equally ready to embrace

the claims of the destitute at home. The universal prevalence of the principles of the Gospel in this country was seen to be primarily essential to its universal spread among the nations. Enlightened Christians felt and expressed the incongruity of their position in regard to the missionary cause. Not that they had been too much awakened to the claims of the world at large, but that, in comparison with what they had felt and projected on behalf of other countries, they had done so little to secure and perpetuate the controlling power of religion, in their native land, so immense in its prospective greatness, whose salvation is so important in itself, and whose influence is so essential to the successful prosecution of the work of the world's conversion.

Under impressions such as these, an influence was commenced, not to restrain and suppress the spirit of Foreign Missions, but to modify the action of that spirit in such a manner as to secure more certainly and speedily the attainment of its noble purpose. The friends and the patrons of the Board already organized for the support of missions among the heathen, became now also the friends and projectors of an organization of similar extent, to supply the destitute and aid the needy in our own nominally Christian nation, and in the adjoining provinces. Such was the influence under which the American Home Missionary Society was formed, in May, 1826. It was designed to be associated with the Board of Foreign Missions, and all kindred institutions in this and in other countries, in the benevolent work of extending the blessings of christianity to the human race.

The department of the great enterprise committed to this Society, is no less interesting than it is important. The principal field upon which we have been called to labour is our native land. The influence which we exert in it is for ourselves and our children, no less than for the cause of universal philanthropy. It makes its appeal to all that is tender in domestic and social relations and interests, and to all that is generous and expansive in Christian enterprise. This appeal has accordingly been met with a promptness and ardour which is honourable to the

social sympathy and general benevolence of the many thousands of our countrymen who have put their hands to the work.

The success which has attended the Society hitherto, has far surpassed the anticipations of its most sanguine friends. Every year has witnessed a large increase in the amount of its receipts and the extent of its operations. In presenting its TENTH ANNUAL REPORT, the Executive Committee would acknowledge with gratitude the manifestations of the divine favour which have been experienced since the last anniversary. The advancement made is, in all respects, equal to that of any preceding year, and in some departments, greater; and the prospects of the Society were never more encouraging than at the present moment.

[Here follows the "General Table" of Missionaries, &c., which we have omitted for want of room.]

### RECAPITULATION.

The number of missionaries and agents embraced in the preceding tables, are 755, who have been employed in 25 states and territories, and in the provinces of Upper and Lower Canada.\* Of these, 576 are settled as pastors, or are employed as stated supplies in single congregations; 132 extend their labours to two or three congregations each, and 47, including agents, are employed on larger fields. The number of congregations, missionary districts,† and fields of agency thus supplied, in whole or in part, during the year, has been more than 1000.

Of the missionaries and agents reported, 505 were in commission at the commencement of the year, of whom a large number have been re-appointed, and 250 new appointments have been made.

The amount of ministerial labour performed within the year, under the commissions of this Society, has been 545 years.

The number reported as added to the churches aided since the last anniversary, making proper allowance for imperfection of reports, is not less than 5,250, viz. 1,500 by letter, and 3,750 on profession of their faith. Not less than 72 of the churches have enjoyed special seasons of revival within the year, and the probable number

\* Add to these 17 pastors and evangelists in France, an account of whom and the fields of their labour are inserted in the Appendix to this Report, and the whole number of missionaries sustained by the Society within the last year is 772.

† The congregations named in the general table are all enumerated in this estimate, but in every case where the congregations of the missionary are not named in the table, his field is denominated a *missionary district*, and counted *one*.

of conversions under the ministry of our missionaries, has been more than 4,000.

Sabbath Schools and Bible Classes have been sustained, as in former years; the number of pupils in the former, from 50,000 to 60,000, and in the latter, from 15,000 to 20,000 of all ages.

The number of subscribers to the principle of total abstinence from intoxicating drinks, is increasing, and is probably not less than 100,000 on the fields occupied by the missionaries of this Society.

These are parts of the blessings which have attended our operations. Their ultimate results, as they shall be developed in all future ages here, and as they shall be experienced in eternity, we are incompetent to understand.

### STATE OF THE TREASURY.

At the commencement of the year, there was a balance in the treasury of \$5,468 94. The receipts of the year, as exhibited in the Treasurer's Report, have been \$101,565 15, which added to the balance above named is \$107,039 09. The disbursements have been \$92,108 94, leaving a balance on hand at the present time of

\$14,930 15. This last amount, however, has been more than supplied by the legacy of the late Joseph Burr, \$12,000 of which has been paid into the treasury of this Society, and \$5,000 to the Vermont Domestic Missionary Society, and acknowledged in the above account of receipts. The receipts from ordinary sources have not exceeded those of the preceding year. The possession of so large a balance in hand, however, has impressed upon the committee a feeling of increased responsibility, and encouraged their attention to new fields of appropriation, as will appear from a subsequent part of this report.

To sustain the enlargement of operations contemplated, and to discharge the pledges already made, to the amount of more than \$50,000, to missionaries now in commission, all of which will become due in the coming twelve months, will require a large increase of receipts hereafter. To meet its great and increasing responsibilities, therefore, this Society is still wholly dependent, as it has ever been, on the liberal contributions of the Christian public.

### COMPARATIVE RESULTS.

The following table shows the results of the last year in several particulars, compared with those of preceding years.

	First year.	Second yr.	Third year.	Fourth yr.	Fifth year.
Receipts.....	\$18,130 76	\$20,035 78	\$26,997 31	\$33,929 44	\$48,124 73
Expenditures.....	13,984 17	17,849 22	26,814 96	42,429 50	47,247 60
Number of Missionaries.....	169	201	304	392	463
No. not before in commission..	68	89	169	166	164
Congregations & Miss. Districts	196	244	401	500	577
Sabbath Schools reported.....	Not rep.	206	289	369	500
Bible Classes reported.....	Not rep.	100	134	203	200
Years of labour performed.....	110	133	186	274	294
Additions to Churches reported	Not rep.	1000	1678	1959	2532
	Sixth year.	Seventh yr.	Eighth year.	Ninth year.	Tenth year.
Receipts.....	\$49,422 12	\$68,627 17	\$78,911 44	\$88,263 22	\$101,565 15
Expenditures.....	52,802 39	66,277 96	80,015 76	83,394 22	92,108 94
Number of Missionaries.....	509	606	676	719	755
No. not before in commission..	153	209	200	204	249
Congregations & Miss. Districts	745	801	899	1050	1000
Sabbath Schools reported.....	544	770	...	40,000*	50,000*
Bible classes reported.....	239	378	...	12,000*	15,000*
Years of labour performed....	361	417	463	490	545
Additions to Churches reported	6126	4284	2736	3300	3750

### AUXILIARY SOCIETIES AND AGENCIES.

Among the auxiliaries and agencies of the Society, the following are the most important.

#### THE MASSACHUSETTS MISSIONARY SOCIETY.

This Society continues to maintain its character as the most efficient auxiliary of the national institution. Its receipts during the last year, ending April 1, 1836,

\* Scholars or pupils.

have been \$18,212 63, which, added to \$5,773 25, balance in the treasury at the commencement of the year, makes the whole amount at the disposal of the Society since its previous annual return, April 1, 1835, \$23,985 88. Of this sum \$8,111 75 have been expended in the support of 70 missionaries, and in sustaining the necessary agencies and other incidental expenses of the Society in that commonwealth, and \$10,009 have been paid to the treasury of the Parent Society, and expended in its general operations, leaving a balance in the treasury of the Mass. Society, April 1, 1836, of \$5,865 13.

Various sums from that state, amounting to \$3,662 74, have been forwarded directly to the treasury of the Parent Society.

#### THE MAINE MISSIONARY SOCIETY.

This interesting state, by far the largest of the New-England States, and rapidly increasing in population and wealth, is annually enlarging its operations in the field of Home Missions. The number of its missionaries and agents since our last annual report has been 90, its receipts for the year ending April 1, 1836, (including \$844 to be invested as a permanent fund,) have been \$10,401 43, which, added to the balance on hand at the beginning of the year, makes the whole disposable means of the Society within the year, \$11,225 65, all of which, (excepting \$945 invested as a permanent fund, and \$201 47 remaining in the treasury, April 1, 1836,) has been expended in support of the labourers above enumerated.

The efficient labours of the General Agent of the Society, Rev. Samuel Johnson, who has been engaged in it about three fourths of the year, have doubtless contributed much to produce these cheering results. We are happy to add, in the language of the Cor. Sec., the Rev. Dr. Gillett, in communicating his annual return, "the latter part of the year has been marked by wonders of grace. Revivals of religion now commencing or in progress, in the number of hopeful converts, and the extent of their influence, far surpass what we have witnessed in this state for a long time. These, however, are so recent, that their results cannot be gathered with accuracy. The number of hopeful converts in twenty-three places which are enjoying revivals, up to this time, is perhaps 400, and the present aspect of things gives promise that the coming year will be a "year of the right hand of the Most High."

#### THE CONNECTICUT MISSIONARY SOCIETY.

The churches of Connecticut, whose endeavours in the work of Home Missions for more than thirty years, have been owned and blessed of God, have greatly increased the amount of their contributions to the cause since the formation of the National Society. The Society of that state, auxiliary to the A. H. M. S., is among its most efficient helpers. Its receipts for the year ending April 1, 1836, have been \$6,267 42, which added to \$1,899 69, balance in the treasury at the beginning of the year, make the whole amount at the disposal of the Society, since April 1, 1835, \$8,167 11. Of this sum, \$1,060 have been appropriated to the support of missionaries in Rhode Island, and \$4,147 15 have been expended in the support of 40 missionaries in Connecticut, one in Missouri, and in discharging all the incidental expenses of the Society, leaving a balance in the treasury, April 1, 1836, (including a bequest of Solomon Langdon, deceased, the interest only to be used,) of \$2,959 96.

In addition to the above receipts through the Connecticut Society, various sums from that state, amounting to \$5,205 26, have been paid directly to the Parent Society.

#### THE VERMONT DOMESTIC MISSIONARY SOCIETY.

This Society has been peculiarly prospered in regard to its resources since our last Annual Report. During the preceding year, ending April 1, 1835, its receipts were only \$2,343 47, and the treasury was at that time overdrawn \$101 02. These results, however, were less discouraging in fact than in appearance, for reasons which were explained in our last report. During the last year a general agent, the Rev. Ira Ingraham, Cor. Sec. of the Society, has been employed in that state; through whose labours its income has been much increased, and its efficiency promoted. A legacy of the late Joseph Burr, of Manchester, has also been received, amounting to \$5,797 91. Including this, the whole amount of the Society's receipts, from April 1, 1835, to April 1, 1836, has been \$9,672 96. Its expenditures during the year, in discharging the debt against the Society, in the support of the general agent and fifty-one missionaries, including all incidental expenses, has been \$4,506 35, leaving a balance in the treasury, April 1, 1836, of \$5,065 59.

## THE NEW-HAMPSHIRE MISSIONARY SOCIETY.

The annual return from this Society is also of an interesting character. The labours of the general agent in that state, Rev. Isaac Willey, who is also Cor. Sec. of the Society, have been indefatigable and highly useful. His efforts, however, having been about one half of the time devoted to destitute places, with a view to prepare them to receive aid hereafter, have tended rather to enlarge the field of the Society and increase its responsibilities, than to augment its immediate receipts, which have been less by \$625 34 since our last report than during the previous year. The whole amount of receipts reported for the year ending April 1, 1836, is \$4,755 13, which added to \$161 01, balance on hand at the beginning of the year, makes the whole amount at the disposal of the Society during that time, \$4,916 14. Of this sum, \$1,028 has been paid to the Parent Society. The remainder, together with \$412, for which the treasury was overdrawn at the above date, has been expended in the support of the agent and fifty-eight missionaries in New-Hampshire, and one in Lower Canada. These missionaries have performed 42 years of ministerial labour within the year, in 65 townships and missionary stations. The secretary adds, "I cannot but believe that there is in our churches an increased disposition to contribute to the cause of Home Missions, and that this will be manifested by its proper results at the close of our current missionary year in September next."

## THE RHODE ISLAND DOMESTIC MISSIONARY SOCIETY.

This Society, with the aid of its sister Society of Connecticut, has sustained seven missionaries during the whole or a part of the last year. The amount of its receipts to the 1st of April has not been reported. We learn, however, from its last Annual Report, for June, 1835, that it had received during the year then terminated \$746 73. In addition to this, the Beneficent Congregation of Providence has contributed directly to the treasury of the Parent Society the sum of \$351 17, making the whole amount contributed to the cause in the state of Rhode Island since our last report about \$1,100.

## THE NEW-YORK YOUNG MEN'S HOME MISSIONARY SOCIETY.

This Society was organized in the city of New-York about 18 months since. During that time it has sustained the sup-

port of our agent in Illinois, whose labours in that state and elsewhere have been highly productive. This Society has also had in its employment one missionary in Texas, and one in Arkansas Territory. The support of the former was assumed in the autumn of 1834, and relinquished in the early part of last year, for reasons which were satisfactory to the committee of the Parent Society. The latter has been sustained by the Y. M. M. S. during the year, in Arkansas, where his labours have been highly useful.

This Society has recently resolved to assume the support of as many labourers as the Parent Society shall be able to procure for the territories of Wisconsin and Missouri, and have now two missionaries employed in pursuance of this resolution, viz:—one at Melwalkie in the former, and one at Du Buque's mines in the latter territory. The payments of this Society into the treasury of the A. H. M. S., for the purposes above named, have been about \$1,300, and their prospects of continued efficiency and usefulness, in aid of the general cause, are encouraging to its friends.

## THE PHILADELPHIA BOARD OF AGENCY.

This important agency was reported for the first time, at our last anniversary. It had been appointed, within the year then terminated, to co-operate with our Associate Secretary and General Agent, the Rev. G. N. Judd, in promoting the objects of the Society in the middle states, excepting New-York. Its receipts, up to that date, had been \$5,539 65. Since that time, though our agent has been obliged, by sickness, to suspend his labours a number of weeks, the same field has yielded to the general treasury \$5,830 49, and pledges have been procured to be redeemed in a few months, which would increase this amount to more than \$6,000. Within the bounds of this agency thirty-seven missionaries have been employed, and several of the churches aided have been blessed with revivals and greatly increased. The friends of the Society are becoming, every year, more numerous on this field, and the prospects of the agency are highly encouraging.

## CENTRAL AGENCY IN THE STATE OF NEW-YORK, UTICA.

This agency embraces 13 counties in the central part of this state, with a population of not less than 500,000. It has been six and a half years in operation, and, during that time, has extended its

aid to 140 churches within its bounds, and has sustained 230 years of ministerial labour. The number of its missionaries, since our last anniversary, has been 47, and the number of congregations aided 54. Its receipts have been \$3,634 47, and the disbursements of the Society on the same field, \$4,226 83. These results exhibit an encouraging increase in the operations of the agency. Our agent there, the Rev. Mr. Crane, remarks that the prospects of the agency were never more encouraging, and anticipates the time as near at hand when that field will cease to require aid from abroad, and will be enabled, besides supplying the needy within its own bounds, to pour the fertilizing streams of Gospel truth over less favoured portions of our country.

#### WESTERN AGENCY IN THE STATE OF NEW-YORK, GENEVA.

The report of this agency for the last year, is the most animating which it has ever been our privilege to record in regard to this or any other field of equal extent, within the wide sphere of the Society's operations. For several years after the organization of the Society, this was the most efficient of its auxiliaries or agencies. The largest amount of receipts, however, which it had reached in any year, previous to that which terminated in May, 1835, was \$5,749 21. At the last date, its report was \$6,574. Since that time, during the twelve months now terminated, its receipts have been \$10,635 02.\*

In addition to this, subscriptions have been obtained, to be paid within the coming year, of more than \$5,000, making the amount of receipts and pledges, on that field within the last year, rising of \$15,000. The number of missionaries sustained by the agency has been 74, of whom 63 have been appointed within the year. In the language of our agent, the Rev. J. A. Murray, to whose devoted and energetic labours, under God, we are indebted for these blessed results, we add, "five of the missionaries have been installed as pastors, eleven meeting-houses have been erected, several have been thoroughly repaired, and others are going up; eighteen of the churches aided have enjoyed seasons of refreshing from on high.—1000 have been reported as added to the churches, 727 of whom have been received on profession of their faith,—25

new fields have been taken up, and 17 new missionaries appointed."

The expenses of the agency during the year have been sustained by forty individuals, who have contributed the necessary amount, \$5,050, in donations varying from \$1,000 to \$100. This amount deducted from the sum total of the receipts of the agency, leaves a balance of \$5,585 02, sufficient to sustain more than 50 of the missionaries of the Society on other fields.

For other particulars of this agency, we refer with gratitude to its report.

#### THE CANADA HOME MISSIONARY SOCIETY.

This Society became connected with the A. H. M. S. in November last, on the same principles as its principal auxiliaries in the U. States. This connexion has been deemed desirable, not only on account of the infancy of the Canada Society, but especially from the fact, that large districts of the provinces are receiving their population from the adjacent portions of the U. States. The number of missionaries employed on this field, by the above named Society, during the last year, is eight, of whom six bear the commissions of the Parent Society, besides the Agent, Rev. Wm. F. Curry, making in all nine labourers. Arrangements are making for the employment of additional missionaries, as soon as they can be obtained. The receipts of this auxiliary for the year ending April 1st, 1836, were \$604 30, and its expenditures \$632. The agent remarks, "our prospects throughout the province are probably brighter than they have been for many years. There have been within the last few months some interesting revivals of religion, and numbers have been added to the churches."

#### THE WESTERN RESERVE DOMESTIC MISSIONARY SOCIETY.

The annual returns of this Society have been received as late as October last, the date of its last annual meeting. During the year then terminating, the number of its missionaries had increased from 20 to 32, and its receipts had been \$3,227 16, which added to the balance in hand at the beginning of the year, made the amount of \$3,846 01. Of this, \$2,307 69 had been expended in the support of the above missionaries, and of the remainder, \$1,100 had been paid to the Parent Society to aid in the support of 35 other missionaries on the same field, embracing that part of

\* Of this amount only \$4,225 15, was received in season to be included in the treasurer's report for this year.



Ohio denominated the Western Reserve and Michigan Territory.

Since the above date, our agent, who is also secretary of the Society, the Rev. D. W. Lathrop, has resigned his agency, on the ground of a state of health insufficient to endure the fatigues to which it exposed him. His place has not yet been fully supplied—that portion of it only which falls within the new Synod of Michigan, having been occupied by another. The Society, however, is pursuing its work, and the operations both of this Auxiliary and the Parent Society, on the same field, are attended with the usual tokens of the divine favour.

CENTRAL BOARD OF AGENCY FOR THE WEST-  
ERN STATES, CINCINNATI, OHIO.

This agency has pursued its operations through another year with increasing extent and usefulness. Its receipts for the year ending April 1, 1836, have been \$3,012 37, and the number of missionaries commissioned under its direction has been 21. The central position of this agency, and its great usefulness in directing the operations of the Parent Society on a wide field, gives to it an interest and importance, which few others can claim; and though the amount collected by our agent there is not large, yet his faithful labours have been expended with great advantage to the cause, in strengthening and encouraging congregations, which might otherwise need assistance, to sustain the institutions of religion among themselves.

The anniversaries which are held in Cincinnati, in connexion with this agency, in the autumn, have been attended with much interest, and afford the most favourable opportunities for spreading before the western public the operations of the Society. For further particulars, we refer with pleasure to the report of our agent, the Rev. Mr. Little, in the Appendix.

OTHER AGENCIES IN THE WEST.

The Rev. Joseph Lane, since the last report, has entered on the duties of agent for the Society in the state of Kentucky. A committee, of intelligent and highly respectable character, has also been organized, who will have the oversight of the operations of the Society in that state, and greatly aid the agent in his labours. The few months during which this agency has been established give promise of a high degree of usefulness in its future operations.

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The Rev. Theron Baldwin continues to labour as agent for the cause of Home Missions in Illinois. Allusion has been made in previous reports to the various valuable services of this agent. While these have been continued, and their influences felt in all the departments of well doing, we are happy to add, that the sum of \$1,765 12 has been secured upon that field for the treasury of the Society. Mr. Baldwin assures the Executive Committee, that at least a respectable advance on the above sum may be expected during the coming year. He remarks, "as your agent, I have so long appeared among the churches of Illinois, as a *helper*, that I now meet with the most gratifying reception, wherever I plead the cause of Home Missions. It is indeed a delightful system, the strong helping the weak, and the weak becoming strong, and helping others in their turn!"

The Rev. Samuel G. Lowry, whose appointment as agent in Indiana was noticed in our last year's report, continues his labours. Besides the pecuniary contributions to the cause, which he has received from that field, much good has been realized from his visits to the feeble and destitute churches, and his exertions in arranging, as far as practicable, the location and settlement of ministers.

The rapid increase of the population of Michigan, and the growing importance of missionary efforts in that state, and the adjacent portions of Indiana and the Wisconsin Territory, induced the Executive Committee to establish a separate agency for the promotion of the missionary cause on that field. Rev. Wm. Page was appointed, and has acted as the agent since October last. Much labour and a high degree of usefulness attend the discharge of his duties; and from his extensive acquaintance with the field, and the zeal of the "Committee of Correspondence," associated with him, in conducting the operations of the Society, within the limits above named, hopes of the brightest character are entertained in behalf of the rising churches whom they serve.

SABBATH SCHOLARS' MISSIONARY SOCIETY.

The ninth report of the Duane-street (late Cedar-street) Sabbath Scholars' Association, recently published, exhibits an example of usefulness in the missionary cause which is in the highest degree interesting and encouraging. It has sustained six of the missionaries of the Parent Society, during the whole or a portion of the last year, at an expense of more than

\$500, under whose labours more than 120 souls have been hopefully converted to God. This is the oldest and most efficient of our auxiliaries connected with Sunday Schools. Its receipts, during the nine years of its existence, have been about \$3,400, and its example has been followed in the formation of seven similar associations in the cities of New-York and Brooklyn alone, besides several in other places, whose important aid in the work of Home Missions deserves to be gratefully acknowledged. The principal of these are those of the South Dutch Church, the Murray-street Church, the West Presbyterian Church, in N. York, and the First Presbyterian Church in Brooklyn, all of which are affording interesting examples of the energy and system with which Sabbath School scholars, when properly encouraged, may aid in the benevolent enterprises of the day, while by the efforts in which they now engage, they are training themselves up for higher spheres of service hereafter.

#### BOARD OF MISSIONS OF THE GERMAN REFORMED CHURCH IN THE UNITED STATES.

It affords us pleasure to report that, since our last anniversary, the Board of Missions of the General Synod of the above church have adopted a plan of co-operation with this Society, which is substantially the same as that adopted by several of the larger auxiliaries and agencies already reported. It secures to the Board the right to direct the appropriation of all the funds raised by the agents of the Society within the bounds of the Synod, and also the nomination and approval of all missionaries and agents appointed by the Society on the same field.

This arrangement has been so recently made, that it has not yet been carried into full effect. It has, however, brought the committee into correspondence with a body numbering about 100 ministers, and twice that number of congregations, to whom we may hope to render important aid, in providing with Gospel ordinances a population of half a million, whose preferences are in favour of that denomination.

#### THE CENTRAL MISSIONARY SOCIETY OF THE LUTHERAN CHURCH.

This Society also, embracing a large number of the ministers and members of the Lutheran church, has recently become auxiliary to the A. H. M. S. The centre of this Society is in Gettysburgh, Pa., and its branches are extended to other por-

tions of the church in other states. The truly catholic and evangelical spirit with which this co-operation has been commenced, affords ground for the highest confidence that it will be efficient in its progress. Active measures, on an extended scale as shall be practicable, will, we trust, be put in operation before our next anniversary. At present, we can only give expression to our lively anticipations of important and interesting results hereafter.

#### THE GENERAL IMPORTANCE OF HOME MISSIONS AMONG THE GERMANS OF THE UNITED STATES.

The German population of this country is estimated at quite one million and a half, or one tenth part of the population of the whole country. A majority perhaps of these are native Americans; but from our long neglect to co-operate with them in the promotion of learning and religion, they have grown up in the midst of this nation a peculiar people. The children have retained the customs of their fathers, without the advantages which they enjoyed in their father-land, for intellectual and moral improvement. Hence it has come to pass, that a large portion of those, who are, by birth, Americans, are but imperfectly acquainted with the English language, and their associations and usages are German. With these are mingled a great multitude of native Germans, whom the tide of emigration has borne to our shores.

To supply this whole population in their wide dispersion, in different states and territories, there are now in the country about 400 ministers connected with the Lutheran and German Reformed churches, viz. about 250 of the former, and 150 of the latter. A large number of these ministers and their churches begin to be awakened to a sense of their responsibilities to their "brethren, their kinsmen according to the flesh." They are attracted by the example of the friends of Home Missions of other denominations, and admire the goodness of God in the blessings with which he has crowned the efforts of this Society. They desire to have part with us in these blessings, and are willing to bear with us the labours and sacrifices which are the conditions of their bestowment. They have therefore sought our co-operation, in a spirit which has commanded the respect and confidence of this committee, and which will, we doubt not, approve itself to the best affections of the religious community at large.

There is thus opened to us, in our connexion with the Missionary Societies of the German Reformed and Lutheran churches, a new field of interest and of promise, whose importance can hardly be too highly appreciated. Here are elements of influence widely dispersed through the nation, which need only to be developed, to constitute one of the most powerful and permanent supports of our religious institutions, and of our benevolent endeavours to bless all nations with the saving health of the Gospel.

**PROSPECTS OF THE SOCIETY—ITS RESPONSIBILITIES IN REGARD TO OTHER NOMINALLY CHRISTIAN COUNTRIES.**

Having reported the past operations of the Society, the committee deem it incumbent on them to direct the attention of its numerous patrons and friends to its opening and interesting prospects for the future. The field which remains yet to be occupied in our own country is immense. To supply the destitute settlements already formed, and which are now prepared to receive and partially to sustain the Gospel, would require a **THOUSAND MINISTERS**, in addition to the number now employed in the United States. This number could at once be supported by the aid of this Society, in fields of great usefulness and promise.

But to secure and perpetuate the full supply of our present population is but a small part of the work to be done even in our own country. The field widens as we advance. The population of the land increases at the rate of more than a full congregation in a day, and more than one half of this increase, flowing, as it does, into destitute neighbourhoods, and occupying annually large tracts of uncultivated country in every direction, especially on the frontiers of the nation, will need assistance for a season, in the support of religious institutions. Here then is a new field presented every year, requiring an annual supply of more than 200 ministers, besides nearly an equal number demanded to occupy the more able congregations in the older states, which are annually seeking new supplies.

There are, also, other fields, bordering on our own country, both in the north and in the south, to which the attention of the Society has already been directed, and which fall legitimately within its constitutional provisions. These two are of wide extent, and in many respects scarcely less interesting in their character and prospects than our own beloved states. The

results of our operations in Canada, and the efficient co-operation of evangelical Christians there, have been such as to furnish the strongest encouragement to our future endeavours in those provinces of the British empire. To Texas on the south, the operations of the Society have also been extended. Though the mission commenced there in the autumn of 1834 has been relinquished for the present, (as is stated in a previous part of this report,) the committee cherish the strongest confidence that the time is not far distant when they may again resume their endeavours to plant the Gospel in the length and the breadth of that interesting country. There, too, a portion, at least, of the population to be supplied, will be endeared to those of this nation by the ties of consanguinity, and the sympathies of a common origin.

To plant and sustain the institutions of Christianity in countries so contiguous and so related to our own, is doubtless within the legitimate province of this Society. Its "*great object*," in the language of its constitution, is "*to assist congregations that are unable to support the Gospel ministry, and to send the Gospel to the destitute within the United States.*" But it is well remembered that this was not designed to be its *exclusive* and *only* object. The word *great* was introduced into this article of the constitution for the express purpose of allowing the Society to extend its operations (as the interest of the cause might demand,) beyond the limits of the field for which it was primarily and principally established.

The committee have accordingly acted upon this principle. They have endeavoured to do all that could be done within the limits of the United States, having never refused assistance to a single congregation applying for aid, and whose necessities and prospects have been judged to be such as to render them worthy objects of such assistance. Nor have they refused to employ a single labourer whose talents and qualifications have appeared to be suited to the service required. They have made their appeal for many labourers more than they have been able to procure, to occupy the many destitute fields which are ready and waiting for their reception. It will continue to be their *great object* to supply, as soon as practicable, all the destitute of this country. But where shall the men be found to go in and possess the land? They can only be furnished by the slow process of education, and by the blessing of God, upon long-continued,

laborious, and prayerful study; and unless the efforts of the churches to prepare young men for the ministry are greatly increased, it will be long before we shall have a pastor for every parish in this nation. But while we wait for labourers, and pray the Lord of the harvest, and do what is practicable to promote a result so desirable, the benevolence of the Christian public must not, will not wait; nor will it cease to expand itself in the work of missions. The annually increasing contributions to the Society, and the amount which has come into its treasury, within the last year, are indications which cannot be misunderstood, that the designs of Providence, in regard to this Society, are such as require an enlargement of the field of its operations far beyond the limits of the nation for whose benefit, especially, it was originally instituted.

Urged by these indications, and others which we have yet to name, the committee, besides the beginning which they have made in Canada and Texas, have regarded with intense interest the probable prospects of usefulness which are opening to them in the republics of South America. From correspondence recently had with individuals in that country, we are encouraged to believe that the time is not far distant when missionaries from this Society may be sustained with great advantage to the cause of Christ, in several of its principal ports. This surely will not be regarded by any, as beyond the proper limits of an AMERICAN HOME Society.

In the mean time, while we have looked on the field and prayed, "Lord, what wilt thou have us to do?"—a voice has reached us from beyond the waters, "COME OVER AND HELP US." The appeal of the Rev. Robert Baird, now resident in Paris, addressed to this Society on behalf of the evangelical churches of France, is already before the public, having been issued in the "*Home Missionary*" for March last, and extensively circulated throughout the religious newspapers. The public were also then informed that previous solicitations had been received from the same source, in answer to which, the Executive Committee had already appropriated \$1300, (with the consent of the donors of that amount,) to aid the Evangelical Society of France, in their strenuous endeavours to sustain the cause of Home Missions in that interesting country. The lively expressions of gratitude with which the news of this small appropriation had been welcomed by the friends of the cause in Paris,

and the additional facts communicated in the appeal above referred to, were suited to awaken a still more deep and thrilling interest on their behalf. The committee, accordingly, at the earnest request of Mr. Beird, and with the counsel and approbation of such friends and patrons of the Society as were at hand, ventured to make another appropriation of \$2,000 in aid of the same cause. This amount was also transmitted for the use of the Evangelical Society, with instructions to spend it wholly in the appropriate work of Home Missions, on substantially the same principles which govern our appropriations in this country. These principles, we are assured, will be strictly complied with; and though a sufficient time has not yet elapsed, since the transmission of the above amount, to bring us a report in detail of its actual disbursement, yet we are happy to state, on the authority of a recent communication from M. De Pressense, one of the secretaries of the Evangelical Society, (a translation of which will be found in the Appendix to this Report,) that the number of missionaries now in the employment of that Society is seventeen, in whose support the Society is pledged to the amount of about \$3,000, which will be discharged by the sum transmitted by this committee; thus enabling the Society in France to appropriate almost the whole amount of its own receipts, to the support of the other important interests, which devolve upon them in the infancy of their missionary operations.

In view of the preceding statements, it may be truly reported that the American Home Missionary Society is now sustaining seventeen missionaries in France. These, added to the 755 employed in this country and adjoining provinces, make an aggregate of 772 missionaries and agents sustained by the Society, in whole or in part, during the last year.

To justify their appropriations in aid of the Evangelical Society of France, the committee throw themselves, with confidence, upon the candour and benevolence of the Christian public, whose servants they are. They have surely not transcended the *spirit* of the constitution, which was designedly so formed as to provide for the overflowing, upon other fields, of any amount of charitable contributions in aid of the Home Missionary cause, which might not be immediately demanded by the necessities of the same cause in our own country. It may be true that the founders of this Society did not distinctly contemplate the extension of its appro-

priations beyond the bounds of the American continent. The reason is obvious. They had no adequate conception of the rapidity with which God designed to prosper their enterprise. The results have far surpassed their largest expectations, and a state of things is produced, and responsibilities are accumulated upon us who survive, for which they could not provide, because they had no distinct anticipation of their existence. It remains, therefore, for us to make provision for the existing demands of the cause, however unexpectedly they have come upon us, and we cannot doubt that the spirit of the Institution which we serve, fully sanctions the measures adopted by the committee in relation to France.

It should be distinctly understood, that the first appropriation of \$1,000 was approved by the donors of that amount. For the second, of \$2,000, the committee have made their appeal to the friends of the cause for special contributions, and it affords us great pleasure to report that \$1,200 of the amount have already been pledged by individuals, mostly in sums of \$100 each. The whole amount, they doubt not, will soon be completed for this special purpose.

Questions involving tremendous interests now remains to be answered. Shall the Executive Committee of this Society be allowed to continue its appropriations in aid of the Evangelical Society of France? And will the Society sustain them in making such appropriations, not only of moneys contributed for this purpose, but also of such sums from the common funds in its treasury, as may not be immediately demanded to sustain the cause in our own country and the adjacent states and provinces?

The views of the committee, on the subject of these inquiries, are sufficiently indicated by what they have already done. The promptness and alacrity with which their appeal has been met, for the means of discharging the pledges already made, affords also an equally satisfactory index to the views and wishes of a number of enlightened and philanthropic individuals in different parts of the country. Thus far every desirable assurance has been given that the Christian public are ready to sustain this Society in prosecuting the measures which its committee have commenced. If, therefore, we are not deceived in regard to the existing state of the public mind, the way is clear for the Society to go onward, and to do, without delay, to the extent of its ability, whatever may be needful on that intensely inter-

esting field, whose necessities have been so recently and importunately urged upon the sympathies of the benevolent in this country.

On the necessity and vast importance of our continued aid to the Evangelical Society of France, M. De Pressense, (in the communication already referred to,) remarks as follows:

"Could the Society have found the men of whom they stood in immediate and pressing want, they would have now had in their employ quite eighty labourers; and if they had thought of occupying all the posts where the Gospel could be preached with the prospect of important success, they would have numbered, at this time, one hundred. There is, therefore, urgent occasion that Christians of other countries should make liberal sacrifices to sustain a system of measures, which, by the blessing of God, has converted sinners not a few, and roused the attention of a multitude to the truth of the Gospel. Abandoned to the efforts of French Christians, who are yet comparatively feeble and few, the Evangelical Society will be obliged to abridge its labours. Sustained by the disciples of Christ of other nations, they will be enabled to extend their work, and to accomplish an incalculable amount of good, in a country until now generally plunged in the sleep of spiritual death, from which, notwithstanding, great numbers are at this moment awaking to inquire the way of salvation."

It should be borne in mind, that this appeal is on behalf of the poor, who urgently need the aid which we, by the blessing of God, are able to afford. They are also the poor of a great nation, whose restoration from the demoralizing power of Romanism and Infidelity, to the sanctifying and saving influences of the Gospel, appears essentially to depend upon the success of the Evangelical Society. And to us it should not be the least thrilling point of interest and of obligation, that the appeal, in this instance, is from the Christians of FRANCE to the Christians of NORTH AMERICA. They behold us inheriting "the land of the blessed and the free," and they envy us not our privileges, though the choicest of their fathers bore with our fathers the perils which were required for their achievement. As the chivalrous and the brave among them generously extended to us their assistance, when our temporal interests, as a nation, were in jeopardy, it is now asked, that the benevolent and philanthropic among us, would extend to them the aid which they need in their noble endeavours to rescue a

nominally Christian nation from the slumbers of spiritual death. Surely such an appeal, on behalf of the land of LA FAYETTE, cannot be disregarded by Christians, who inherit the country for which he fought, by the side of WASHINGTON, to render independent and free. But a greater than these is concerned in the results of the inquiries propounded in this report. The interests which we are solicited to promote are associated with a name which is above every name. Does not the cause of the blessed Redeemer, demand of this Society the extension of its operations, beyond the bounds of our own continent? Not France alone will need our co-operations, but other nominally Christian countries are looking abroad, for an influence which is seen to be needful to strengthen and water the germs of Evangelical Religion, which are beginning to shoot up in several nations amid the surrounding corruptions of Christianity. Why then should not this Society extend its aid, wherever it may be needed, in the whole of Christendom, as our Foreign Missionary Boards labour for the heathen world? Is not the one as much needed as the other? Yet American Christians are putting forth their energies extensively for the latter, while the former has been hitherto almost wholly neglected in our missionary arrangements.

The time has at length arrived, when the attention of many Christians, both at home and abroad, is directed to this Society to supply this amazing deficiency. For this, there exists among us no other organization. A new society, therefore, must be formed for this purpose, on an extended scale, or the work must be assumed by the American Home Missionary Society. To the latter alternative we are urged by many considerations of economy, convenience and propriety. To this Society, the work proposed is not inappropriate. It is to be the work of *Home Missions* in every country where it may be prosecuted, and it must be conducted, in most instances, not by sending missionaries to those countries, but by aiding in the support of truly evangelical ministers, who shall be raised up amid the unfriendly influences which are yet to be encountered and subdued, in many portions of Christendom. It is simply to encourage and aid the Christians of other countries, to undertake and sustain in the nations where they dwell, the same work which we, as a Society, have hitherto prosecuted with such unexpected success in our own country. And for this extended

sphere of operations, the providence of God seems to have been preparing this Society and its friends in a remarkable manner, while its success at home has awakened the evangelical in other countries, to expect our sympathy and co-operation, and to emulate our example. A delightful coincidence has thus occurred, which could not have been anticipated. At the very moment when *they* begin to feel their need of our assistance, and to open their arms to receive it, this Society, by the favor of God, is blessed with an increase of receipts, which urges upon it the duty of enlarging the field of its appropriations.

Thus urged, on the one hand, by the wants of the needy, and sustained, on the other, by the generous confidence and increasing contributions of the Christian public, can it be doubted that this Society ought to go forward in the enterprise proposed, until, in co-operation with the friends of Home Missions in other countries, it shall have restored to pure Christianity her lost dominion, in every nation which bears the Christian name. To decline such an opportunity of doing good, under such encouragements, would be to contravene the spirit in which our Institution had its origin, and disappoint the hopes of the world. Whatever, therefore, may have been our impressions in regard to the duty of this Institution, in the infancy of its operations, we cannot doubt, that its name *American*, like that of several other American societies, while it shall truly designate the principal field from which its resources are to be derived, will not henceforth be permitted to limit the field of its appropriations, but that its aid and its influences will be extended to the utmost verge of the sphere, in which the spiritual necessities of the other nations of Christendom shall demand the sympathies of American Christians.

The nominally Christian world, then, is our appropriate field; and, in the language of our correspondent before named, we cannot but regard it as "a blessed day, when this Society shall fully resolve to enter upon the great work, a work which is just as really needed as that which is already in progress, on behalf of the heathen world;—a work too, in which there are both peculiar encouragements, and peculiar difficulties."

The encouragements are, that the field is at once accessible and convenient. It lies open to the influence and invites the labours of evangelical Christians, in every land where they dwell. To prepare for

it, no oceans are to be traversed, no new languages and customs to be acquired, but each in his own nation, and in his own tongue wherein he was born, may enter immediately upon the work. The blessing of God also has hitherto attended efforts of this sort in a signal manner, and their results have been most encouraging.

Its difficulties, too, are peculiar. Christianity, in its progress to universal dominion, is probably destined to meet its severest struggle in nominally Christian nations. Here its conflict is not only with the native enmity of the human heart, and the opposition of systematic infidelity, as in heathen lands, but the influences to be subdued are such as have grown up in intimate association with Christianity itself, and have derived their principal strength from their connexion with its own institutions. They are enemies within the camp, having assumed the name and the forms of Christianity, though vitally opposed to its power. Hence, in all the nations which are called Christian, there is so little that harmonizes with the law of God. Where, in their councils or their cabinets, does the religion of Christ maintain a sway which entitles them to the name? Where does it pervade, with its hallowed influences, the mind of a nation? There is not such an example on the globe. Every where, and among the people of every nation, a vast majority "do always resist the Holy Ghost." Their individual principles, their private reasonings, their social maxims, their public usages, their influence and their authority, are all opposed to Christianity. Yet they often laud its institutions, and give tremendous power to their resistance of its progress, by proclaiming themselves its friends.

The field of Home Missions, therefore, in every country, should be regarded with intense interest, by evangelical Christians. The work to be done, where the religion of the Bible is professed, is not that original work of felling the forests and planting the seed of the word on the virgin soil of a new field, enriched for its reception, by the recent decay of nature's rank vegetation; but the more difficult task of reclaiming a field worn out by injudicious culture, where, by drinking in "the rain that cometh oft upon it, it beareth thorns and briers, and is nigh unto cursing." Here are not only to be inculcated the elementary truths and the spirit of Christianity, but evils are to be removed, and errors eradicated, whose roots are so interwoven with those of the institutions of religion, that they often

seem to be the very same. On such fields, properly to discriminate, to plant that which is holy, and pluck up only that which is hurtful, is perhaps the most difficult of all the enterprises of the church, in preparation for the conversion of the world.

Difficult, however, as it is, it is necessary. The nations who bear the Christian name must be imbued and pervaded with the Christian spirit, or the influence which they exert upon other nations will continue to be, as it has been, (alas! too generally,) an influence to propagate the name more than the power of Christianity. It will preach a repentance which will need to be repented of, and inculcate a Christianity which will need to be *Christianized*. Its nominal victories will rather increase, than diminish, the difficulties of the ultimate triumph of holiness over sin. In vain, therefore, do we attempt the conversion of the heathen world, if nominal *Christianism* be allowed to remain *unconverted*. Hence the friends of Foreign Missions should be, and they are, the friends of Home Missions in every, so called, Christian nation. The objects of the two enterprises necessarily mingle into one. They are essentially and inseparably the same. All the importance which can be attached to the one must be awarded to the other.

Thus associated with all that is interesting, elevated and glorious in the conversion of all men to the obedience of faith, the American Home Missionary Society is again commended to the best affections and the fervent prayers of the disciples of the cross of Christ in every land. The influences, which have borne it on with so much rapidity to its present enlarged sphere of patronage and usefulness, are still exerting their power upon the public mind, and many tokens of the favour of God insure their increased action for the future. Our confidence is therefore unwavering, that the activity and energy of this Society at home will be rather increased than diminished by the proposed expansion of the field of its operations. By allowing its surplus influences to overflow and fertilize a wider field, it will be enabled to sustain and carry forward, with still more efficiency, the GREAT object contemplated in its constitution. Every enlargement of its action abroad will indicate an increase of that benevolence, on which alone we can depend for the means of continued efficiency at home. Whatever suggestions, therefore, the committee have ventured to make in regard to the wants and the claims of other nations,

they do not in the least degree undervalue the importance of the work assigned to them in our own country. No other country is destined to exert so mighty an influence upon the whole world. The fact that the other nations of Christendom are even now looking to this for those corrective influences which they need, is itself one of the strongest possible proofs of the importance of our efforts in this country. Here, then, are we called on, by the very appeals that reach us from abroad, to press every advantage, and exert every practicable influence, to secure the prevalence of pure Christianity in the length and the breadth of this great nation. The necessities of other Christian nations, and the wants of the heathen world demand it. While, therefore, we would invite the friends of Home Missions to throw their

sympathies into the general benevolent enterprises of the day, and to do what may be done to aid in sustaining the same cause in other nations, we would pledge the Society, and exhort every American Christian ever to cherish the principle and the spirit of the declaration, "If I forget thee, O, my country! Let my right hand forget her cunning." But let not our attachment to the land of our fathers' graves, and our home, shut up the bowels of our compassion for other nations. Let our religious patriotism be subservient to our Christian philanthropy. Let us love our country, and serve it, in the best of causes, for the sake of the world.

By order of the Executive Committee,  
**ABSALOM PETERS,**  
 Cor. Sec'y. A. H. M. S.

## AMERICAN HOME MISSIONARY SOCIETY.

### IMPORTANT STEP.

THE recent Anniversary of the American Home Missionary Society will ever constitute an important era in its history. Hitherto the operations of the Society have been confined mainly to the United States. At the late meeting an alteration in the Constitution was made, so as to authorize the Executive Committee to extend aid, as the contributions of the churches may enable them, to the evangelical Christians of other countries, in the support of their domestic missions. A view of the leadings of Providence by which this step has been induced, and the reasons which justify it, will be found in the Annual Report, an abstract of which is published in the present number. We add, in this place, but a single remark, to prevent misapprehension. The Exec. Committee, while they hold themselves sacredly bound to regard the voice of Providence in calling them to the occupancy of fields abroad, by no means intend to neglect, or to regard as secondary in importance, the work at home. On the contrary, their first care will be to sustain and carry forward the Home Missionary work in this country on the largest practicable scale. And in the employment of such means as the Great Head of the church may place at their disposal for foreign fields, they do not propose

to send out missionaries from this country, but to co-operate with evangelical Christians on those fields, in sustaining suitable Missionaries whom God is raising up on the ground.

### FRENCH EVANGELICAL SOCIETY.

In connexion with the important fact of the alteration of the constitution of the A. H. M. S., at its recent Anniversary meeting, and the notices in the report, published in the present number, of appropriations made in behalf of Home Missions in France, it gives us pleasure to publish the following communication from one of the secretaries of the French Evangelical Society, acknowledging the receipt of the funds remitted by the A. H. M. S., and giving a general view of the manner in which they are appropriated.

PARIS, March 22, 1836.

Rev. A. Peters, Cor. Sec. of the A. H. M. S., New-York.

Reverend and Dear Sir,—

This letter cannot be so full and abundant in details as I could have wished to make it, had time permitted; but I think it better to send by this packet a short letter than none at all. First of all, I must,



in the name of the Committee of the Evangelical Society, acknowledge with the warmest gratitude the donation made to them by the A. H. M. S., through our mutual, dear, and respected friend and brother, the Rev. Robt. Baird, amounting to 15,000 francs. This generous and Christian grant is indeed a help in the time of need, and an answer to many prayers. On the 29th of February last, our engagements amounted to 42,103 fr. 50 c., of which 12,652 fr. 15 c. are actually due—and we had not the means to meet this exigency. But the Lord is mighty and faithful, and thanks be, after God, to your Committee, this difficulty is overcome. Thus the Lord has supported and directed us so far, bestowing grace to enable us to go forward through faith, and supplying from month to month the *necessary* means. We have had nothing yet above our immediate wants—but these wants have been successively and mercifully met. Blessed be his name, and blessed be his children, who, as willing instruments in his hands, make the progress of his kingdom, in this benighted country, the object of their prayers and their efforts! Be assured, dear sir, that this grant, and whatever future help the Lord may enable you to tender us, shall be appropriated conscientiously, according to your direction, exclusively to the support of ministers and evangelists, i. e., to the preaching of the Gospel, and not to any other part of our labours, such as colporteurs, schools, hiring of chapels, &c. &c. We shall gladly, also, communicate to you all the details due to you, as to the use of the money, such as the names, the fields of labour, the time of labour of our missionaries, as also other particulars of their success, difficulties, &c. &c., as these may be interesting for you to know. All I am able to say to day, (this letter must go in a few hours,) is that the 15,000 fr. will go towards the support of 14 ministers of the Gospel, having a salary of 1500 to 2000 fr. a year, (according to their circumstances, the field in which they labour, &c.) and 3 or 4 evangelists, receiving about 1200 fr. a year—all of them having been in the work most of the whole year ending in the middle of April next, 1836. Our labourers, however, few as yet in number, are scattered all over France, from north to south, and from east to west.

We are still in the day of small things, but this must not be despised. Our prospects are great and good. Through the blessing of God the Evangelical Society will become a powerful instrument for the

diffusion of Gospel light in this great and important country, where such light is so much needed, and which exerts such a powerful influence all over the continent of Europe. Our means are still very inadequate, because the number of real Christians in France is still small—and that among them are not many wise men after the flesh, not many mighty, not many noble—most of them are chosen from the foolish and weak things of the world; but with these things we know the Lord confounds the wise and mighty. After a time, we trust in God that the evangelical interest of France will support itself; but as yet, and for a time to come, we need absolutely the aid of our brethren in other countries, where the children of God are more numerous and better circumstanced as to the means. This aid we know will be vouchsafed as it is needed; and after the testimonies the Lord has already granted, it would be unbelief indeed to doubt for an instant. What we want most is competent labourers—we have not yet, thank God, refused one single one for want of means, but have walked in faith. If we had at this moment 50 labourers more offering themselves, we would, I trust, employ them all. A few are preparing themselves for the work under the directions of a faithful pastor; and a regular institution for this purpose is in contemplation. May the Lord abundantly bless the undertaking.

You will rejoice to hear that the reports from our actual labourers are, almost without an exception, quite satisfactory. Receive, once more, our earnest and brotherly thanks in the name of the Lord, and our fervent prayers that He who alone blesses and prospers, may abundantly bless and prosper your Society for the temporal and eternal benefit of multitudes.

Believe me, reverend and dear sir, and brother, faithfully yours,

F. MOMOD, Jr.,  
Pastor of the Reformed Church in Paris.

ILLINOIS.

*From a Correspondent.*

This state is rising in population, wealth and power, with astonishing rapidity. Our population has increased for the last five years considerably more than 100,000, and during the past year, such has been the rush for land, that at some of our land offices, those who wished to

"entire" prairie, have put down their names, and then been compelled to wait three or four weeks before their turn would come. If the spirit of benevolence rises at all in proportion to other things, we shall soon not only be able to take care of ourselves, but to extend the helping hand to the feeble churches that will spring up to the West and North of us, or help you to fold in the expanded arms of your benevolence, the destitute throughout the civilized world.

*From Rev. E. H. Hazard.*

SEASON OF REFRESHING IN BAILY'S GROVE,  
ILLINOIS.

The last year has been one of tribulation and of great joy to the people. During the former part of it, avarice, jealousy, strife and contention, occasioned by the land sales, seemed to threaten the destruction of the church. This state of agitation was succeeded by a severe and almost universal sickness, which continued until fall, making up nearly one half of the year in almost useless efforts.—When the sickness had subsided, I called the church together in conference. I invited them to look upon the past, and to consider the deplorable state of the church at present, and called upon each individual to say what he would have the future, so far as his agency was concerned. Nearly all present, seemed to mourn over the desolations of Zion, and unanimously resolved to arise and labour, waiting upon God for a revival of his work. Difficulties in the church between brethren were removed; our meetings become frequent, and were well attended; a general interest was soon evidently felt, and the small, still voice of God, passed through the settlement. Many were awakened, and twelve or fourteen have been hopefully converted. So evident has the work of grace been, that even sceptics have not dared to call it the work of men. Bible and temperance causes have prospered.

REVIVAL—MINISTERS WANTED—NOTICES OF  
SEVERAL PLACES.

*From Rev. N. C. Clark.*

On the second week in January, I went to Plainfield, to assist in carrying on a protracted meeting, which had been commenced in the Baptist church in that place. On my arrival, it appeared evi-

dent that the spirit of God was there. Christians were looking about them, and inquiring where they had been, and what they had been doing for weeks and months past. Backsliders were inquiring their way back to the path of duty and peace. During the meeting, a number of the impenitent were hopefully converted. My engagements elsewhere were such that I could not continue at the meetings but a day or two. The next week after the meeting, I laboured there several days. The work of the Lord continued to go on. In all, it is hoped, there have been twelve or sixteen conversions; and a number who formerly indulged hopes, but united with no church, have had their strength renewed, and now seem willing to make a public profession of their faith in Christ. Some have united with the Baptist church, nine or ten will probably unite with the Presbyterian church. They have no minister—have requested me to supply them some part of the time, but my labours are already too much divided, to be efficient. A minister is very much needed there, and could be sustained half the time. Within ten miles of that place, he could find more than twice as much as he could do the other half.

BIG WOODS.

I spent the last Sabbath in January with the people at Big Woods; preached, and administered the Lord's Supper. The church received an accession of six members—five by letter, one by profession. He felt that the Lord was with us. The congregation was attentive, and as large as could be accommodated. That appears an interesting field for ministerial labour. A minister would find a great amount of work necessary to be done. Towns are laid out on each end of the Woods, about six miles apart; in each of which are several houses, a saw mill and store. Flouring mills, and other saw mills will be put up this season. Undoubtedly, they will be large towns. They need a minister very much, and soon they will be able to sustain one wholly.

ELK GROVE.

The second Sabbath in February, I spent at Elk-Grove. I formed a church consisting of ten or twelve members—administered the Lord's Supper. The scene was solemn, and interesting. I could not but hope that a favourable impression was made. They desire and need a minister very much; and with the people at Meacham's Grove, and Dunkley's Grove, which are within five miles

of them, they think they will soon be able to sustain one. They will do something now.

#### SETTLEMENTS ON THE DES PLAINES.

There are very important settlements on the Des Plaines river. I have never visited them, and know but little of them definitely. I have been frequently solicited to go there. The labours of a minister are very much needed, and would be very beneficial. A minister would find enough to do. Indeed, I suppose their ought to be two on the Des Plaines, and one or two between that and Michigan Lake. That whole region, (and the same is true of the whole northern part of the state,)—a little while ago was a wilderness—but it is so no longer. In a natural sense, the “wilderness has been made to bud and blossom as the rose;” but in a *moral* sense, it is a wilderness still—a dreary waste—and will be so, so long as there continues to be such a scarcity of ministers.

#### SETTLEMENTS ON FOX RIVER.

I went from Elk-Grove to Fox River, a few miles above Little Woods. The settlements in that neighbourhood are new, but very extensive. There are a number of Christians there, some of whom had solicited me and Br. Prestiss, whom I met there, to come and organize a church; but all were not prepared; and it was, on the whole, thought best to defer the formation of the church till May. In that neighbourhood, there are two town plats laid out, which probably will eventually become large towns, as they are favourably situated, as to roads and water power. It is expected that the rail-road between Chicago and Galena, for which a grant has been given, will pass near one of them. That is a very important field for ministerial labour. There are a number of enterprising men and Christians there. The region is settling with great rapidity; a gentleman told me, that a year ago there was not one family within seven miles of the place where he now lives, and that now he thinks there is a thousand inhabitants within that distance. O! that there were ministers enough to supply all the waste places in this region.

#### MISSIONARY TRIALS.

A missionary recently settled in the west, thus describes the difficulties that embarrass his labours.—showing that privations are by no means peculiar to heathen lands, and that in choosing a location in the west, essentially the same high requisites of devotedness, and

willingness to endure hardships for Christ, are demanded. What can sustain such as go there attracted mainly by the report of the goodness of the land in its physical aspects, and are not moved by the love of souls?

I am not situated as it is desirable I should be to allow me the best facilities for labour. I have often been led to doubt whether I did right in coming west. The people here who have so liberally subscribed to my support, are evidently desirous of my stay with them, though they cannot afford me room in their houses where I can live and be comfortable; they have no room, and any thing like having a place for study is out of the question, for a considerable time yet to come. I came here the 15th of January, and have been under the necessity of boarding with a large family, in a cabin with two rooms, in one of which a day school was kept; it is now closed, and I can do a little better. I would build, were I able, and were I certain that this is the place where the Lord designs me to stay and to build up his flock,—but it is out of the question; wherever I labour, the people there must build for me—I have not the money, and I must say I am disappointed as it respects the cheapness of materials for building, and the expenses of living. Almost every thing, except corn, is excessively high; and to furnish an indifferent cabin, on the lowest scale of comfort, will oblige me to make debts beyond my present means, and I shall have to obtain credit—as also for a horse and cow for my family. Whether it be right, I cannot well help it, for I do indeed feel straitened, beyond any thing I had before experienced; and were it not that I could comfort myself now and then with the thought that I have a kind Father in heaven, I should be ready to sit down discouraged. The most trying of all is, that I am so necessarily broken up in my study, and must preach from such imperfect preparations, and that I shall be obliged to enter so much into the business of providing for my own table and fireside. This will prevent my labouring so extensively as I had hoped, in the work for which I came out here, especially in visiting the people.

#### NORTH WESTERN PART OF OHIO.

The following description of a section of Ohio, bordering on Michigan, is from the pen of a missionary correspondent.

As you ride along through the country, you see nearly the whole of it one great and general level, but beautifully intersec-

ted and relieved by alternate prairie and oak openings—the prairie predominating, and the oak ridges rising a few feet in very gentle elevations, so as to give variety and beauty. For a number of miles you pass scarcely a section but what has, along with the prairie, more or less ridge of a dry sandy soil, with timber for building, fence and fuel. Occasionally you may strike a prairie from 5 to 10 miles long, from 1 to 3 broad, skirted with forests. These look like extended lakes, and the survey of them fills the soul with emotion. The fire has swept through the country for many successive years, and gives it a clean, light, airy appearance. The trees—oak, hickory, elm, &c.—are large and lofty, are often grouped, or running along on diverging ridges, embosom beautiful alcoves of prairie. When the prairies are green, (they are now beginning to be so,) and the oak and elm are in their abundant and wide spread foliage, and the flowers come to themselves, the whole present a scenery spread out by “*a Master's hand*” tastefully, grandly, sublimely, and yet with surpassing beauty. This description answers to a number of towns in this country. But the country is now wet, the prairies especially. It only needs *moderate strength* to drain it, and to open the water courses that the whole country may be sufficiently dry, and then a richer or more inviting view can scarcely be found in Ohio or elsewhere.

## MISCELLANEOUS.

### ADDRESS

OF THE REV. S. S. SCHMUCKER, D. D.,  
Professor in the Theological Seminary,  
Gettysburg, Pa.,

On presenting the following resolution,  
viz:—

“Resolved, That in turning their attention to the German population of our land, the American H. M. Society have opened a new and interesting and promising field for the benevolence of American Christians.”

Mr. President—Ever since the origin of these Anniversary celebrations, they have been strongly associated in my mind with the annual festival of the Jews, when God's ancient people repaired to Jerusalem from all parts of Judea, where there were congregated in the holy city “devout men out of every nation under the heavens.” It was then and there, that Parthians,

and Medes, and Elamites, and dwellers in Mesopotamia, could recline at the pascal table, with the natives of the land that flowed with milk and honey; it was there, that, at another time, they drew water from the typical wells of salvation, and amid the acclamations of the multitude, poured it on their sacred altars. Thus they strengthened the bonds of religious attachment to each other, and bound the hearts of the Jews by the strongest ties to Jerusalem, their mother city. Our Anniversaries also convoke brethren from the different denominational tribes of the spiritual Israel, throughout the length and breadth of our land; they cherish the attachment of Christians to each other, and they bind us all to Jerusalem too—but to the New Jerusalem, which cometh down from heaven, the city of our God—for the time *has* come, when the true worshippers are not confined either to Jerusalem, Mount Gerizim, or to this city.

This similarity, at all times so beautiful and interesting, recurs with double force, when in compliance with a request, tendered since my arrival in this city, I appear before this numerous and interesting assemblage of different religious denominations, and remember that your society has not heretofore been addressed by a representative of that numerous and interesting people, among whom the glorious reformation was first achieved, and of that particular denomination, bearing the name of that man of God to whom is awarded the honor of having been its most prominent instrument. Yes, Mr. President, the resolution justly styles the effort in behalf of the Germans a new field. It is such. Until lately this society had wholly overlooked it, and the Christian public generally had not even looked at it, and all that had been done was effected by a portion of the older German settlements themselves. The German Synods have sent forth a few missionaries, but they were soon lost in the boundlessness of the field. The several theological seminaries of the German churches, though of recent origin, have furnished some faithful labourers; but their number, as yet, is wholly unequal to the demand. The Lutheran denomination, which has about 1000 churches, at this day contains not more than 230 ministers, and of this number about 70 have been furnished by the theological seminary at Gettysburg within the last ten years, and all of them on an average have charge of at least four churches!

Nor is the field less interesting than

new. There are associations connected with the countrymen of Klopstock, of Schiller, of Goethe, to which no classical mind can be insensible. There are reminiscences associated with the home of Luther, of Melancthon, of Zuingle, which entwine themselves around the Christian heart, and vibrate in unison with its inmost, deepest cords of feeling. Germany is the cradle of that blessed reformation which liberated our ancestors from papal bondage, and extending itself to Britain, enkindled the flame of liberty, which lighted the pilgrim fathers to this western world. The home of the Germans is the land where Spener preached, and Franke wrought his works of love; where Arnde wrote, and taught, and lived his "True Christianity," and where believing Luther poured his prayer of faith into the lap of God! Germany too is the land of missionaries. It is the home of Ziegenbalg and Schwartz, and many other faithful missionaries; and from Germany has proceeded the long catalogue of missionaries of the Moravian church, which adhering to the Lutheran confession of faith, the Augsburg Confession, has formed itself into a compact Christian and missionary family, and sent labourers into the four quarters of the globe.

But the Germans acquire new interest from the fact that they may be regarded as in some sense refugees from oppression. Their country is cut up into a multitude of separate and independent principalities; whilst their rulers are united by the Germanic confederacy, which guarantees exclusively the independence and privileges of the princes, without securing any rights to the people, but leaves each ruler to govern his subjects according to his own will, or the laws of his individual territory. Hence, whilst it must be conceded that a few German princes govern with the most laudable equity and wisdom, and enjoy the love of their subjects, the greater part of Germany is groaning under the most grievous taxation, and is governed with despotic sway, and has sympathised deeply in the convulsions which have of late shaken every throne of Europe. But all efforts for liberty have been crushed by the despotic policy of Prince Metternich, and the so called Holy Alliance, and the overwhelming and well fed standing armies which move at their nod. Yes, Mr. President, whilst the poets of no country have sung more sweetly of the flowers and fruits of liberty, the German is generally denied that boon in his own country. And whilst no people under the sun have stronger at-

tachments to the land of their fathers, they have emigrated more extensively than any other modern nation. Several millions are found in different portions of the Russian empire, whose monarch treats them with peculiar favour, the Empress herself being a German; and at least one million and a half of our own citizens are of German extraction, though probably one third of them no longer understand the German language. Yet whithersoever they go, they are generally valuable citizens, and true to the cause of liberty and their adopted country. Their *amor patriæ* is rather a love of abstract speculation and of the social habits of Germany, than of its political government, to which they are not attached. Most deeply have I been affected when listening to some interesting young men, fresh from the halls of German universities, to hear them descanting on the republics of Greece and Rome, eulogizing with glowing enthusiasm our institutions, and mourning over the oppression and division of their own country. "Our petty governments," said one of them to me not long since, "strive to keep the people divided, lest they should unite in asserting their liberties. Our rulers do not merit our affection or our confidence. They do not wish to see Germany free and united—Ah!" exclaimed he, "we are Germans; *but we have no Germany*; wherever liberty dwells, there is our country."

Mr. President, I am happy to bespeak the friendship and co-operation of this respected audience in behalf of the poor German emigrants. Oppressed at home, they seek refuge in this land of heaven's choice. Arrived upon your shores, their ignorance of your language closes the avenues to the more profitable employments and posts of influence. They are in a peculiar sense strangers in a strange land. None but the labouring classes can readily find employment. The more cultivated and better educated among them, who were designed for the learned professions, and might exert an influence on the community at large, are doomed to keen and bitter disappointment; and unless they possess the means of support until they acquire our language, their condition is truly deplorable. Residing on the great high way to the west, I have seen multitudes of this description passing to the Mississippi valley. Generally we hear no more of them. Of one, who called on me about a year since, a licentiate from one of the first universities of Germany, well versed in the languages of

classic and of sacred antiquity, I again heard. And where do you suppose he was found? In some sacred desk, proclaiming that gospel which he was licensed to preach?—No sir. In some literary office, acquiring a subsistence by his pen? No sir. In some college or school, imparting to others the knowledge with which his own mind was so richly stored? No sir; but having failed in all his attempts to find literary or religious employment, and having parted with his last dollar, he was found on the public turnpike, breaking stone. I knew another young man about two years since, of fine address, and finished education, and amiable character. He sought in vain for employment as a teacher. He repaired to a neighbouring city, resolved to engage in any honest employment for subsistence. But his ignorance of our language baffled all his attempts. His money was exhausted, his bill for boarding due—being unhappily a stranger to the power of religion, he sunk into despair, and in an evil hour he grasped a pistol, retired to his chamber, and blew out his brains!

But happily the great body of German emigrants are of the labouring classes, and their prospects of employment in our country infinitely better. Yet how melancholy is their spiritual condition? When they enter your temples, they find your worship conducted in an unknown tongue; and yet the gospel must be preached to them or their souls will be lost: It should be preached by men, if possible, who can at the same time instruct their children in the language of the land, and incorporate them with the great body of the American people. The labourers must therefore principally be derived from the ranks of American Germans, who have a vernacular acquaintance with both languages, and to co-operate with us in counsel, and by your means, is doubtless the surest, safest method of doing good to the German emigrants.

And let me assure you, in conclusion, that this field is a *promising* one. The evangelical portion of the German community have for some time past been waking up to greater effort in this cause. A very decided and delightful improvement in piety has taken place in a large portion of the German churches during the last ten years. Every object of Christian benevolence has at this day its numerous and zealous advocates among

us; and as if to rebuke our long neglect, a merciful God has crowned with signal blessing every benevolent effort attempted in this cause. In many places, however, our American Germans are as destitute as the emigrants themselves. Yet if the work is faithfully prosecuted, they will ere long be blessed with the stated ministrations of the gospel. In the institutions at Gettysburg, there are now sixty young men of hopeful piety in different stages of preparation for the gospel ministry, the major part of whom speak the German language. The work is doubly encouraging at this time. The adoption of the common school system has commenced a new era in Pennsylvania, which, if rightly improved by the friends of religion, can be turned to immense account, and the whole moral influence and wealth of the Germans be brought to bear on the great objects of Christian benevolence. Thus directed, need I say the elements of the German character promise much? No arithmetic can calculate the amount of persevering, laborious and daring effort in every department of Christian enterprise, that might be accomplished by that people, which carried the glorious reformation through its most difficult and dangerous crisis. Go on, then, Mr. President, and whilst you extend the arms of your beneficence across the wide Atlantic to the land of the Huguenots, forget not to do good and to communicate to the countrymen of Luther and Zuingle in our own land; and you will aid in hastening the glory of the latter day, when not only Paul, and Apollos, and Cephas, but also Luther, and Calvin, and Zuingle, and Wesley, shall be lost in the divine Redeemer, and Christ be all in all.

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"\* The Anniversary of the *Indiana Missionary Society* will be held (in connexion with other benevolent societies for that state) at Bloomington, during the week preceding the third Sabbath in June. Missionaries of the A. H. M. S. in Indiana are desired to make a statement of the results of their labours during the year, to Rev. S. G. Lowry, Crawfordville, Ind., as early as the first week in June.

*Appointments by the Executive Committee of the A. H. M. S., from April 15th, to May 15th, 1836.*

*Missionaries not in Commission last year.*

Rev. Z. Eddy, Sheridan, N. Y.  
 Rev. I. Crabbe, Phelps, N. Y.  
 Rev. James Griffith, Welch ch., Utica.  
 Rev. Samuel Wells, Oriskany, N. Y.  
 Rev. D. J. Weeks, Redfield, N. Y.  
 Rev. N. B. Dodge, Missouri Ter.  
 Rev. Amasa Jones, do.  
 Rev. James Rogers, Heuvelton, N. Y.  
 Rev. Adam Reid, Amenla, N. Y.  
 Rev. Ebenezer M'Dowall, Sand Lake, N. Y.  
 Rev. Joseph Knight, to go to Ill.

*Re-appointments.*

Rev. John Thomson, Union ch., Montgomery co., Ind.  
 Rev. Enoch Kingsbury, Danville, Ill., Brewett's Cr. and Covington, Ind.  
 Rev. Joseph K. Ware, to go to the West.

Rev. Joseph Butler, Richville and Russell, N. Y.  
 Rev. F. D. Wells, Ekland, Penn.  
 Rev. D. C. Allen, London, O.  
 Rev. O. C. Beardsley, Silver Cr., N. Y.  
 Rev. T. S. Emory, Carroll, N. Y.  
 Rev. Eb. Raymond, Evans, N. Y.  
 Rev. Ira Smith, Pultney, N. Y.  
 Rev. J. H. Hotchkiss, Wheeler, N. Y.  
 Rev. Nicholas Patterson, Christiana, Del.  
 Rev. N. S. Smith, Columbus, N. J.  
 Rev. James Taylor, Waddington, N. Y.  
 Rev. Adolphus Taylor, Norfolk, N. Y.  
 Rev. E. Hart, Coneaut and McKean, Penn.  
 Rev. J. W. Woodward, Shrewsbury, N. J.  
 Rev. Warren Nichols, Atlas, Ill.  
 Rev. Calvin N. Ransom, Berlin and Trenton, O.  
 Rev. Joseph M. Sadd, N. part of Ind.  
 Rev. John N. Lewis, (1st), Malden, N. Y.  
 Rev. Josiah Partington, Drummmondsville, U. C.  
 Rev. Isaac Foster, to go to Ill.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from April 15th, to May 15th, 1836, including the yearly receipts of several Auxiliary Societies, not before acknowledged.*

<b>MAINE—</b>	
Missionary Society, receipts for the year,	9557 43
<b>NEW-HAMPSHIRE—</b>	
Missionary Society, receipts for the year, deducting \$1022, previously acknowledged,	4760 21
<b>VERMONT—</b>	
Missionary Society, receipts for the year, Cornwall, C. G. Tilden, 2; L. F. Tilden, 1,	7672 96
	3 00
<b>MASSACHUSETTS—</b>	
Missionary Society, receipts for the year, deducting \$10,009 previously acknowledged,	2903 63
Cash, per B. Perkins, Assist. Treas.	1400 00
Edgarton, Miss E. Coffin,	1 00
Hadley, Oliver Warner, to const. himself, Mrs. Jemima Warner, and his sons, Wm. P. Warner, and Edward L. Warner, Life Members,	120 00
Wm. Dickinson, to const. Miss Caroline Dickinson of Hadley, and Dr. Horace Goodrich and Mrs. Elizabeth Goodrich, of Ware village, Life Members,	100 00
Ladies' H. M. & S. S. per Mrs. P. P. Smith, Treas., of which \$200 is to const. Mrs. Mary Ann Woodbridge of New York, and Rev. Lewis Sabin of Hadley, Life Directors; two payments,	230 00
General Benev. Society, per E. Smith, Treasurer,	60 00
Elijah Smith, for France,	20 00
Bequest of the late Elisha Dickinson, per Mrs. A. Dickinson, Ex'rs.,	100 00
Mrs. C. Porter, for France,	10 00
Friend, per do. for do.,	6 00
Medfield, Mrs. Susan M. Bidwell, for France,	100 00
Newbury, bequest of the late Putnam Perley, per J. Coleman, and M. Dole, Ex'rs.,	300 00
Northampton, Edwards' Ch. per C. Wal-	42 00
ter,	

<b>CONNECTICUT—</b>	
Missionary Society, receipts for the year, Danbury Cong'l Ch. and Soc., per Rev. Mr. Rood,	6267 42
Darien, Cong'l Ch. and Soc., two payments,	75 00
Durham, Deac. Samuel Newton, L. M., by his father,	73 58
Fairfield, First Ch. and Soc., per S. A. Nichols, 92; Mrs. R. M. Sherman, to const. Rev. Lyman H. Atwater, a L. M., 30; Legacy of the late Sarah Osborn, per Samuel A. Nichols, Ex'r, 500; Friend, in aid of a Missionary in Ohio, 2,	30 00
Haddam, avails of a Missionary box,	624 00
Middlebury Benev. Society, R. Townsend, Treasurer,	2 50
Old Mill, Bridgeport, Mon. Con. Collec., per Treasurer,	51 23
Saybrook, Fem. H. M. S., per Miss S. J. Hotchkiss, Treas.,	12 32
Southbury, Mrs. J. Hall, 2 50; Miss P. Strong, 1,	80 00
Stratford, Cong'l Soc. per Rev. F. W. Chapman, of which 15 is in full to const. Rev. Edwin Stevens of Canton, China, a L. D., and 30 from Ladies of Oroonoke, and Putney Districts, to const. Mrs. Emily E. Chapman, a L. M.,	3 50
Woodbury, Reuben Mitchell,	93 00
	5 00
<b>NEW-YORK—</b>	
Albany, Hon. Stephen Van Rensselaer, of which, \$100 for France,	600 00
Brooklyn, First Ch. 193, C. S. Lord, 1,	194 00
Cairo, Wm. Avery, L. M. in part, 5; Mrs. Polly, L. M. in part, 10, per Dr. Porter,	15 00
Catskill, S. S. Day, 10; John Locke, 10; James Locke, 5; J. Atwater 10; Friend, 1; J. Millard, 10; E. B. Day, 3, per Dr. Porter,	49 00
Central Agency at Utica, receipts for the year,	3634 47
Champlain Benev. Soc., per J. Savage,	22 44

China, First Cong'l Ch., per R. M. Lyman,	6 01	Jasper Corning, 50; C. McIntire, 50; T. Fleming, 50; C. Donald, 5,	155 00
East Hebron Ch., per Rev. J. A. Clayton,	5 00	<i>Fifth Presb. Ch.</i> , Coll. in part, Gent.	
East Otto Ch., per Rev. D. T. Conde,	6 25	75 60, Ladies 26 50,	102 10
East Windsor, E. Hitchcock, per Dr. Porter,	10 00	John Borland, per J. Otis,	25 00
Gilbertville, Presbyterian Ch.	63 47	Lancaster, Wm. Kirkpatrick, Esq. L. D.,	100 00
Harford Male and Fem. Soc., per A. C. Tuttle,	30 00	Pottsville, Presb. Ch., per Rev. J. M'Cool,	25 00
Hudson, Sturgin Sloan, L. M., per Dr. Porter,	30 00	TENNESSEE—	50 00
Jamestown, Elial T. Foote, L. M.,	30 00	Columbia, Dr. Barber, in part to const. his son Philip E. Barber, a L. M.,	15 00
Lansingburgh, Mrs. Phebe Janes, for France,	5 00	Kentucky, Rev. J. Lane,	10 00
Lexington, Edward Payson, L. M. in full, per Dr. Porter, 10; Ch. 2 64, per Dr. Porter,	12 64	OHIO—	
Lockport, Miss Emma Hicks,	4 00	Central Committee for the West, Receipts for the year,	2280 02
Monticello, Presb. Ch., per Rev. J. Adams,	13 00	do., per Rev. H. Little,	187 89
Moriah, Friend,	1 50	do., per Rev. J. Lade,	150 63
<i>New-York City, viz:—</i>		Canton, Presb. Ch., per T. M. Hopkins,	125 00
<i>Bleecker-st. Ch.</i> , Ladies, per Mrs. C. S. Goddard, 188 50; Mon. Con. Coll., per M. Wilbur, 5 86,	194 36	Cleveland, Mary Day, per Dr. Porter,	10 00
<i>Duane-st. Ch.</i> , Ladies, per Mrs. C. Mulligan, Tr., 130 50; Sab. Sch. Assn., per Mr. Brown, 130 85,	251 35	Sandusky, City S. Mass,	2 00
<i>Mercer-st. Ch.</i> , Mon. Con. Coll., two payments, of which 150 is designated by two individuals for France, per L. Holbrook,	327 95	MISSOURI—	
<i>Murray-st. Ch.</i> , Sab. Sch. Miss. Assoc., per W. Forgas Treas., \$100 00; Friend, 5; do. for France 3; do. per Dr. Peters, 5,	13 00	St. Louis, Andrew Elliott, per Rev. E. P. Lovejoy,	5 00
Oyster Ponds, L. I. Ch.,	15 00	CANADA—	
Plattekill, N. Y., Presb. Ch.,	69	Education and Home Missionary Society, receipts for the year,	604 30
Rochester Brick Ch., Young Ladies Sew. Soc., to const. Rev. David N. Merriitt a L. M.,	30 00	Home Missionary,	54 21
Rye H. M. S., per A. P. Carpenter,	28 00		\$53,145 38
Sandy Hill Sab. Sch. Class, per Sarah Stow,	1 00	KNOWLES TAYLOR, Treasurer.	
Smithfield, Ladies' Benev. Soc., in part to const. Rev. J. M. M'Cord, a L. D., per C. J. Bockee, Treas.,	30 00		
Troy, 2d Ch., per C. Lyman,	75 00	<i>Receipts of the Western Agency, at Geneva, N. Y., from April 11, to May 1, 1836.</i>	
Wading River, L. I., Missionary box, and Mon. Con. Coll., per N. Tuttle,	7 38	Auburn, First Ch., E. Hills, to sustain a Missionary, 100; C. B. Hotchkiss, semi-annual payment, to sustain a Missionary, 50; Others, 72,	222 00
Walton, Rev. A. Bassett,	2 00	Second Ch., Dr. Richards, 10; R. Cook, 5; J. Porter, 3; T. Noyes, 3; J. T. Pierston, 1; N. D. Carhart, 1; H. G. Van Anden, 1; J. Millard, 1; Others, 16 50,	41 50
Yorktown Cong'l Ch., Mon. Con. Coll., to const. Rev. Wm. A. Hyde a L. M., 30; Dr. H. White, 20,	50 00	Buffalo, Hiram Pratt, semi-annual donation, 50; H. B. Potter, do. 50; Geo. Coit, do. 50; H. P. Russell, do. 50; H. R. Seymour, do. 50; G. R. Babcock, 10,	260 00
Cash, per Rev. H. Boynton,	25 00	Canandaigua, J. V. Bemis, 100; Gent. 113 55; Ladies 22,	237 55
<b>NEW-JERSEY—</b>		Canor,	10 06
Caldwell, Bal. of Coll., per J. Provost, Connecticut Farms, Presb. Ch., to const. Rev. Robert Street a L. M.,	39 04	Carroll,	16 66
Dover Presb. Ch., Mon. Con. Coll., per J. M. Allen,	46 90	Castleton, N. Whitney, 5; J. Tallman, 5; Thankful Whitney, 2; O. Whitney, 2; J. W. Whitney, 2; H. W. Jones, 2; C. Whitney, 2; S. Hart, 2; Esther Tallman, 1; O. Childs, 1; Elvira Colwell, 1; T. Tallman, 1; Harriet Jones, 1; T. H. Childs, 1; Others, 2 25,	30 25
Hanover Presb. Ch., in full to const. Rev. Sumner Mondeville a L. M.,	10 00	Danby,	13 00
Parsippany, Fem. Evan. Miss. Soc., per Miss Howell,	13 00	East Bloomfield, Messrs. Munson, Eggleston & Goss,	155 00
Princeton, Josiah Cary, 1; Friend, 1,	8 50	Geneva, Rev. Henry Dwight, 1000; C. A. Cook, to sustain a Missionary, 100; Mission. Soc., per H. Handy, 43,	1143 00
South Orange, Presb. Ch. Mon. Con. Coll. Wantage, 1st Presb. Ch., per Rev. G. Pierston,	2 00	Ithaca,	14 50
West Milford, Presb. Ch.,	46 00	Lyons, P. Ferrine, 10; Maj. Price, 5; J. Lach, 3; J. Smith, 2; H. Gear, 2; F. White, 2; Rev. S. Hubbell, 1; Mr. Vanderbilt, 1; Mrs. R. Foster, 1; Others, 13 20,	40 20
Westville, Mon. Con. Coll., per J. Provost,	20 00	Ladies' H. M. S., Mrs. Mallory, Treas.,	34 25
<b>PENNSYLVANIA—</b>		Newark, Tioga Co., N. Y., of which 21 is by Fem. H. M. S.,	39 07
Bethany, Presb. Cong'l Mon. Con. Coll., per Rev. A. Ketcham,	4 00	Newfield,	8 50
Harford, a Young Lady, per Rev. A. Miller, Lawrenceville, Presb. Ch. Mon. Con. Coll., per Rev. E. D. Wells,	1 00	Ovid, Peter Doig, to sustain a Missionary, 100; Others, 100,	200 00
Montrose, Presb. Ch. Coll. in part, per Rev. G. N. Judd, 31; Wm. Jessup, Esq. L. M. 30; from the estate of the late Daniel Foster, 4,	15 00	Palmira, Fem. M. S., to const. Mrs. Emily Shumway, a L. M.,	30 00
Norristown, Presb. Ch., to const. Mrs. Catherine Adair, a L. M.,	65 00	Penn Yan, Ladies H. M. S.,	100 00
<i>Philadelphia, viz:—</i>	30 00	Pine Grove, G. White,	5 00
<i>First Presb. Ch.</i> , Coll. in part, Gent. 866, Ladies 317,	1183 00	Portland,	8 64
		Vienna, to sustain a Missionary in the Valley of the Mississippi, 15 previously acknowledged,	85 00
			2094 12



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*  
How shall they PREACH except they be sent?...*Rom. x. 15.*

Vol. IX.

JULY 1, 1836.

No. 3.

## AGENCIES AND AUXILIARIES OF THE AMERICAN HOME MISSIONARY SOCIETY.

In order to render the exposition of the *spirit* as well as the operations of the several branches of the A. H. M. Society more complete than could be done in the summary of the Tenth Report, published last month, we subjoin copious extracts from the returns of the following Agencies and Auxiliaries:—

### THE WESTERN AGENCY

*Of the A. A. H. M. S. for the State of New-York.*

The "Western Agency," is a board of inquiry and reference for the district embracing seventeen of the western counties of the State of New-York.

### EXTRACTS FROM THE TENTH ANNUAL REPORT.

Since our last report, 63 missionaries have been commissioned to perform 58½ years of ministerial service, in 69 congregations. To sustain these missionaries, \$5,730 have been pledged. The actual number of different missionaries in the service of the Board, including those commissioned last year, whose commissions extended into the present year, is 74.

The good effected by these missionaries cannot be estimated. "*The wilderness and the solitary place have been glad for them.*" They have preached the Gospel steadily in 90 different churches. These churches, with their Sabbath schools and Bible classes, their temperance and prayer meetings, have moved forward in the work of God. Our missionaries have gone forth weeping, bearing precious seed, and God has caused them to return rejoicing, bringing their sheaves with them.

Five of our missionaries have been installed pastors over their respective churches. Eleven meeting houses have been erected. Several have been thoroughly repaired, and others are going up.

Eighteen of the churches aided, have enjoyed seasons of refreshing from on high. Nine hundred and ninety-eight have been reported as added to the churches; seven hundred and eighteen of them on confession of their faith. Twenty-five new fields have been taken up, and seventeen missionaries commissioned, who were never before in the service of the Board. Four churches aided, have expressed their determination to sustain the Gospel without further missionary aid. But this is only a small part of the number that will hereafter sustain the Gospel themselves. Many churches are making noble efforts to do this. It is a luxury to them to arrive at this degree of strength, because then they can co-operate efficiently in sending the Gospel to the destitute. Not ignorant of feebleness, they delight to help the feeble.

### DISBURSEMENTS.

The expense of this agency, for the year just past, was borne by forty individuals, who contributed the necessary amount, \$5,050, in donations varying from \$1,000, to \$100. These men have sustained a great and noble work. The churches aided, hold them in remembrance. They have made for themselves an enduring monument. Their names are engraved, not on stone, but on the tablets of renovated, immortal minds. Their munificence has also placed at the dispo-

sal of the Board, a sum sufficient to sustain FIFTY MISSIONARIES in other parts of our land, as all the smaller donations received during the same time have, in consequence, been transmitted to the parent Society for this purpose.

#### RECEIPTS.

The receipts and pledges on this field, for the year, ending May 1, 1836, are in advance of all preceding years. The Board were of opinion at the commencement of the year, that Western New-York should now not only supply its own destitute, but should also "be largely tributary to the advancement of the same blessed cause in other nominally Christian countries." With great confidence in the piety, intelligence, resources and benevolence of the churches in Western New-York, they resolved to raise in these churches, \$10,000, in sums of \$100 and upwards. It was proposed that the feeble churches in this part of the state should be sustained from the sums thus raised, and that the surplus should be expended without the bounds of the United States, as the Lord should open the way to send forth labourers into fields nominally Christian,—and that all donations of less than \$100, should be expended at the south and west of our own country.

This effort has been nearly completed. Nine thousand six hundred dollars have been subscribed in pledges of \$100 and upwards, including a few pledges of \$50, where two individuals have united in subscribing \$100. In this effort we have one subscription of \$1,000—one of \$500—and one of \$200.—The others with the exceptions above mentioned, are pledges of \$100 each. The sum received on this field, is \$10,635 02. Of this sum, \$793 were received from churches receiving aid, and \$1,883, from churches that have been aided by the agency since its connexion with the A. H. M. S. The receipts and subscriptions, which will be paid within a year, exceed \$15,000. So that Western New-York will hereafter sustain *one hundred missionaries, in addition to those within its bounds.*

The churches that have paid the largest sums are the following:

Geneva, \$1,664 81.—Buffalo, 1st Ch. \$1,129 62.—Rochester, Brick Church, \$701 25.—Auburn, 1st Church, \$523 25.—Ithaca, \$462 88.—Ovid, \$400.—Candaigua, \$281 90.—Rochester, 1st Church, \$368 74.—East Bloomfield, \$365 56.—Geneseo, \$260.—Penn Yan, \$251 10.—Vienna, \$210 06.—Rushville, \$194 31.—Lyons, \$175 95.—Ogden, \$163 68.

#### NECESSITY FOR THIS WORK.

In Western New-York, we have a demonstration of the importance of the Home Missionary enterprise. In the memory of some now living, this part of the state was a wilderness. There are few churches that have not been aided by Home Missionary Societies. The Connecticut Missionary Society—the Geneva Agency, and the United Domestic Missionary Society, rendered effectual aid to many churches, previous to the existence of the A. H. M. S. Thirty years ago, there was but one presbytery within the bounds of this agency; now there are ten. Since the organization of the A. H. M. S., ten years ago, the agency has aided 231 different churches in the 17 Western counties of the state. Most of these churches do not need further missionary aid. Indeed, there would scarcely be a church that has been aided several years, that would still need assistance, were it not for the tide of emigration which is setting so strongly towards the west. Hundreds of pious families, from our missionary churches, yearly leave this part of the state for the far west. A pastor informed me, that one fourth of the names of those who signed his call a year ago, had since disposed of their farms, and had either gone, or were making arrangements to go west. This church was formerly aided—but for some years it has sustained the Gospel without missionary aid, and notwithstanding this great removal of its members, will still continue to do so. We rejoice that our brethren in such multitudes are going west. They will build up the moral wastes wherever God casts their lot; but their removal tends to keep these churches feeble, and to protract the period of their receiving aid. Would we estimate the good done by the A. H. M. S. in Western New-York, we must look further than to the churches which have been aided, and which are rising to strength and respectability. We must follow the thousands who have been converted in these churches, and who have removed to the distant west, and trace their influence in laying the foundations for a moral, intelligent, and religious community. Western New-York will not forget her indebtedness to this Society. She is now saying to its directors, "Go forward, and accomplish the great work to which God has called you. Depend on our co-operation in all your enlarged and extended plans for doing good. You have stood by us in the day of our feebleness, we will stand by you in the day of our strength."

## CENTRAL AGENCY

*Of the A. H. M. S. in the State of New-York.*

## ANNUAL REPORT.

It is refreshing to look back upon the closing year, and mark the traces of "the good hand of our God upon us." Through every successive month, the smiles and munificence of our Heavenly Father have mingled along our pathway. God has not said to one of our Board, or to one of our missionaries, "Give an account of thy stewardship, for thou shalt be no longer steward," but He has bestowed such an abundance of health, that but few weeks labour have been lost among all our missionaries during the whole year. And though it has rather been a year of going forth, weeping, bearing precious seed, still, not a few have returned with rejoicing, bringing their sheaves with them. Another year's experience has manifestly strengthened the conviction of our churches, that God favours the Home Missionary cause—that it is an adopted child of the King of Kings. We believe we speak their feelings when we say, they regard this branch of benevolent effort as their beneficent friend, the friend of their children, the friend of their country, the friend of the whole world.

Since the organization of this agency, six and a half years past, 140 churches have received the waters of life through this channel. Two hundred and thirty years labour have been bestowed upon those scattered, hungry children of our Father's household, by your missionaries.

During the past year, we have commissioned, by your direction, forty-seven missionaries to labour forty-six years and nine months, in fifty-four churches and contiguous destitute neighbourhoods.—Thirty years of missionary service have been performed on this field since our last report. The whole expense of the agency, which falls within the year, is \$4,226 83, and there has been received into our treasury \$3,634 47.

An arrangement has been finished the past year, which is deemed of vital importance to the systematic, efficient and united action of our churches in their Christian enterprise. The appointment of a committee of Missions has been secured in each presbytery and congregational association in this district of the state, with the exception of St. Lawrence co., whose executive committee acts a similar part, and Jefferson and Lewis counties, where there is a joint committee of the

presbytery and association. The members of these committees are known by the churches within their respective bounds, and they know the condition of their churches and the character of the ministers labouring among them, and they cannot but feel a peculiar interest in having their own waste places built up. The duty of these committees is to visit, counsel, and encourage the destitute churches; to be an organ of correspondence for them in securing ministers, and to forward to us applications for aid from their churches with their own opinion in the case.

The prospect before us was never more cheering. There is nothing wanting to carry this agency beyond the necessity of foreign aid, and enable it to pour the fertilizing streams of Gospel truth over the less favored portions of our country, but a little more of that spirit which made the Saviour sympathize with our ruined race, and rejoice to become poor for a time that they might be rich for eternity. God has opened an effectual door before us, and removed the obstructions that have been in our path to success. The field is wide, and loaded with a ripening harvest, some of which is falling into the earth for want of labourers. God has given our churches sons enough to gather every sheaf on this extended territory, and a host of reapers to spare for other parts of our needy world. He has given our churches wealth enough to educate as many of their sons as the enterprise demands, and to sustain them on the field of labour. No portion of God's heritage can ask for greater facilities than we enjoy, to lay up for ourselves a rich treasure in the heavens.—Our blessed Master is saying to us, "He that soweth bountifully shall reap also bountifully." Jesus is assuring us that he sustained no loss by involving his character for a time, and his whole earthly interests in the work of man's salvation: so far from it, that he had a name given him which is above every name, and he became heir of all things. More and more of God's people are involving their interests in this productive enterprise; and we shall be disappointed if they do not continue to come forward in larger numbers, with a more willing hand and a greater heart, until they can say, "The command of Christ is obeyed throughout our bounds—the Gospel is preached to every creature—salvation, 'like a sea of glory,' is rolling through all our vallies and over all our hills and mountains, and bearing immortal life upon its bosom far hence to nations in the shadow of death."

## CENTRAL BOARD OF AGENCY

*For the Western States, located at Cincinnati, Ohio.*

## EXTRACTS FROM THE ANNUAL REPORT OF THE AGENT.

Acting as Agent for the Board, I have spent but a small portion of my time collecting funds. I have not asked for money more than twenty-five times during the year, and \$3,012 37 has been collected. There was about \$250 in the treasury, April 15th, 1835. I have paid for printing reports and anniversary expenses, \$60 68. \$1,666 87 has been paid out to missionaries; \$1037 82 held at your order, and about \$250 now remains in the treasury.

In a country so new, all is yet unorganized, and I find most of my time is demanded by infant congregations to help them raise the salary of their ministers, and adjust other matters necessary to their success. In one case, two small churches could promise a missionary but \$110; with a little assistance from an agent and another ministerial brother, they were able to raise the subscription to near \$300. Another minister received only \$200 from his people, and was obliged to engage in some secular employment for the remainder of his support.—The congregation needed only to have the subject fairly presented before them, and they raised \$300 instead of \$200—purchased a good bell, and by the *active* labours of a pastor, were enabled, after a little more than a year, to raise \$400, which was his full support. In another growing town, during a visit of three days, more than \$1000 was secured to pay up arrearages to their minister, and to put him in possession of a dwelling house suitable for his family. They also raised his salary \$250 above what it was before, so that he will not in future be subject to embarrassments. Duties of this character demand a great proportion of my time. I consider that much more is done for the cause of missions where we help a feeble church to raise \$100 for themselves, than when we persuade a stronger church to give them that amount.

We now look forward with intense anxiety to the future. Our large rivers meander through a boundless territory of fertile soil, which is now selling at government prices, and must be shortly occupied by a population that will give character to the coming generation. Capitalists are investing their money, and emigrants from all countries, and of every character,

like the swarms of locusts, are taking possession. Speculation rages strangely among us, and is likely to pervade the whole country, not leaving even the ministers of the Gospel free from the infection. A small proportion of the emigrants are pious, devout men, but they soon find themselves beyond the restraint of friends, the force of habit weakened, and the strange circumstances in which they are thrown, alluring them to be careless about maintaining the Christian character they once sustained. Many of this class do very little to advance moral and religious institutions around them, and are merged in secular cares and speculations.

One missionary writes, "I heard of a Presbyterian professor out six miles, and went to visit him, and before my return, found eight. I went out six miles in another direction, and found six others.—There are three or four hundred Presbyterian professors in the country, and probably not more than two thirds of them have here united with any church. O the temptations to worldliness in this country, and how much grace we need to withstand them! This is but a fair specimen of what may be found in other missionary fields. Established Christians in our old settlements cannot easily conceive the temptations to which they will be exposed upon leaving their homes for a residence in the growing west. But we would not be understood to dissuade the emigration from the older countries. After all that can be said, the proportion of such men will be altogether too small. If you send in among us impenitent, enterprising and openly vicious men, it is but right that you should send along with them some enterprising Christians, as salt to preserve them. When I hear a man in the East or in the older parts of the West complain that so many pious men are emigrating, I am grieved that he should not take a larger and more consistent view of the subject; and especially would we urge the churches from which our emigrants come, to send her sons to preach the Gospel to them. Your brothers, and sisters, and neighbours, have come over the mountains. I have seen them scattered over the prairies, and wandering through these dense forests like sheep without a shepherd; and unless you send us ministers of enterprise and piety, who can stand against the torrent of error and sin, those dear friends must be lost, and leave a curse upon the generation that follows. After all that has been said and written about supplying the West with

ministers of the Gospel, the one half has not been told, and we tremble lest the subject should not be understood and felt till posterity learn it by bitter experience."

#### BOARD OF AGENCY

#### *For Home Missions in Philadelphia.*

#### EXTRACTS FROM THE ANNUAL REPORT.

The most superficial observer of the signs of the times, cannot have failed to see that they are marked by peculiarities of deep and thrilling interest. A feverish excitability of the public mind, a war of opinion extending over half the globe, the wane of long established systems of false religion, and a spirit of untiring enterprise, portend changes which must powerfully affect the intellectual, civil, and religious condition of a large portion of the human family. From the relative position of this nation, its vast resources, and its high reputation abroad for intelligence, piety and enterprise, it must necessarily exert a prodigious influence in deciding their destiny both for the life that now is, and for that which is to come. Nor is it less evident that nothing can render this influence benign, but the general prevalence of the principles and spirit of the Gospel among its citizens. It is not without reference to the amazing interests involved in the doings of the present generation in this land, that this Board have conducted their operations during the year. Far as the results of our labours are below our desires and aims, we cannot contemplate them without a deep sense of our obligations to the friends, and especially to the God of missions.

During the year, thirty-seven missionaries have been employed on the field embraced in this Agency. The entire amount of good secured by their instrumentality, eternity only can reveal. A degree of it is now apparent in the progress of education and the cause of temperance, in increased attention to Sabbath school instruction, the preaching of the Gospel, and other means of grace. The labours of some of our missionaries have been attended with signal displays of divine mercy. The people of God have been reclaimed from their wanderings, humbled and revived, and excited to unwonted fervor in prayer, and activity in duty; and sinners have given evidence of reconciliation to God and consecration to His service. Among the churches thus signalized by the reviving influence of the Holy Spirit, are the 1st Presbyterian Church, Southwark, and the 2d African Church, Philadelphia. In the

former, between thirty and forty are believed to have been made the subjects of renewing grace, and the work of the Lord among that people, is still in progress.—The latter has received an accession of sixty-three members. Two other stations in this city, and the infant church at Columbus, Burlington co. N.J., all of which are aided by the Society, are now blessed with gentle distillations of divine influence. For these displays of divine mercy, let Zion's King be praised; and let all who love his salvation, pray unceasingly that He may bless all the churches with times of refreshing from his presence, and speedily fill our land and world with his glory.

The growing interests manifested by the Christian community in the objects and efforts of the Society, constitute another ground of encouragement and hope. The number of its friends has increased, and former contributors to its funds have exhibited an enlarged spirit of liberality, thereby evincing undiminished confidence in the safety and utility of its operations, and growing attachment to its interests. Notwithstanding our agent was compelled by sickness to suspend his labours nearly six weeks, the receipts from this field exceed those of the preceding year. The amount received into the treasury, since our last annual report, is \$5,830 49. If to this be added pledges to be redeemed in a few months, the aggregate would considerably exceed \$6000. Among the contributors to our funds, are several churches, which, in the feebleness of their infancy, were aided by the Society. They no longer need its assistance, but cheerfully co-operate in efforts to supply the destitute with the bread and water of life. An elder of one of the churches, which had attained strength and maturity under its fostering care, remarked to our agent with strong emphasis and deep emotion, "No people are more deeply indebted to the American Home Missionary Society than we." Their sense of their obligations for its assistance and attachment to its interests, they expressed not in words merely, but by subscribing more than one hundred dollars in aid of its funds, most of which has been paid into our treasury.

#### NEW-HAMPSHIRE MISSIONARY SOCIETY.

*A brief view of its present operations and wants. Prepared by Rev. Isaac Willey, Secretary of the Society.*

At present there is great need of such efforts as this Society is making. More

than forty of the permanent ministers of this state are now aided by it ;—ministers who, within a few years, have consented to go into places where the people are unable to support them. This number constitutes one third of the Congregational ministers in the state. They are acting as the pastors of a still greater number of churches. These churches have been gathered within some few years past, or have been raised up from a state of inactivity and destitution, by the efforts of this Society. They are now generally among the most happy, prosperous, and, according to their ability, efficient churches in the state. There are in them examples of piety which are the glory of our Zion. They have been owned of God and blessed. In many instances they are expecting soon to sustain their own institutions. Five within the past six months have shown that they can do without the aid which they had been receiving, and are now uniting their efforts to aid others.

The following facts, as the results of missionary operations, have been obtained:

In a town in this state where, five years ago, there was a little seceding church of 35 members, destitute of a minister and of a house of worship, and surrounded by errors of the most enticing and destructive character, a minister has been settled by the aid of the Missionary Society; 94 have been added to the church; two have gone forth from it as missionaries to the heathen, and four young men belonging to it are in a course of preparation for the ministry. In another church aided by this Society, 130 members have been received within the last ten years. To another, 91 members have been added within the last eight years. The number of additions to another church has been 107 within the last ten years. In another town a minister was settled about five years ago, when the church consisted of two males and a few females. It now consists of 75 members, embracing a large portion of the most influential men in the place, and has several young men in a course of preparation for the ministry. These results are believed to be a fair example of what might be obtained from other places receiving missionary aid.

In addition to the 44 churches now aided by this Society, there are more than 30 for which no provision has been made. These are generally small, and widely scattered over a broken country. Many of them have not been together so much as to celebrate the sufferings of their Lord

for a number of years. Some of them at this time are making efforts to secure the preaching of the Gospel among them; but after all they can do their hopes must rest upon the encouragement which they shall receive from this Society.

There are also sixty towns in the state in which there is no Congregational church—leaving out of the account several in which there are but few people. Some of these towns have churches of other denominations, and preaching by ministers of these denominations. But the instances are few where they have in these places established societies and constant worship. We would that it were otherwise. We have no party purposes or sectarian interests to be secured in our attempts to provide for the people in these places the preaching of the Gospel. It is their perishing condition which should move us to this work. We are prepared therefore to rejoice “in every way” in which this Gospel is preached to them. But where there is no one to preach to them, or where they are looking to us for this purpose, it is not to be doubted that they should receive it at our hands. More than 20 new applications for this purpose have been made to this Society during the past year. These applications will be found, on examination, it is believed in every case, to be from places where there can be no hope of securing the preaching of the Gospel without the aid of this Society.

The wants of this people are great, and the demands upon the missionary Society are increasing every year, as the people in our destitute towns can be aroused to the importance of a preached Gospel. Our attention is particularly called at this time to our manufacturing establishments. In these places our beloved youth are congregated in multitudes; and for them the preaching of the Gospel, where it is not enjoyed, should in every instance be provided.

In view of our whole state we are encouraged from present appearances to believe, that with the blessing of our gracious God and Redeemer, a united and vigorous effort for a few years in the cause of Home Missions would greatly extend the borders of our Zion, and add to her strength. Shall this effort be made? Will the friends of religion unite in this enterprise, and do what is needful to be done? or shall the ways of Zion still mourn, and the multitude of our fellow men, created with us for immortality, and redeemed by the blood of Christ, be permitted to go into eternity in their present

blindness and sin, and other generations come forward, and live and die in the same way? Shall all this be, because the professed learners and followers of our Lord love their property—their farms, their houses and their goods,—more than they do his suffering cause!

#### MASSACHUSETTS MISSIONARY SOCIETY.

The Anniversary of this Society was held in Boston, on Tuesday evening, May 24th; the Rev. Dr. Woods, of Andover, President, in the chair. The meeting was addressed by Rev. Messrs. Milton Badger, Asso. Sec. of the A. H. M. S.; Samuel A. Fay, of Northboro'; Samuel Johnson, Gen. Agent of the Maine M. S.; J. C. Brown, of St. Petersburg, and Professor Bokum.

The report of the Secretary, Rev. R. S. Storrs, D. D., presented many facts of unusual interest and encouragement to the friends of Home Missions. And while we call the attention of our readers to some of the more prominent of these, we would make distinctive mention, of what ought to be recorded to the praise of the churches in Massachusetts, that the amount of their contributions to the Home Missionary cause, extended *out of their own limits*, is far in advance of that of any other state in the Union.

The amount received into the Treasury the year past, \$24,722 22—including a balance in the treasury on last settlement, of \$8,922 55.

Expenditures from the treasury, during the year past, is \$18,801 22, leaving in the treasury the 21st inst., \$5,921 00.

Transmitted to the parent society, the year past, \$10,479.

Expended in Massachusetts, \$8,322 22.

Seventy-two missionary stations have been occupied the past year by seventy-one missionaries.

Eight houses of worship have been built by the members of the assisted societies, for the accommodation of their families and the communities in which they live.

It is computed that more than ten thousand persons attend on the ministrations of the missionaries; and that 3,671 of these profess faith in Christ.

In 41 churches, 355 persons have been added during the year.

In 31 congregations, there are 2,847 sabbath-school pupils.

The Bible classes, in sixteen congregations, embrace 508 youth.

The collections for Home Missions, in twenty-six congregations, amount to

\$762,88, and for other objects of benevolence, to \$1,821 27.

In 19 congregations there has been unusual attention to religion. In eight of these, the revivals have been marked and powerful.

*Classification of the Churches.*—Of the 72 churches assisted, 40 are of comparatively recent origin. Most of them are still small, and embrace not many of the rich, nor the wise, nor the influential. Twelve of them are located in seaports, where a large proportion of the people are seafaring men, absent from their families much of the year. Nine of them are planted in the bosom of manufacturing villages, where the fixed population is small, and where the mass of mind to be moved by the truth is constantly changing. Sixteen or eighteen of them are so small, and circumstances so unpropitious to their increase, that for many years, probably, they will require an amount of annual aid, equal to what they have hitherto received.

*Newly planted and revived Churches.*—More than 30 churches that have formerly received aid in Massachusetts, now enjoy their privileges without reliance on the Missionary Society. Reports have been received from 14 of these the past year, stating their present condition. From these reports it appears,

1. That the aggregate number of members in these 14 churches, when they applied for aid to the M. M. S., was 403. Since that time, there have been added to them, 2,479: their present number is 2,313.

2. In 10 of these congregations, (10 only report on this point,) the average number of worshippers is 3,325.

3. In 10 of them, there are 2,247 Sabbath scholars.

4. In four of them, are 3,665 subscribers to the pledge of total abstinence; in all of them the cause of temperance is firmly sustained.

5. In 10 of them, the annual contributions to the cause of benevolence amount to \$3,317; more than \$330 each.

Allowing that these 10 churches received \$500 each in the course of five years, the amount of their receipts from Missionary funds would be \$5,000; but at their present rate of contributions to the treasury of the Lord (and it is increasing every year) in five years they will have returned more than \$16,500. Is not this a profitable investment then of the "talents" given us by the Lord, for improvement in his service? Can any man better employ a portion of the substance loaned

him by heaven for the upbuilding of the church, than in the support of Home Missions? This however is a matter of inferior consideration, if compared with

the hundreds of conversions to Christ, and the thousands brought under the immediate influence of evangelical truth, in the sanctuary, Bible class, Sabbath school, &c.

## CORRESPONDENCE OF THE A. H. M. S.

*Letters from the Rev. Dr. Rauch, on the character, necessities and prospects, of the Germans in the United States.—No. VII.*

### GERMAN CHARACTERISTICS.

The following is the last of the series of letters furnished us by our esteemed correspondent, Dr. R. It was received in season for our June number of the Missionary, but its publication was delayed partly on account of the full supply of other matter connected with the Anniversary of the Society, and partly because we entertained some doubts as to the wisdom of the plan proposed by the writer for the supply of our German population with the administration of the Gospel. Our own opinion on this subject is expressed by Dr. Schmucker, in his address published in our last, viz.: The Gospel should be preached to the Germans, if possible, by men who can at the same time instruct their children in the language of the land, and incorporate them with the great body of the American people. The labourers must therefore principally be derived from the ranks of the American Germans, who have a vernacular acquaintance with both languages. On further reflection, however, we presume that Dr. Rauch will accord with us in this opinion, and though we still believe that our principal dependence must be upon American Germans, educated in this country, we are willing to give place to the suggestions of Dr. R. as to the importance of inviting some evangelical ministers from Germany for the supply of the more recent emigrants from that country. His arguments are worthy of consideration, and his plan, if carried out with discretion, will doubtless aid efficiently, to some extent, the great work to be done for the supply of a million and a half of our population. With these views we commend the following letter to the friends of Home Missions.

MERCERSBURG, May 2, 1836.

REVEREND AND DEAR SIR,—The plan which I promised in my last letter to propose in my present, for missionary opera-

tions among the Germans in the West, is this :

Let us apply to one or the other of the German missionary societies in Europe, to send us *faithful, devoted, and thoroughly educated* missionaries, who, after being previously made acquainted with the design of their call, and with all the circumstances and difficulties which they will have to encounter, would still be willing to propagate the Redeemer's kingdom among their own destitute countrymen; would be willing to give up themselves, their lives, their talents and their labours to this cause; who would be willing to receive directions, and to be guided by that society, which would employ them; who would, at the same time, love the constitution of the United States,—(and there are *thousands* in Germany, that love and admire it, and feel interested in having the Germans nationalized, and in becoming themselves citizens of the U. States,) who, finally, would be willing to spend a year or more in one of the better theological seminaries of this country, for the purpose of making themselves familiar with the laws, habits, language, and religious views of the Americans, on revivals, Sabbath schools, Bible classes, temperance societies, &c. If, then, the field of their labours, being well and impartially explored, were assigned to them; if they were kindly received by our English brethren, they would soon establish many flourishing congregations; and whilst they would, through *kindred* feelings and views, easily gain the confidence of the European Germans, they would with equal ease bring that life and activity into their church members, which distinguish the eastern churches, and prevent them from falling into that spiritual lethargy and lukewarmness which unhappily characterizes so many of our American German churches. As *there is no feeling of sectarianism* whatever among the Germans of Europe, these ministers would no doubt be willing to receive the constitution of that church, which would employ them, whether Lutheran, or Reform-



ed, or Presbyterian, or if it would not be desirable on the part of these churches, to have *evangelical* brethren among their number, let them—which perhaps would be the best plan, form an independent association of their own, to be governed by the constitution of the Evangelical Church in Europe, of which I could submit a translated copy to your respected Board at any time. In the latter case, they might retain the precise mode of worship to which they have been accustomed.

In proposing the above plan, I do not advance an opinion of my own, but speak in the name of the most distinguished European Germans, with whom I have frequently conversed on this subject; I express the wishes and desires of some of the most respectable American clergymen of the Reformed Church, whose board of missions has, a few weeks since, proposed a standing correspondence with a missionary society in Germany, for the purpose of receiving ministers from time to time, and I must therefore beg leave, my dear sir, to show the *necessity*, the *advantage*, and the *practicability* of entering into the above, or, at least, a somewhat similar plan.

I. The necessity of adopting a plan, by which we can act with more energy, and do more for the destitute European Germans in the west, than *than has as yet been done* by any or all denominations, will become manifest from the following:

(1.) The German population of the U. States is said to be 1,500,000. To supply them with the Gospel, only 500 ministers of all evangelical denominations are active. The German Reformed Church, with which I am connected, has 350 congregations and but 100 ministers. As there are many of these ministers in cities and towns, that have but *one* congregation, there must be others, that have many, and from the geographical and statistical reports of our Synod, it appears, that there are 14 ministers that have each four congregations; two, that have each from five to seven; some that have eight or nine; one that has 10, and another preached until lately, even in *twelve* different places. Similar, it is supposed, is the ratio in the Lutheran church. From a late statement of our Weekly Messenger, published at Chambersburg, Pa., it appears, likewise, that there are many feeble and destitute congregations in the *older* parts of our church, that need missionary assistance. Whilst I was a member of our missionary board, we were frequently desirous of sending out

missionaries, but had either no *men* or no *money*. The emigrants, on the other hand, that since 1831 have poured into the far west, are very numerous. (Before 1825, not a single European German can be traced to have gone so far, and before 1831, only a very few.) In the year 1832, from Wertemberg alone, a small kingdom, 60,000 intended to come over, and during the summer seasons, in some of our seaports, several thousands have frequently landed in one week. The number of missionaries needed must be proportionally great, and if the wants of the old German churches are considered together with those of the emigrants, it would be *unjust* in other denominations to expect the German churches of Pennsylvania to supply them, as their comparatively *youthful* seminaries, though praiseworthy and highly beneficial in their influence, cannot, as yet, meet the wants of the churches, in whose bosom they are situated. For suppose that both the Lutheran and Reformed seminaries in Pennsylvania, have 120 theological students in their different departments, and suppose each student to finish his entire course in the short space of six years, both these churches would not be able to license more than *twenty* students annually, of whom, again, the *greater* number know very little of the German. Of 39 students, that at present study the German in our institution, only seven or eight speak it, and but one or two speak it *tolerably*.

(2.) But in case these institutions would, in their zeal for the great cause, extend their salutary influence to the west, they will find a large field of labour among the American Germans spread there. And here I must venture a remark, which I would have suppressed, had it not appeared so important to me. I allude to the great difference between the *American* and *European* German languages. The American Germans came to this country at a time, when literature in Germany was low, when men of learning preferred writing and speaking in the Latin, to the use of their mother tongue; and when Goldsmith, in his Essay on polite learning, could write with impunity his *fifth* chapter. They have since been for a long time without good schools, and but poorly provided with divine service. Their language has become corrupt, limited as to the number of words in use, incorrect in its construction, filled with Anglicism, rendered still more unpleasant by a foreign accent and pronunciation, and especially has it become destitute of those oratorical and poetical beauties, of that flexi-

bility and richness of expression, which at the present day adorn the pulpits of Germany. I do not say this to wound the feelings of any person, but because it is so, and requires notice here; there are, nevertheless, honourable exceptions among my acquaintance, and in the above remarks, I speak of the generality. The preacher who will benefit American Germans, must accommodate himself, in this respect, to their taste and knowledge of the language. On this very account, European ministers are never understood *at first*. In the place of my residence, a well educated German minister was opposed as a candidate to fill a vacancy, because his language did not suit the congregation. If now, those who speak a language corruptly, reject ministers who speak it well, can it be justly expected, that those who speak it well, when united with the former, shall be satisfied with their choice? Much more *practicable and desirable* would be the reverse. Wherever European and American Germans are united in one church, dissatisfaction will take place on one part at least; and as to the Europeans, they will either bear patiently, because they cannot help it, or become cool and indifferent, and even in some cases, though they may be poor and few in number, try to support a minister among themselves. Exemplum in promptu, attamen odiosa.

(3.) It is only within 40 or 50 years, that general education has risen to its present height in Germany, and the former comparatively low state of education in some branches, both in Germany and in this country, had, it is well known, created a prejudice among the English against the Germans, which, whilst wearing away rapidly in the east, still maintains itself in some parts of Pennsylvania, where, with a few exceptions, German literature is least known. This prejudice is felt keenly by the younger Germans; and whilst they generally learn the English on account of the laws, intercourse, &c.; they speak it in preference to the German, and not rarely imbibe the English prejudices so strongly as to be ashamed of their origin. This has produced a jealousy between the European and American Germans, which together with their essential circumstances, forbids a strong fellow feeling between them, though they are intermingled. In proportion as they become English, they are separated from the European Germans, who cannot immediately enjoy English service. Care is therefore requisite to prevent the latter from becoming

satisfied with one sermon in three or four weeks, too many unhappily are.

(4.) As long as the Lutheran and Reformed churches do not act unitedly in their missions to the west, as long as each is desirous of having a missionary in *every* place in which the other has one, and because the other has one there, so long they will divide and weaken their strength, and fail to direct it in such a manner as will best supply the wants of the emigrants.

II. The advantages to be derived from the proposed plan, are

(1.) Its execution will be the means of increasing the number of ministers for the German population, and give the theological institutions of the German churches full time to strengthen the older congregations as they need.

(2.) It will certainly be a great benefit to this country, to have the *orthodox* German theology and literature more directly transplanted upon American soil, to have the German language, as long as it must be spoken, in its purity rather than in its corruption. What a clean and neat dress is to the body, is a pure language to the mind. If, then, the German character would commingle with the English-American, the latter would not suffer; but as national character is frequently improved by the commingling of different ingredients, would be benefited. "The German," says Prof. Stowe, that friend of German literature, "is in general, orderly, respectful, religiously inclined, not disposed to set law at defiance, or undervalue existing institutions, or engage in popular commotions; in this respect a little of the German mixture would be very useful to our impatient irreverence, and proneness to popular excitements." I would add, that the fondness of the Germans for pure scientific investigations, would by no means be injurious to the more practical tendency of the American, but would in many branches of science, be *completive* to the latter. These German ministers would more easily than others, gain the confidence of their own countrymen, keep up, without difficulty, that religious instruction among the children which their parents have been accustomed to receive in Europe from their ministers, and at the same time, night, with equal ease, introduce teachers from *New-England*, and place the schools among the Germans on the same footing as those in the eastern states. Whilst the Germans might thus continue to speak the German in its puri-

ty, they might at the same time learn the English correctly. The man who speaks his own language incorrectly, can scarcely be expected to speak another correctly, having no means to ascertain *what is correct*. The Moravians are, on the other hand, an example that it is possible to speak two languages well.

(3.) This plan would be more agreeable to the emigrants than any other; and it will, of course, be advantageous to ascertain and gratify their wishes, as far as possible.

III. The plan proposed will be *practicable*.

(1.) Since my connexion with the German Reformed church in this country, (nearly four years,) there have but very few *regular* European ministers made application to our synod for admission, and all of them are at present highly useful among us. Some few were sent by the West-Pennsylvania classis, as missionaries, to the places from which the church had received frequent petitions for aid. They have, beyond expectation, succeeded in establishing fine congregations; others, left to themselves, without any direction *how* or *where* to become useful, nevertheless found ample employment very shortly after their reception. It would by no means be kind nor generous, to doubt their usefulness, when we see so many that have long had flourishing congregations under their care, both in the Lutheran and Reformed churches, and who occupy some of the most prominent situations in them. The Lutheran church has even intrusted one of her theological seminaries *exclusively* to the care of an European.

(2.) Germany can afford to send us some assistance. In proportion as the interest of the nation grew in religion, a greater number of young men entered the ministry.—1821, there were only 418 aspirants for this sacred office, that left the Prussian gymnasia, to commence their course at the university;—1824, 646;—1828, 863;—1833, we find in the different Prussian universities, 1742 theological students. Germany cannot only send us men, but just *such* as you desire, *pious and devoted*. For this purpose, I would propose, that you should address yourselves to either of the two missionary institutions at Berlin. It may with safety be expected, that in those institutions, none but pre-eminently pious men could seek to enter. This has been sufficiently testified by some very eminent missionaries, whom they have sent forth. In one of them, the *Dutch* and *English* languages

are taught with great care; and you might, therefore, obtain such young men as have, already, an *intimate* acquaintance with the English religious literature, and would be able to preach in English, at least after a short residence among us, if it were necessary.

(3.) Germany would no doubt be willing to aid us in this noble cause. When, in the year 1825—6, the Lutherans and Reformed of this country sent their agents to Europe, to solicit aid for the erection of their seminaries, they were, according to their own accounts, received with kindness and brotherly love, wherever they appeared. They collected valuable libraries for their respective seminaries, and if the different value of money in Germany is considered, respectable sums. The agent of our church, in his published journey, praises in the highest terms the love of the German brethren, and their zeal for the spread of Christ's kingdom. Ladies at Berlin, formed themselves into a society to work for our institution, and even servant maids, poor widows, and orphan children, contributed their share. We do not at present want money, nor books, but some of those men that are educated to be sent to *foreign countries*.

(4.) There is one more point, which I wish to make as obvious as possible. I allude to the reproachful remark, that some German ministers have not done well in this country. I do not wish to deny this at all; the reason, however, is manifest, and needs not, with apparent kindness, to be clothed in mystery, which always suggests more danger to our fancy, than there is in reality. Every plant in nature, and every animal, has a destructive insect of its own, and every nation will have its own. These men did not do well among us, because they would not have done well any where, and our churches are rather to be blamed for receiving them too readily. The above plan, however, would remove all such dangers.

(5.) Neither do you need to apprehend any danger from German Unitarianism or Universalism, or Pelagianism, or Pantheism, &c.; all these systems have their adherents in Germany, as in other countries, but the evangelical and pious Christians reject every view that could either impair the efficacy of the atonement of our divine Redeemer, or render a redemption through Him impossible or unnecessary. They believe in the Trinity according to Scripture—they believe that the Scriptures have been written by inspiration,—that man has fallen, that he, in this state

of corruption, is unable to renew himself, but must be regenerated by the Holy Spirit,—that Christ has atoned for our sins,—that we can be saved only through Him, &c. &c. The unguarded manner, however, in which I have frequently heard persons speak of German Universalism or Pantheism, induces me to make the following remarks, without any intention to justify real errors of Germans.

1. A mere name for the views of a party in Germany, is *too general* a term, *too general* a sign for the thing indicated by it. The import of such names varies at *different times* in the *same nation* and in *different nations at the same time*. German Universalism, and American Universalism, are quite different affairs. When, now, persons are not capable of perceiving such fine, but on this account, not less essential differences, and yet assume the office of a judge, they are satisfied with stigmatizing such views by a general term of reproach.

2. Each party has an opposite,

Augustinianism and Pelagianism, Calvinism and Arminianism, and hence another danger of injuring a community. Distant objects appear to be nearer each other than they really are. The more strict a Calvinist one is, the more apt he will be to attribute any slight deviation from his own views to Arminianism, though the deviation may not even be in the *midst* of the bridge that separates the two. From such careless and unskilled judgments, confusion must arise every where, as it has risen in the Presbyterian church.

In conclusion, permit me, dear sir, to express my warmest wishes, that whatever plan your board may adopt for the benefit of the Germans, may be successful. Now is the time to act among them; their life is like that of a scion broken off from its original trunk to be grafted on another, which cannot flourish again unless the new trunk will freely communicate its juice and its strength.

Very respectfully yours.

## REPORTS OF MISSIONARIES.

### DEATH OF A MISSIONARY.

A recent letter from Missouri informs us of the decease of our Missionary, Rev. John H. Garvin. "He has been quite useful, and is much lamented. A destitute widow and a large family, eight or nine children, mostly females, are thus thrown upon the world. I trust the God of the widow and the fatherless will provide for their wants."

### ILLINOIS.

From Rev. R. Stewart, Canton, Ill.

The query has presented itself almost every Sabbath, and particularly on occasions of protracted meetings, whether this church ought not to do *something* the present season towards building a new house of worship;—the old one being entirely too small for the accommodation of the assembly? Another query was, whether this church would longer look to your Board for aid? In answer to these, it was—

1. *Resolved*, That materials be furnished the present year, for building next year, a house (either brick or frame,) 60 by 48, and high enough to admit of a gallery, at some future period, if it be needed.

2. *Resolved*, That it is the duty of this church to support the Gospel at home the present year, without aid from abroad,

tendering their thanks mean time to your Board for the aid already received.

### PROTRACTED MEETING.

We commenced a protracted meeting on Friday the first of April, which closed on Tuesday following. We had the assistance of Brother Sturtevant of Jacksonville, and much to the benefit of Christians, as well as arresting the attention of the impenitent, and pointing them to a bleeding Saviour. Some ten or twelve, we hope, were made the subjects of converting grace, and many more very seriously impressed, and the church much blessed. In our conference and prayer meeting last evening, the burden of the conversation turned on the importance of having the Spirit of God abiding with us as a church, and of having a high tone of piety cultivated; and although at this busy season of the year, there is much to counteract such a state of things, yet I trust the church is prepared to labour for it. Six were added at our last meeting, two by letter, and four by profession. Our Sabbath school is in successful operation. The temperance cause is gradually gaining ground.

We have recently organized and put into operation, an academy under the direction of a young gentleman from Jack-

sonville college. We expect this to be no small means for the advancement of the Redeemer's cause.

*From a Missionary in Illinois.*

We are at present making a movement upon the subject of temperance. Have had one meeting, at which both our physicians and about fifteen others signed the pledge.

I have discouragements, but feel determined to go on labouring for God. We are here at work at the foundations of society, where much rubbish must be removed before one stone can be rightly placed.

The population is exceedingly fluctuating. Thirteen families who were here when I wrote you last, are now away and their places filled by as many new ones.

The moral aspect of the place is, I think, upon the whole, improving. But we need the convincing and converting Spirit. Let me ask you to pray for his descent, that this moral wilderness may be converted into a fruitful field.

TRIALS OF A HOME MISSIONARY.

Since the date of my last communication, I have been able to do but little, except preach on the Sabbath. My beloved companion, who had shared all my cares, is gone; my oldest son, eight years of age, has been strangely afflicted with sickness, fits, and derangement,—others of my children have been sick, help *could not* be obtained, and at times I have been obliged to act as cook, nurse and physician. I mention this, not to complain, (God forbid I should complain of what He does.) I state it simply to account for the fact that I have not performed more active service. It is painful to be taken off from my work, but He who is infinitely good and kind has done it, and surely he knows what is best.

A MISSIONARY'S PRINCIPAL REQUEST.

The members of this church are in moderate circumstances; not rich nor very poor: yet they are all hard pressed with the necessities incident to new settlements. So that if possible, there are more temptations to worldliness here than in older settlements. The most wealthy and influential men, are worldly men, some of them intemperate, sporting characters, who seldom if ever hear the Gospel. Intemperance, profaneness and Sabbath-breaking greatly abound, and on every side are many who are wholly indifferent to the one thing needful. More must be done, more

ardent believing prayer offered, more, much more divine influence must be experienced, or *souls will die*. One thing has for months borne deeply on my own mind, and that is, the importance of prayer. *If there be a connexion between asking and receiving, and between grace and salvation, then there must be more prayer.* Could I speak so as to reach every Christian ear and heart in the length and breadth of the land, I would say, "Brethren *pray* for us," pray unceasingly for the mighty influences of the Holy Ghost to descend on the great valley of the West. We are here engaged in a work involving all the importance of salvation itself, and not the salvation of individuals only, but of generations of men, and we are encountering difficulties wholly unknown to those in the more highly favoured parts of our land; and nothing but the divine energies of the Holy Ghost can insure the least success.

Cannot something be done to wake up the churches to the importance of unceasing, believing prayer? will not the reflection that *souls* are dying, and that *souls* must and will die eternally, unless the ceaseless importunity of prayer open the windows of Heaven, rouse Christians to pray? I am persuaded that if the churches will pray more, they will hear of more extensive and glorious triumphs of grace under the labours of their missionaries.

*From a Missionary in Tennessee.*

I am happy to say that the opposition to the cause of temperance, is in some degree subsiding, so far as it relates to the members of the church; although this cause has been boldly attacked by a ——— minister, and the influence which he has exerted generally through the county has been considerably felt in the bounds of our church. He has given encouragement both to the distiller, the moderate dram-drinker and to the noted drunkard. On the first Sabbath of this month, we held a sacramental meeting. I had the assistance of Father ———, who, on the occasion, endeavoured to lift up his voice against the evil of the times, and especially, that of intemperance. And during the occasion, there were three men who had been at a stillhouse about a half a mile from the place of worship, and got drunk, and were not able to return home. I merely mention this circumstance to show one instance among many of the conflicts between light and darkness.

## THE WORST KIND OF OPPOSITION TO RELIGION.

The ——— ministers have been in the habit, for the sake of numbers, of receiving into the church persons of almost every character, so that their influence for good has been nearly lost, and they have been in the habit of publicly abusing and opposing every benevolent institution, except those which are under the control of their own denomination, and they were doing little or nothing for the morality of the people of this county. They have done nothing for the Bible societies, Sabbath schools, &c. And as for temperance societies, their ministry have opposed them, both by precept and example, one is a distiller, another a retailer on the main road, and a third, the most influential of all, is a notorious drunkard. Now, sir, with such a ministry, how could piety flourish and prosper!

## BETTER PROSPECTS.

But things are changing, as I think, very fast; our temperance society has done and is still doing much for the temperance reform. I have preached in several parts of the county during the last quarter, and many old persons attended who never heard a Presbyterian preach before. I have generally taken with me a saddle-bag full of Bibles and distributed to the destitute; this I find has broken down prejudice and given me influence in places, where, previous to this, it would have seemed impossible for me to have done any thing, and now in these destitute places (for they may with great propriety be called destitute) I have frequently large assemblies, and they are very attentive to the preached word. But in many parts of this county, the Sabbath is yet to be made a day of rest to them, for I have seen the mills running which belonged to professors of religion, and the people going to and from mill on the Sabbath, as I would be on my way to and from preaching. But I am now much encouraged to believe that by the free circulation of the Bible and it attended with preaching occasionally, will be greatly to the benefit of this people.

## EXPRESSION OF GRATITUDE.

We feel greatly relieved from the assistance which your society bestowed on us the last year. And we do most fervently send up our prayers to the great Head of the church for his blessing on your society and its benevolent efforts, and that many will rise up in the last day and call you blessed, for sending and supporting the Gospel amongst them and their children.

## THE TIE THAT BINDS THE UNION TOGETHER.

Last Sabbath a week, I formed a Sabbath school in Arkansas, and furnished them with \$15 worth of Sabbath school books, a donation made by a Sunday school in Hallowel, (Maine,) and placed by the American Sunday School Union at my disposal. The East has a *deep pocket*, but an arm of benevolence that reaches *much farther than its bottom*—yea, from *Hallowel* to a point within five or six miles of the Western limit of Arkansas Territory. There is moral sublimity in this!—Nay, more, there is moral strength! These are *long and strong* cords to hold together the East and West.

## INDIANA.

## A CHURCH FORMED, AND A TABLE SPREAD IN THE WILDERNESS.

From Rev. J. Stecker, Delphi, Ind.

In my last, I mentioned Monticello, the county seat of White co., as a fine field. On the 6th of May, a church was organized, called the Presbyterian church of Monticello, with 28 members. The meeting continued till Sabbath evening. The Rev. Mr. Hummer, of La Fayette, was with me. Sabbath the 8th, was the first Sabbath the Gospel was ever preached in that place that I am aware of. Between two and three hundred were present, and between thirty and forty communicants, Presbyterians, Methodists and *Baptists*, sat down to the table of our common Lord spread in the wilderness. It was a delightful, precious and solemn season. On the same day, a Sabbath school was constituted, and bid fair to do much good. I expect to be with them one fourth of my time during six months to come. They have procured a site for a meeting house in town, and will commence building as soon as practicable.

## FIRST YEAR IN A NEW COUNTY IN THE WEST.

The following will show that ministers going to new settlements must count the cost. Men who can take up the cross, and "endure hardness like good soldiers," will succeed. Effeminate and self-indulgent men must fail.

I have often been led to inquire what can be the designs of God, in bringing me to a field of labour so uninviting as this; and were it not that I fully believe, that the Gospel in the hands of the Holy Spirit is able to cause the most desolate portions of this fallen world to put on the beauties of Eden, I should sit down in despair. This county

is new, and but recently organized. While the great mass of the inhabitants of this region feel and manifest all that unconcern about religious matters, which might be expected in unregenerate men placed in their circumstances, they have a strong prejudice against the Presbyterian church, and look with much jealousy and suspicion on the operations of the society by which I am sent. The village where I have fixed my residence, lies between two prairies. The land for several miles round has been bought and is fast settling; nor can there remain a doubt, that this country will soon sustain a great population. The village, though not laid out till last fall, is growing fast, both in population and wickedness: or rather, this is the point where the wickedness of the surrounding population is exhibited in some of its most disgusting forms. We have here, three stores and one grog shop, and while I am happy to state, that two of the stores sell no strong drink, I am sorry to add, that the other store where rum is sold, is kept by a member of the Presbyterian church. Intemperance here is a frightful evil. With these facts in view, you will not be surprised to hear that my labours are but little valued, and my meetings but thinly attended. I have generally preached on the Sabbath in the morning, in different parts of this region, where a door has been opened, and returned to preach in this village in the evening; but it is generally the case, that very few of the heads of families attend meetings, even when the Gospel is brought to their door. Though I have frequently made appointments during the week, I have always found it impossible to hold a meeting, because there are none who will attend a weekly lecture, unless it be on some particular subject that excites curiosity. There are a few professors of the Presbyterian church, who are widely scattered over this region, but here, I have not a single Christian friend to strengthen my hands, or encourage my heart.

On the foregoing, we remark, that the experience of this missionary is not peculiar. On the contrary, similar statements are made by many others. But are the destitute therefore to be left unblest with the elevating and saving Gospel of Jesus Christ? By no means. Nor is there, in all the trials and difficulties attending such enterprises, any real ground for shrinking from the work. The faithful missionary finds, after all, in the hardy sons of the west, a people of vigorous character, capable of appreciating genuine talent and persevering piety, though not familiar, perhaps, with some of the *modes* in which these are developed in the East. The victories which the Gospel achieves

among such a people, are the more valuable from the very difficulties which attend them.

From Rev. J. Morrill, Michigan City, Ind.

When I came here at the commencement of last year, this was quite a wilderness, in which a small opening had been made by an enterprising class of citizens, amounting in all to about 300, very few of whom had been here more than eight or ten months, from various parts of the country, and each possessing his sectional peculiarities, as is common in such cases, which, in some instances, operated against the peace and interest of each;—first the Western influence prevailed—then the Eastern. But happily, prejudices are dying away, and the social character taking the place of the individual.

#### A GOOD DEVICE.

There were, however, many things favourable. It was the uniform testimony of strangers and residents, that there was far less intemperance and profane swearing, than in most new places. There was also a society formed, consisting mostly of young men, for the express purpose of *affording aid to the sick*, especially to the friendless and the indigent; and to secure the decent interment of all dead persons. It was a society of great importance at that time, when the number of families, which could afford the needed assistance was so small, and that of individuals liable to need such assistance, so great. Important aid was rendered, both to residents and strangers in several instances.

I commenced labouring here on the first of Jan., 1835. Our place for worship was a school house, 22 feet by 28, which, during the first three or four months, was generally well filled; and since the opening of navigation, has often been filled to overflowing; so that it became quite too strait for us, until a Methodist class was formed, some time in the summer, and they were supplied with preaching of their own order. But after this, we were frequently crowded to overflowing, until a Baptist clergyman, an English gentleman of the open communion order, who came here in July, and finding no house of worship, immediately commenced preparations; built at his own expense, and opened a place of worship, a few months since, where he now preaches regularly every Sabbath. But since his house has been open for worship, we have a very respectable congregation, and often now, our place is too strait for us.

We formed a little church in May, 1835, with nine members, which has since doubled

it numbers, and still, there are nearly as many more, who are members of Presbyterian and Congregational churches elsewhere. The monthly concert and weekly prayer meetings, appear gradually to be increasing, in numbers and interest. The Sabbath school which was organized a short time previous to the commencement of my labours here, has been sustained with increasing interest to the present; though it never has been large.

The cause of temperance is evidently advancing among us. Our society numbers about 70, and the efforts now in operation, will give us many more. The benevolent institutions of the day are better understood, and opposed less, than in any other place in the state, where I have laboured. We have made a beginning in favour of several of them, feeble indeed, but hope to do much more the present year.

#### MICHIGAN.

##### REVIVAL IN LODI, WASHTENAW CO.

*From Rev. John G. Kanouse.*

At a meeting of the Monroe Presbytery, part of the church, residing in the town of Lodi, made application to Presbytery to be set off into a church by themselves. Accordingly, in February, a church was organized in this town, consisting of forty members. Soon after, we commenced a series of meetings in a school house, the most suitable place we have in our bounds. The house is sufficiently large to seat two hundred people comfortably, and when exceedingly crowded, three hundred. The house was thus crowded, with very little variation, from the second day to the close of the meeting. The second day was deeply interesting—the church was evidently in agonizing prayer to God for the forgiveness of her own sins, and for regenerating grace for sinners ready to perish. Some hopeful conversions had taken place weeks previous to this meeting. A good state of feeling was witnessed from time to time in the church. The third day of our meeting, a number of inquiring souls, deeply convicted of sin, and sensible of their ruined state, *anxiously and tremblingly said, sire, what must we do?* Some young gentlemen, alarmingly hardened in sin, falling down before their parents, besought them to pray for them. The sound of this went abroad like a mighty rushing wind, that filled the region. The fourth day, the house was full to overflowing. Some who were anxious the day before, had hopefully closed in with Christ and found peace. The number of the anxious was greatly increased. Zion did not hold her

peace “until the Spirit was poured out from on high, until the wilderness became a fruitful field.” From day to day, the number of the anxious, and the number of conversions increased, until the entire assembly was either deeply anxious, or had hopefully submitted to Christ. It was one of the most powerful meetings I ever witnessed, a meeting never to be forgotten by me or this people. We suppose about 50 hopefully submitted to be saved on the terms of the Gospel. At our last communion, 30 were received an examination. At the previous communion, 8 were received on examination, and 38 were added by letter. This little church, so recently organized in this new town, embraces in her communion, 108 souls. When I came here first, two years since, we had, so far as I knew, only three families in this interesting town belonging in whole or in part to our church. Some additions have been made to the old church, although we have there nothing of so interesting a nature. They are more dependent, having a less commodious house in which to worship. Their prospects begin to be more flattering.

Until the opening spring has called the husbandman away to the woods, the field, his plough and flock, I have preached generally every day in the week, and three times on the Sabbath. I have felt sometimes as if my strength was renewed even when labouring, and sweating in the dead of winter. To see souls anxiously inquiring the way to Zion, and others just beginning to lip the praises of *Jehovah*, is enough to make me not count mine own life dear, so that God may be honoured.

#### GRATITUDE FOR AID.

My churches think they will be able to raise my support the present year, without any foreign aid,—I include both the churches of course,—they were one, when you first sent me here. They tender to your society and its supporters, their sincere thanks for the aid you have afforded them; for the two past years. They will ever regard the society and its operations, as one of heaven's best institutions; and pledge themselves and minister, to offer on your behalf, unceasing prayer. They further pledge themselves, as God shall give them the ability, to contribute to its funds, to aid the destitute in other places.

#### OHIO.

*From Rev. J. H. Eells.*

##### REVIVAL IN CHARLESTOWN, PORTAGE CO.

About six weeks ago, a protracted meeting commenced in this place, which con-



tinued about two weeks; the result has been, that from 80 to 100 individuals have hopefully been brought into the kingdom of God. Such has been the pressing call for my labours here, since that time, that I have not thought it consistent with my duty to leave this people at all. Should my labours be confined exclusively to this people, for any considerable time to come, I shall expect to receive my entire support from them.

#### UNITED EFFORTS FOR THE CONVERSION OF MEN.

During our protracted meeting, Methodist and Baptist brethren united with us; and a special effort was made to remove sectarian prejudices, and bring Christians of these different denominations to feel and to act as the members of one family; and so far as yet appears, with the most happy results. In a very full assembly, toward the close of our meeting, the following preamble and resolution were unanimously adopted, viz: "Whereas, the cause of Christ has been greatly reproached, sinners have been hardened in impenitence, and jealousies and prejudices have been multiplied without number, by the *evil reports* that have been circulated by Christians of different denominations against each other;—and whereas, all Christians are bound to watch over each other, and to afford mutual assistance in all suitable exertions to promote the Redeemer's kingdom: therefore, Resolved, that we do hereby solemnly engage and pledge ourselves, that we will neither circulate nor encourage any reports that we may hear, injurious to the character of any brother or sister in Christ, either of our own or of another denomination; but that we will use all suitable exertions to counteract and remedy the evils which the cause of Christ may be exposed to suffer by any such reports that may come to our knowledge." This was afterwards put into a form for subscription, and has been subscribed by about 400 persons, and will be subscribed by many others, as opportunity presents. There is a union prayer-meeting once a week, which is attended with peculiar interest. These efforts promise the happiest results.

*From Rev. Jacob Tuttle, Jefferson, Ohio.*

The Presbyterian church here has made some advances. Though the church has adopted no exclusive rule on the subject, yet her members are principally members of the temperance society. Our Sabbath

school has been uniformly attended to, during the whole of the past dreary winter, numbering about 40 scholars. Since the pleasant weather has returned, it is again filling up. This heavenly institution promises much eventual good. The improvement in *sacred music* is highly gratifying; an able instructor has been in employ, once per week, for nearly six months past. Instead of a few voices heard in this delightful part of public worship, (as was the case two years ago,) almost the whole congregation, including many quite little children, can join externally, in singing the praises of God. The success of the Sabbath school, and the improvement in sacred music, I consider two important points gained.

*From Rev. H. R. Houe, Vinton, Ohio.*

The church in Huntington appears to be aroused from her slumbers, and is now, as I trust, lifting up holy hands, and pleading with God for the abundant effusion of the Holy Spirit. Several cases of conviction, and a few of conversion, have occurred within a few days. At our last communion season, five persons were added to the church. It was a day of deep humiliation and holy joy with the people of God.

#### PENNSYLVANIA.

*From Rev. Ira Smith, Nichols, N. Y.*  
REVIVAL IN PIKE, BRADFORD CO., PA.

After closing my year, I went into Pike township, Bradford county, Pa., to spend a Sabbath with a destitute congregation. The interest was such on the Sabbath, that I thought it my duty to continue with them a few weeks, and I spent five Sabbaths there. The Lord was with us; the church was quickened; difficulties that had long separated brethren, were put away by confession and mutual forgiveness; stumbling blocks were removed, and the way of the Lord prepared. The Spirit of the Lord descended upon the impenitent, and numbers were led to inquire "what shall I do to be saved?" Conviction of sin appeared to be deep and pungent. Twenty or more indulged hope in Christ, and laid down their weapons of rebellion at the Saviour's feet. Six family altars were erected during the progress of the work. Among the converts were to be seen the Sabbath school scholar, the youth, and the man of gray hairs. The church had been for some time destitute of a pastor, and without preaching, but I think the way is now prepared for the permanent settlement of a minister as soon as they can obtain one.

## MAINE.

*From Rev. Israel Hill, Brooks and Jackson, Maine.*

## BRIEF SURVEY OF THE PAST YEAR.

I came to this place March 27, 1835.—The church then consisted of twenty-eight resident, and five non-resident members; and was almost rent in sunder by divisions. The attention to meetings gradually increased through the spring months, and from July there was evidently an increasing solemnity in the congregation. Members of the church began to manifest more interest; some were awakened. The interest continued to increase gradually till October. A protracted meeting was then held in Brooks. The Lord was evidently there. In November, one was held in Jackson. God smiled upon this also. A number who had hid their light, now avowed themselves as the friends of God; and have thus far given evidence of their sincerity. A number expressed hope, twenty of whom give comfortable evidence that they have been born again. Twenty-four have been added to the church. They are now able to maintain a minister, and I trust they will soon settle one. There was a flourishing Sabbath school in each town last summer, and they will soon be opened again. Two Bible classes have been maintained through the winter. There is a temperance society in each town.

## MASSACHUSETTS.

*From Rev. Charles S. Adams, Norwich, Mass.*

## REPORT FOR THE PRECEDING YEAR.

It will doubtless be gratifying to learn, that through the blessing of God, I have not laboured in vain. For a considerable portion of the year, there has been some special attention to religion. It was not, however, till December, that we had what might be called a revival. We held a protracted meeting about the first of December, which continued ten days, and resulted in the awakening of more than 60 persons, and the hopeful conversion of more than 40. These were mostly males, and heads of families. Twenty family altars have been set up. The meeting and revival which followed, was characterized by stillness and solemnity. Several of the subjects of the work were aged men, who for many years had been intemperate.

Previous to the revival, six were added to the church; since then, 29 have been

added. Several more will probably be received in the course of the season.

We have an interesting Sabbath-school in the summer season, of 200 members, and a Bible class which meets once a week.

Much is done here to promote education and temperance, and there is an increasing attention to the benevolent operations of the day.

## NEW-YORK.

*From Rev. Gardner Hayden, Brunswick, Rensselaer co., N. Y.*

## REVIVAL.

With gladness of heart, I can now tell you, dear sir, that the blessing of the great Head of the church has within the three months past descended upon this part of his heritage, in a manner which has rejoiced the hearts of all among us who love the Lord Jesus, and caused some, I trust, to "break off from their sins by righteousness, and from their iniquities by turning unto the Lord." The circumstances which seemed to lead to the commencement of the revival, are such a striking fulfilment of the declaration, "he that watereth shall be watered himself," that I cannot forbear briefly to state them.

The Saturday previous to the second Sabbath in March, a messenger arrived here from the North church in Stockbridge, Mass., about fifty miles distant, with a most urgent request that I should go with him to attend a protracted meeting then in progress. I was much perplexed to know the path of duty, but after reflecting and praying over the subject, I determined to go, commending my own people to the care of the great Shepherd of Israel. I left a few lines, briefly explaining the cause of my absence, and requesting the prayers of the church; which was read to the congregation assembled on the Sabbath by one of the elders, and followed by some remarks by himself and others, expressive of their approbation of the course I which had taken, and the obligation of the church to pray for a blessing on my labours while absent, and that I might return to them in the fulness of the blessing of the Gospel of peace. A considerable portion of the time was spent in prayer, and I trust the true spirit of supplication descended upon the church that day. I remained in Stockbridge ten days, preached twice a day, besides attending one inquiry meeting and two prayer meetings each day. Between forty and

fifty there expressed hopes of having passed from death unto life during the meeting. When my people assembled the next Sabbath, and found that I had not returned, I believe that one sentiment pervaded the whole church; and that was, that the Lord was blessing my labours in Stockbridge, and that when I should return, there would be a time of refreshing from the presence of the Lord, in this place.— And He who has said “be it unto thee according to thy faith,” in no wise disappointed the expectation of his people.

In the month of April, the church had religious meetings four days successively, in which time and since, twenty-five or thirty were led to express a hope in the mercy of God. And although the number is not large, the subjects are of an interesting character, nearly half of them being heads of families. The work has been very happy in its influence, so far as I can judge, both with respect to the church and society, though it has not extended beyond the limits of the society, except in the case of two or three individuals. The agency of the Holy Spirit has been so manifest, that all have been constrained to acknowledge it to be the mighty power of God. Ten now stand prepared for admission to the church, and others are expected to come forward soon.

*From Rev. Ira Manley, Willsboro', N. Y.*

Considerable has been done on the ground where I labour since I wrote last. Three have been added to the church in Wilmington. The Methodists held a protracted meeting there, and gathered upwards of thirty into their classes. Here in Willsboro', nineteen have been added to the church since March, when we had a protracted meeting, conducted by brother Fisk. We have held a Bible class twice in Wilmington. Four hopeful conversions have occurred lately in our part of the society.

*From Rev. B. Brown, Fort Ann, N. Y.*

There is a growing interest here in things of religion, and since my last report there have been some few additions to my church, by profession, as the fruits of an interesting revival we enjoyed here last winter. Our Sabbath school has been considerably enlarged, and our Bible class rendered more interesting, both in numbers and spirituality. The temperance cause is progressing with steady progress, and the missionary interest increasing, though far from what it should be.

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*Missionary Appointments by the Executive Committee of the A. H. M. S.,  
from May 15th, to June 15th, 1836.*

*Re-appointments.*

Rev. O. C. Beardsley, Silver Creek, N. Y.  
Rev. J. S. Emory, Carroll, N. Y.  
Rev. Ira Smith, Nichols, N. Y.  
Rev. B. B. Smith, Putney, N. Y.  
Rev. J. H. Hotckin, Wheeler, N. Y.  
Rev. N. Patterson, Christiana, Del.  
Rev. N. S. Smith, Columbus, N. J.  
Rev. James Taylor, Waddington, N. Y.  
Rev. Adolphus Taylor, Norfolk, N. Y.  
Rev. E. Hart, Coneaut, Pa.  
Rev. J. W. Woodward, Shrewsbury, N. J.  
Rev. Warren Nichols, Atlas, Ill.  
Rev. Calvin N. Ranoun, Berlin and Trenton, O.  
Rev. Jos. M. Sudd, Northern part of Ind.  
Rev. J. N. Lewis, Malden, N. Y.  
Rev. Josiah Partington, Drummondsville, U. C.  
Rev. Isaac Foster, to go to Illinois.  
Rev. J. J. Thompson, Centerville, N. Y.  
Rev. L. R. Lockwood, Windham, N. Y.

Rev. A. M. Gilbert, River Head, L. I.  
Rev. J. M. McGregor, Morristown, N. Y.  
Rev. C. Bolles, Lawrence, N. Y.  
Rev. T. P. Hunt, African Ch., Newark, N. J.  
Rev. — Brunton, La Chute, L. C.  
Rev. John Warnock, Livingston Ch., Ga.  
Rev. C. W. Babbitt, Prince's Grove, Ill.

*Missionaries not in Commission last year.*

Rev. Ebenezer Raymond, Evans, N. Y.  
Rev. Adam Reid, Amenia, N. Y.  
Rev. Ebenezer M'Dowall, Sand Lake, N. Y.  
Rev. Lewis Sabin, to go to Canada.  
Rev. Joseph Knight, to go to Illinois.  
Rev. Amos D. McCoy, New-Buffalo, Mich.  
Rev. Geo. T. Todd, Carmel, N. Y.  
Rev. Waters Warner, Cannonsville, N. Y.  
Rev. J. G. Simrall, Carlinville, Ill.  
Rev. Ferris Fitch, Richmond, Geauga co., O.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from May 15th, to June 15th, 1836.*

**MASSACHUSETTS—**

Andover, West Parish, in part to const. Rev. Samuel C. Jackson a L. D.	60 38
Beverly, John Foster, L. M., per J. Punchard, Treas.	30 00
Holden, Cong'l Soc., per D. Boyden, of which 100 is to const. Rev. W. P. Paine a L. D.	120 00
Newburyport, friend, per Rev. L. F. Dimmick,	5 00
Salem, Tabernacle Ch., Rev. Samuel M. Worcester, L. D., per J. Punchard, Treas.	100 00
West Bradford, Rev. Nathan Munroe, L. D., per do.	100 00

**CONNECTICUT—**

Ellington, Cong'l Soc., of which 30 is to const. Rev. Ezekiel Marsh a L. M.	43 00
Litchfield, in part of legacy of the late Benjamin Tallmadge, per J. P. Cushman, Middlebury, Benev. Soc., per K. Townsend, Treas.	250 00
Middletown, Fem. H. M. Soc., to const. Rev. Robert M'Ewen a L. M., per Eliza J. Colton, Sec., 30; H. S. Ward, 10; friend, 10;	6 00

**NEW-YORK—**

Brooklyn, interest of legacy of W. Leaverick, deac., per A. Van Sinderen, Esq.	50 00
Le Roy, Fem. H. M. S., per Mrs. Sarah Comstock, Tr.	15 00
Millville, Presb. Ch., coll., per Rev. R. Dunning,	24 75

**New-York City, viz:—**

Bleeker-st. Ch., M. Wheeler, 5; J. M'Comb, Esq., 25; R. C. Wheeler, 5; H. M. Mead, 2,	6 00
Brainerd Ch., Joseph Brewster,	37 00
Central Ch., W. P. Humbert, 5; Mrs. Humbert, 2,	600 00
Laight-st. Ch., W. D. Smith, 2; S. Winterton, 3; D. Pierson, 3; H. Kingale, 5,	7 00
Murray-st. Ch., J. Telfaire, 5; Mary Davis, 2; L. Mead, 20,	13 00
Pearl-st. Ch., H. Aikman, 15; W. Haldane, 1,	27 00
South Dutch Ch., A. Edwards,	16 00
Young Men's Home Miss. Soc., Charles Butler, Esq., 500; A. Edwards, 50,	50 00
Wm. Wallace, 50; Mr. Bell, 5,	55 00
Pleasant Valley, Presb. Ch., per Rev. B. F. Wile,	9 46
Shelter Island, mon. con. coll., per Rev. R. Campbell,	22 43
Sherman, Cong'l Ch. 3; Rev. J. B. Wilcox, 2,	5 00
Smithfield, Fem. Penev. Soc., in full, to const. Rev. W. J. M'Cord a L. D.	20 00
Southold, Rev. J. Hunting,	50
Wappinger's Creek, coll. at communion per Rev. E. Price,	15 00
Friend to Miss. Soc., per Rev. E. King,	2 50

**NEW-JERSEY—**

Morristown, Presb. Ch. mon. con. coll., 25; J. C. Whitehead to const. Isaac N.	
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Whitehead L. M., 30; Mrs. Charlotte B. Arden, L. M., 30; Rev. A. Chester, to const. Roderick Allen, of Enfield, Ct., L. M., 30; Col. J. Cutler, to const. James P. Cutler a L. M., 30; coll. 27, 31; R. W. Stiles, Esq., 10; J. Cook, 10; J. W. Poiner, 5; S. A. Pruden, 3; E. Whitehead, 3; A. Carey, 1; L. Mills, 5; Mrs. Cobb, 1; S. Johnson, 5; J. J. Scofield, Esq., 1; Dr. J. B. Johns, 3; L. Moore, 5; Susan Byram, 1; Wm. Ensley, 0, 50; H. A. Halsey, 2; J. F. Voorhees, 5; J. H. Smith, 2; D. Day, 2; W. J. Lewis, 2; Miss Mann, 1; Dr. N. W. Condit, 3; three individuals, 10,	232 81
Washington Valley, F. M. Miss. Soc., per Miss M. Whitehead,	8 00
PENNSYLVANIA—	
Honesdale, Presb. Ch.	4 63
Wattsburgh, Presb. Ch.	2 37
GEORGIA—	
Riceborough, Mrs. Jane Dunwoody,	5 00
OHIO—	
Piketon, Rev. G. C. Beaman,	15 00
INDIANA—	
Collected by Rev. S. G. Lowry,	57 40
Friend, per J. Nitchee, Esq.,	3 00
Home Missionary, as head sent by	21 71

**KNOWLES TAYLOR, Treasurer.**

*Receipts of the Western Agency, at Geneva, N. Y., June 11, 1836.*

Buffalo, First Ch., Jabez Goodell, in part to sustain a Missionary, 50; Joseph Dart, do., 50; T. Stocking, L. M., 30; Dr. Marshall, 25; Wm. Dodge, jr., 25,	180 00
Pearl-st. Ch., R. B. Heacock, in part to sustain a Missionary, 50; Ira Joy, 50; James J. Baldwin, do., 50; J. E. Reynolds, 12,	168 00
Clarkson,	3 25
Conewango, Fem. H. M. S.,	25 00
Friendship,	10 00
Henrietta,	15 80
Hopewell, C. Reed, 5; Julia Babcock, 3;	
O. Babcock, 1; others, 2, 75,	11 75
Leicester,	5 00
Lockport, Ladies' H. M. S., per C. O. Sartton, Sec.	50 00
Millville,	6 00
Penfield,	3 25
Reading,	10 06
Riga,	27 12
Rochester, Brick Ch., James Seymour, to sustain a Missionary,	100 00
Starkey,	11 09
Summer Hill,	6 12
Vienna,	18 50
Warsaw, per Rev. M. P. Squier,	100 00
Waterloo, per Rev. Mr. Day,	5 00
West Bloomfield, Cong'l Ch., Fem. Miss. Soc., per Rhoda Sheldon, Sec.,	18 00
Wheeler,	9 28

**\$777 22**

THE  
**AMERICAN PASTOR'S JOURNAL,**

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

A CONSECRATED TOWN.

A Missionary of the A. H. M. S., after giving an account of a season of peculiar religious interest in his church, relates the following history:—

One fact has been several times related to me, respecting the early history of —, that I have thought should not be entirely lost. If you should think it worth a place in the Pastor's Journal, you are welcome to put it there.

In former years, when all this region had scarcely begun to feel the tread of human footsteps, except those of the savage, two good men came here looking for land, with a view to purchase. The bones of one of them are now reposing quietly in our grave yard; the other is some thousands of miles distant. They started early in the week, from some *nearest*, although a *remote* settlement. At length, in the latter part of the week, having penetrated far into the forest, with their food in their packs on their backs, they found it impossible to return to the settlement, to keep the Sabbath. What should they do? The command of God was solemnly binding on them, and must not be broken. It appears that they had not forgotten to provide spiritual as well as temporal food, but had put up a *Bible* among their provisions. They knew that God would as readily accept of their worship in the deep forest as in the village sanctuary. Consequently, they erected a shelter of barks, and made it as convenient and comfortable as time and circumstances would permit, and there, in reading, singing, praying, and praising God, they passed that holy day, which God intended should be, and to them indeed was, an *emblem of heaven*; and more than an *emblem*—a little *portion of heaven* let down to earth!

In the ardour of their prayers and praises, it occurred to their minds, that

"this is the interesting time to consecrate this town to God, and pray him that men of prayer and faith might live here; the glorious Gospel be preached in its purity; the Holy Spirit be poured down, and their sons and daughters be fitted, one generation after another, to praise and glorify God in the church below, and qualified at death to be received into the church above."

The first settlers commenced privately and publicly the worship of God in their log cabins—the fact of the town being thus *consecrated to God*, has often been related, with all its thrilling interest, in many of their prayer meetings; the Gospel has been preached here by able ministers more than in any other town in the county; on, or very near the spot where they built their *temporary sanctuary* of barks, our decent and comfortable meeting-house has been erected, partly by aid of charity from the city, as it was needed in the very early part of the settlement; and in it, the largest Presbyterian church, I think, in the county, is now worshipping God every Sabbath; and far the greater portion of the youth in the congregation have united with it; some of them have begun to turn their eyes towards the ministry; and an interesting group of children and youth, now, several times in a week, flock around their minister, asking virtually, "Sir, what must we do to be saved?" I tell you, brother, I love to preach the Gospel on ground that is thus consecrated.

A TALE OF RUM AND RUIN.

Mr. —, was the only child of his parents. He was the pride of his father, and idol of his mother. He possessed an amiable disposition, and was uncommonly kind in his feelings. To

her fondness, his mother united excessive indulgence; so much so, that she could not find it in her heart to deny him any request. Nothing marked his early years, but in 1822, when at the age of 15 or 16, he became convinced that his amiable disposition and kind deportment would not secure him the favour of God, and it was hoped he then applied for pardon to the blood of Christ. Soon after he united with the church in his native place, and erected an altar where morning and evening, he met his parents, and offered up their family sacrifice to God. O what a lovely sight was here! a dear and only son, asking spiritual blessings on those who lavished on him all their temporal comforts! But while enjoying this almost heavenly happiness, motives unknown to the writer, induced the parents to exchange their peaceful residence, for the noise and bustle of a country *tavern*. He had not been long in his new abode, before a lady, whose heavenly hopes corresponded with his, came to the village on a visit to her friends, with whom he formed a marriage connexion. He carried her to the home of his parents; and where could he find more promise of domestic enjoyment?—They were devoted to his happiness, and he to theirs, and as he was sole heir to their competency, his prospects were flattering for his rising family.

Although the religious exercises of the family had tenderly affected the hearts of the parents, yet they thought best to dispense with these in the tavern, as they might be an interruption to travellers; and soon, both with the father and son, the first morning oblation was at the shrine of Bacchus! It was not long before the youth began frequently to sip at the intoxicating cup, and soon his downward course began to be visible. He was not seen in the place where prayer was wont to be made, and his voice, instead of ascending in supplication to God, was heard only in the drunkard's revellings, and shocking to relate, in blaspheming that name he had once worshipped. The Sabbath was no longer a delight, nor 'the holy name of the Lord, honourable.'

It was a long time before either father or son would drink in each other's

presence. Both seemed to think the other was in danger, and the father particularly discovered anxiety about the habits of the son. It would seem that the mother should have been first to take alarm at this indulgence of his appetite, and by a mother's tears and entreaties, which no common hardihood can resist, prevent his untimely ruin. But, strange as it may seem, she could not deny him, even the poison that would destroy him, and furnished the intoxicating beverage, even when the judgment of the intemperate father would have deprived him of it.

It cannot be supposed that the church were unconcerned spectators of the melancholy defection of this youth. Private Christians warned him: committees were appointed to converse with, and try to reclaim him, and after every other means failed, the steps pointed out in the Gospel were regularly taken, and he was separated from their communion.

Peace and quietness had, long before this, fled from his abode, and unkindness fell from those lips, which once were never opened but to give pleasure to those around. It is not my purpose, however, to reveal in detail the domestic misery of that family circle, or speak of the anguish arising from broken vows and conjugal unkindness. These are known to the family of the *intemperate*, without description, and the most lively picture cannot portray them to the imaginations of others. Suffice it to say, that after six or seven years, she returned to her friends, the mother of two promising children, and the neglected wife of a drunkard.

As is usual in such cases, every restraint that was removed, opened wider the pathway to ruin, and all looked upon him now as *lost*.

A few months before his death, a traveller took lodgings at his father's, and with his refreshment, ordered a glass of cold water. Some conversation followed, in which he spoke of the length of time that he had thus denied himself, and the importance of abstaining from all that can intoxicate. This enraged the debased youth, and called forth the most horrid imprecations, and he swore by that God whom he once professed to love, that while 'he lived,'

that bar should furnish him with rum! This almost prophetic speech was remembered when he died, as the day of his death was to have deprived him of the products of that bar, by the removal of his parents to another residence.

During the winter of 1835—6, he gave himself up more completely to revelry and drunkenness, and his parents, in order to save, if possible, this wreck of all their earthly hopes, sold their tavern, and resolved to remove from the public use of that, which they could not even now deny their son. During the week previous to the time appointed for their removal, ardent spirit was his constant companion, and the night preceding the Sabbath, this demon had infuriated him beyond control. In this state he went to his mother, that mother who had watched over him in infancy, and who had never denied him aught he asked of her, and demanded for supper, a choice dish she had reserved for travellers. His mother remonstrated with him, told him of the impossibility of procuring more, &c., but this only increased his rage, and he swore by every thing sacred, that he would have it if he went to hell as a recompense!! His mother served up the meat, and it was the last he ate on earth. He was taken severely ill soon after eating, but supposing it was the effect of his beastly indulgence, no medical aid was called until Monday night. As he had abused his reason when in health, it was not now granted him, and on Wednesday, his soul returned unto God who gave it. \* \* \*

The ground is yet fresh on the grave that received him, and a voice comes from it, which distinctly says, "Let him that thinketh he standeth, take heed lest he fall."

May, 1836.

#### TABLE TALK.

[Furnished by a Home Missionary.]

When the blessing of God is implored on our daily food, it is that it may be "sanctified by the word of God and by prayer." Then let the head of the table call for the verse for that day, on the plan of the "verse system," or according to some other rule which may be adopted in the family. Thus having

elicited a portion of God's word, let them ask questions as to its meaning or use, of each individual around the table, according to their ages or attainments. Is it a proposition or an interrogation? a promise or a threatening? a doctrine or a command? an argument or an assertion? an illustration or an inference? Do you understand this argument? or are you enlightened by the illustration? Do you believe the doctrine? Do you practice the duty?—Do you strive to copy the example? Do you hope in the promise? Do you fear the threatening? In this way, useful religious conversation may take the place too often occupied by empty chit chat—thus you may have a family Bible class daily, in beautiful compliance with the divine injunction; "These words, which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates." It is stated of the late Dr. Payson, that it was his uniform practice at the breakfast table, to make an excursion by conversation into the heavenly world. And one, at least, can testify from experience in favour of what is here recommended. It has been found a natural and easy method of turning the attention to revealed truth, when others have been found repulsive, awkward or forced. When no striking incidents are occurring abroad, and a family are following the same course from day to day, in this way a ceaseless variety of valuable topics, is brought before the mind, an irksome sameness is avoided, and both body and mind are refreshed at the same time; as we read of apostolic Christians, "They did eat their meat with gladness and singleness of heart." It is not sufficiently considered, that the immortal mind craves its appropriate sustenance as well as the mortal body,

Man has a soul of vast desires;  
It burns within with restless fires.

When there is no relief for revealed

truth, this restlessness creates a thirst for excitement of some kind. No matter what is its occasion, if the mind is but strongly excited. This thirst for excitement has led many to prefer all the horrors of war to the uniform monotony of peaceful life. The same has led many to contract habits of intemperance. The craving of the restless man is often most readily silenced by means of strong drink. Hence the article is used as often as the need of excitement is felt. The remedy for all this is to furnish appropriate food for the mind. This never is done till the mind is brought to relish revealed truth, that is, it is never done to the mind's settled satisfaction. To give this relish, as well as to feed, and cherish it afterward, the Holy Spirit uses the same truth. Hence the propriety or utility of presenting it to the mind uniformly and frequently, as we do daily food to the body.

This plan of communicating religious instruction, has been adopted with most interesting results in many families. Those who use it diligently and prayerfully, may expect to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

"THEY SHALL EAT OF THE FRUIT OF  
THEIR OWN DOINGS."  
[From a Missionary Report.]

Mr. and Mrs. —, a reputable gentleman and lady, lived through a revival in the state of New-York, during which their Christian friends, deeply burdened with solicitude for their souls, laboured with painful anxiety and intense earnestness for their conversion. Mr. — has informed me that he was made a subject of *special prayer* for many successive days, in a protracted meeting which was held by the church to which his parents belonged. The Holy Spirit, in the mean time, so operated upon him and his wife, that they were convinced that without repentance they must be lost for ever. But alas, the relentless obduracy of the human heart! While God called, they replied—"Go thy way for this time, and when we have a convenient season, we will call for thee." They would not *then* attend to the subject of religion, for fear of offending the parents of Mrs. — who

were Universalists. Expecting soon to remove to Ohio, they intended to embrace the first revival season which they should witness, to make their peace with God, and thus secure eternal life.

Shortly afterwards they came to this place, and in a few months they were permitted to witness a most interesting revival. During this season their impenitent friends and neighbours all around them were hopefully converted. These, together with older Christians, laboured with warnings, entreaties, prayers and tears, to bring Mr. and Mrs. —, to repentance. But *all was in vain*. They professed to consider themselves as being left by the Holy Spirit and given up to a hard heart and reprobate mind. And from their total indifference to every thing of a religious nature, Christians were led to fear that *this was really the case*. I never saw, in any but professed infidels, such utter recklessness with regard to the solemn realities of eternity as they invariably manifested.

Shortly after, Mrs. — was brought on a bed of sickness. I called to see her, and found her more hardened, and if possible more careless on the subject of religion than ever. And in this awful state of insensibility she was hurried unexpectedly into the presence of her Judge. Mr. —, her husband, is still living, and to all human appearance "a vessel of wrath, fitted to destruction."

## POETRY.

### AIR.—TROUBADOUR.

1. *Hofly the penitent*  
Offers his prayer;  
Now doth his yielding soul  
Heavenward repair;  
Saying, "from all my heart  
Sin I dethrone:  
Saviour Lord, Saviour Lord,  
Be *thou* my own."
2. *Hark, 'tis the Saviour Lord*  
Calls from above:  
Gently he speaketh words  
Flowing with love;  
Saying, "for thee have I  
Died to atone:  
Penitent, penitent,  
Thou art my own."
3. *Henceforth the penitent*  
Liveth to God;  
Walks he with constant feet  
Where Jesus trod;  
Saying, "from all my heart  
Sin I dethrone:  
Saviour Lord, Saviour Lord,  
Thou art my own."



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.  
How shall they PREACH except they be sent?... *Rom.* x. 15.

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No. 4.

## CORRESPONDENCE OF THE A. H. M. S.

### ARKANSAS.

*From Rev. A. R. Banks.*

I came into Arkansas on the first of June. I found brother Moore at Little Rock; the only Presbyterian minister in all the territory! He informed me that Rev. Mr. Woods had left for Kentucky. I put myself somewhat under the direction of Mr. Moore, who has been several years in the territory, and he advised me to visit this place, and two or three other settlements contiguous, but still to travel over several other counties before I located. I have found great difficulty in crossing the swamps at this season; had to swim my horse frequently, go 24 hours without food for myself or horse. The consequence is, I have had an attack of ague and fever for the last week or ten days.

I shall (my health permitting) return to the Rock in a few days, and thence to the Red River country, which is said to be the most thickly settled part of the state.

As soon as I locate, you may expect to hear from me again. I find the people willing, generally, to hear the Gospel preached.

### ILLINOIS.

*From Rev. Calvin W. Babbitt, Prince's Grove, Peoria co., Ill.*

The condition of the church here, though poor and small, is flourishing. Brotherly love, unity, and a spirit of prayer in a good degree prevail. Since I last wrote, individuals who had previously neglected the preaching of the Gospel, have become steady and attentive hearers of the Word, and there is reason for believing that Christians are growing in grace. The field here is immensely large. Much more ground is to be occupied by our own denomination than it is possible for one

man to cultivate. Presbyterians are few and scattered, but impenitent sinners are in abundance—nor are they altogether unwilling to hear the word.

There is, at this time, but one Sabbath school in the extensive region over which I operate, and that one is not very flourishing. There are two difficulties in the way of Sabbath schools among us, the want of suitable houses, and the want of suitable teachers.

### INDIANA.

#### SABBATH SCHOOLS IN THE WEST.

A missionary gives the following account of his own Sabbath School, and remarks on the importance of this species of Christian effort for the west.

When I came here there were about 40 pupils belonging to our Sabbath School. The number has increased to upwards of 120. This increase has been effected by the personal efforts of two or three individuals, but chiefly through the exertions of the children belonging to the school. I have succeeded, in a good degree, in creating a great interest in the minds of the children in the Sabbath School, and have got them to solicit others to attend with them. The school is highly interesting and flourishing; it is the most encouraging feature in my field of labour. The population of this town having grown up without any fear of God, or habits of attending public worship, but few, comparatively, attend the preaching of the Gospel. I have no hope of ever gaining a large congregation from the present adult population; but, though they will not attend public worship themselves, they will permit their children to attend Sabbath School, and I have no doubt, that should I remain here for a few years, I shall be

able to form a congregation, and, with the divine blessing, a church, by means of the Sabbath School. All that is needed to make our school larger and more interesting, is a few good teachers. Sabbath Schools afford a wide and promising field of usefulness in the West. There is no difficulty in the way of forming Sabbath Schools in any place in the whole valley of the Mississippi, wherever children can be found. If we could only excite Christians of the West, and induce Christians of the East, to come and take hold of these institutions, an *effectual resistance* might be offered to the progress of infidelity, Romanism, vice, and every form of delusion. To the friends of their country, and to the friends of the Redeemer at the East, I would say, come and collect the children of the West around you on the Sabbath, and you will be abundantly rewarded for your labours and sacrifices. A generation would be trained up to serve the Lord; our land would become Immanuel's land, and a dwelling place of righteousness.

Besides preaching twice on the Sabbath to the congregation, I superintend the Sabbath School in the morning, and in the afternoon I meet the children again, and spend an hour in familiar illustrations of some important truth. They are deeply interested in this exercise. So, you see, I perform much labour among the children, but I hope to much profit.

*From Rev. John Thomson, Union, Montgomery co., Ind.*

During the quarter now closed, the attention to preaching, both on the Sabbath and when I preach on week days in different parts of the congregation, has been unusually good. The Sabbath School, in prospect at the close of the last quarter, has been commenced with encouraging prospects; and my Bible class, that formerly varied from 12 to 20, now averages upwards of 30, who appear very attentive to the subject. The monthly concert of prayer is also attended, and on the Sabbath that I am absent, besides the Sabbath School, they have a prayer meeting. Five members have been added on certificate, making our present number 58. We expect to have the Lord's Supper administered in a few weeks, when we hope to have more added to our number. I am with them every other Sabbath, which is rendered very pleasant to me, by the cordial and solemn attention of the people to

the Sabbath School, Bible class, and the preaching of the Word; and, though this report must appear barren of interesting incidents, yet to me it seems evident that the good cause is progressing. Entire harmony exists in the congregation, and no open opposition is made by the world, or by other denominations. And the solemn attention that seems to be paid to the preached word, and other means of grace, leads me to hope that good is doing. But we very much need the reviving influence of the Holy Spirit. Let us have a share in the prayers of your society.

#### URGENT APPEAL FOR A MINISTER.

I write now to implore your immediate attention to Evansville, Indiana, on the Ohio river, 200 miles below Louisville, Ky. It is certainly a most desirable stand for a laborious and faithful minister, as his labours there would, no doubt, tell on the destinies of thousands. The town, last fall, contained about 600 inhabitants:—10 or 12 Methodists—perhaps not so many Baptists—6 or 7 Presbyterians, and one or two Episcopalians. I cannot be exact as to the number; I give my present impression. I only wish to convey this idea, that all denominations are feeble. The Presbyterians have a good brick church,—the only one in the place; and their number will be increased, as the New-England people are daily going in, and as the people, generally, are very favourably disposed towards our denomination;—besides, the impression is now made, that Evansville is to be in a few years a large town. The legislature of Indiana, at its last session, determined that Evansville should be the terminating point, on the Ohio, for some of its greatest internal improvements. These works have been, or soon will be commenced. I believe about 6,000,000 lbs. of freight was landed there for the interior last year.

The church are very eager to be supplied, and think that they can, at least, raise \$200. I think any young, or young married man of *energy* would do well to go there; and the importance of the place, and the spiritual interests of that part of Indiana, would justify you in giving the sum necessary to his support.

Henderson, on the Kentucky side, 10 miles below Evansville, is also vacant, as well as important. There a young man would receive \$300 and his board, and horse keeping, for one half of his time, and there are other places not far distant

where \$200 for the other half could be made up. Here may be found some of the kindest and most hospitable people on the earth. Henderson and Evansville *might* be united under one minister, but I do not think it would be desirable.

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OHIO.

*From Rev. Warren Isham, Toledo.*

When I came here the prospect looked dark and gloomy. I found a church organized, it is true, but they had never had a minister, unless occasionally a Sabbath, to break to them the read of life. Of course the church was in a low state, while wickedness of every kind and degree, in high places and low places, seemed to set the laws of both heaven and earth at defiance. You know something of the history of this disputed strip of land (of which this place is the rallying point) for the last two or three years,—how its population has been kept in a continual state of agitation by the conflicting interests of Ohio and Michigan. While each in its turn has endeavoured to extend its jurisdiction over it, the people here, being in a state of uncertainty as to the final result, have, in a measure, regarded themselves as exempt from the jurisdiction of both. Such a state of things, you may well suppose, has had a most baneful influence upon the morals of the place. When I commenced my labours here, it was common, in going to and from the place of meeting, to pass squads of persons with their guns shooting at a mark. I mention this as a specimen. At first our congregation was small, but it gradually increased, and for some time past, has been larger than could be conveniently accommodated in the house in which we worship. Last fall two members of the church built a house, which they supposed would be large enough to accommodate all who would attend for the winter and spring, but it has been entirely too small, and measures are taking to build a large and commodious house. The principal proprietors of the town plot, who live at the East, have given encouragement that they will subscribe liberally. It is uncertain how much they will finally raise for the object, but enough is secure to build a large and comfortable house. The one in which we now worship will not seat more than two hundred persons, and besides, it is unfavourably located. If we had a comfortable house,

located at a central point, I have no doubt that we might have a congregation of five hundred persons every Sabbath.

I have not the happiness to report a revival of religion. Still I trust my labours have not been in vain. So far as it regards the general aspect of things here, the scene has entirely changed. A salutary religious influence now pervades the place, and causes even those whom it does not control, to "stand in awe." We are no longer annoyed on our way to the sanctuary, and during the hours of worship, with the firing of guns, and the noise of mirth. Our Sabbaths are now characterized by a stillness and solemnity befitting the day of God, save the interruption occasioned by the arrival and departure of steam-boats. Our congregations are solemn and attentive, even beyond what I have been in the habit of witnessing in other places,—and there have been times when my hopes have been greatly raised in regard to a revival. I have seen Christians, and the congregation generally, deeply affected under the preaching of the word, but as yet it has been as the "morning cloud." Since I came here the church has had an accession of eighteen to its number, embracing a large portion of the influence of the place. There is a considerable number more who stand ready to unite. The present number in the church is not far from fifty.

In regard to benevolent effort, a beginning has been made. Forty or fifty dollars have been raised for the Bible cause, and a few dollars for foreign missions. I design to have the claims of home missions, &c., attended to in due time.

Our Sabbath School, in connexion with which is a Bible class, has been sustained with a good degree of interest.

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*From Rev. H. Little, Agent in Ohio.*

I attended the anniversaries at Granville within the Ohio synod. The meetings continued three days. Three sermons were preached during the time. We had good congregations, and a deep interest was manifested in the great objects of Christian benevolence. About fifteen ministers were present, and the religious impression left upon the assembly was good. I remained the following Sabbath, and the congregation gave me \$218 for the A. H. M. S.

I design to spend most of the next quarter in the interior of Ohio, and be-

stow much of my time and attention on raising the support of ministers now on the ground. The facts of the last few months show, that the time is at hand, when the congregations will discharge this part of their duty much more faithfully than they have in years past.

*From Rev. E. Barber, Vermillion, Huron co., O.*

During the winter we were under the necessity of holding public worship in a school house. We have, since sometime in May, occupied our meeting-house, and our congregation on the Sabbath has, in consequence, a little increased. Our Sabbath Schools have considerably increased in number since the spring opened.

#### A GOOD MEASURE.

An agent of the Tract Society visited and spent a Sabbath with this congregation recently. An effort was made to circulate the bound volumes of the Society's publications. A collection was taken up on the Sabbath to aid the Society in their effort at foreign distributions, and on Monday following, each family was visited by some of the brethren, and afforded an opportunity of purchasing any volumes they chose for their own use. In this way many of these excellent books were placed in families that seldom attend on any of the ordinary means of grace.

*From Rev. X. Betts, Wakeman.*

Having laboured seven years under your commission, I cannot but feel, both for myself and my people, some emotions of gratitude for your timely assistance. Under your fostering care the churches where I have laboured and still labour have been increased, and, I trust, built up in knowledge and grace. They still feel feeble, and I am persuaded they will, till they are compelled to relinquish their dependence for support on foreign aid. I have, therefore, told them this year that I cannot feel right to rely on your assistance any longer. They are making an effort accordingly, and, although I do not expect they will raise \$300, yet I shall throw myself upon them.

Since I have been labouring in this field the churches have been gradually increased. The church in Wakeman has received 50, of whom 12 have been by

letter, and 38 by profession: the church in Clarksfield has received 43, of whom nine have been by letter, and 34 by profession. The places have neither of them experienced any rapid growth from emigration. They have hitherto been, both of them, almost exclusively farming settlements. There has not been a tavern in either till the present year, and none in Wakeman still, neither any store. There seems some more prospect of their becoming places of some mechanical and other business at present.

#### A FACT, AND ITS EXPLANATION.

The following statement presents to our readers the experience of very many missionaries that go to the West, and also of the degree and nature of the *progress* that may be ordinarily expected in the first five or six years. There are, however, cases where a better support is realized from the people in a shorter time.

It will appear strange to you that when I first came here, the two churches to which I ministered, numbering not more than 25 members, yet undertook to raise \$200 for my support:—yet now that they have increased to about 100, they are backward to raise \$300. I shall not attempt to excuse the failure; I believe it is wrong. There are, however, some facts to be taken into consideration on this subject, in forming a correct estimate of the character of the churches.

The intent to raise \$200 by this people has never been accomplished, and not a very near approximation to it till lately. This is not from any intention to deceive, but it is that infirmity of human nature which is so common, by which it is easier to promise than to perform. In their first attempts, the purpose is usually greater than the performance. Another thing to be considered is, that many were first excited, by the novelty of the thing, to subscribe, who never thought of subscribing any thing again, and some who did not think to pay what they subscribed. Some made a great effort at first, with the expectation that it would be lighter afterwards, and have acted accordingly. Another thing: when I first came, the support of the Gospel here was about all that Christians were thinking to accomplish, and that with foreign aid; they have since that turned their thoughts some to other objects connected with the kingdom of Christ, and done something in the cause

of missions, education, &c., so that I suppose, for a few years back, they have done for other objects nearly or quite as much as the foreign aid they have received. Another thing is, that the increase of our churches has been to a great extent from the families of those who were the subscribers originally. I will add to these another reason which I fear lies deeper still; which is, that I am conscious I have not produced that deep impression of the importance of the Gospel, and the consequent duty of sustaining it as I ought. Modesty (either true or false) has ever kept me from saying much about my own support, and I have always accepted about what the people could do, or rather what they had done. In this I have possibly erred. My embarrassments have distracted my mind, and my scanty support has not cultivated the right feelings towards my people. When I first entered the ministry, it was with the resolution that I would not talk about my salary; but possibly I have, after all, by my situation, been led to *think* much, when if I had talked a little it would have had a better effect.

#### NORTH CAROLINA.

##### *A Missionary's report of unsuccessful labours.*

It is with pain I report labour performed but souls not saved; and were I not conscious of having, with some little fidelity, sought the glory of my master, Jesus, I should be ashamed to report to you, and much more so to the Lord of the harvest. I had hoped that both the minister, and churches, and people, would be roused, and so brought to *serve* the Lord before this time, that in this report I should be permitted to say, the Holy Spirit is among us. Some indications of this I thought I saw about the time I last wrote you, when a few professed repentance, but my hopes have not been realized. It is my object to state things as they are, and not to excuse myself, or try to show that the want of success is to be looked for in our circumstances rather than in our want of faith, and labour of love. I think I have never more fully buried the world than for the last six months,—have never had less anxious thoughts about myself or family, or felt a more full determination to *serve* the Lord. Comparing my present feeling with those I had when the Lord blessed my labours, it does seem to me that my present state, in this respect,

is preferable, and my labours have been as abundant; but “who hath believed my report, and to whom is the arm of the Lord revealed?” Still, I believe the cause of the want of success is to be found in me. True, the churches to which I minister have, I fear, slept, and the world has retained its hold on the people, but would this be the case, if the minister were himself awake, and what he ought to be? One thing is certain, the fault is not in the Lord, he has not hindered his own cause, but we have. It cannot be denied, there is great apathy in the churches here, nor can I pretend to be free from the same state. This village has not been free from some epidemic since I have been here, one has followed another—influenza, measles, and at present a very fatal dysentery. I have preached more funeral sermons during the last six months, than in the four previous years. Our church has lost two valuable members. Two of our elders have been absent much of the time, and two have been confined much by sickness. Some five or six of the most intelligent and influential men in the congregation keep away from the house of God, and if not decidedly hostile, seem unwilling to be approached on the subject of religion; as might be supposed, they have their followers of an humbler rank. Intemperance and Sabbath breaking greatly prevail. Small as is the population of this village, not one half attend preaching of any kind.

I could wish that my report were of a more cheering kind. I can truly say that I have laboured both publicly and from house to house, but the result is as you see, almost nothing; you cannot be more dissatisfied than I am; and if your committee should say, that they deem me unworthy of their aid, I could say nothing against it. I often feel that I am using funds that might be better appropriated, but if I cannot obtain aid till the Holy Spirit comes and awakes the churches, and sinners are converted, I must go to the field, the school, or quit the country.

We have presented the above with its discouraging details, for the sake of the appeal which it makes to the sympathy of the Christian reader. We wish the impression to be made on the patrons of the Society, that there is something more for them to do than merely to give money to the feeble *clutter*. We see here a faithful pastor condemning himself for his want of success, and yet struggling with numerous difficulties that might seem

amply to justify him, in ascribing the evil he laments to the circumstances in which he is placed. Now, what before God, his master, and yours, reader, do you owe to this missionary? Is it only that his quarterly instalments of salary shall be promptly paid? This, indeed, in one sense, is *much*, and yet it is very little. *You owe him your prayers.* He is doing your work, bearing a portion of your responsibility in the general duty of preaching the Gospel to every creature; he is "your servant for Jesus' sake." And if there be any duty which you are bound to perform towards Christ's ministers, it is to follow such with sleepless sympathy and fervent prayer. Put your soul in their soul's stead, and as you would that others should do for you, do ye even so for these, the faithful yet forgotten missionaries in the dark portions of our land.

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### RESULTS OF HOME MISSIONARY EFFORT.

When we look at the number of labourers employed by the American Home Missionary Society, or the number of congregations to which they have ministered, or the number of communicants they have received to the table of the Lord, or the number of children and youth instructed under their care in Sabbath schools and Bible classes—the bearing, for a single year, of Home Missionary labours, upon the immortal interests of our fellow men, appears to us vast and incomprehensible. And yet, but a small portion of the results of these labours, can possibly come under our eye.

We can tell of 750 missionaries in the field. But we cannot follow all these, nor even one of them, through the circuit of the year, as he delivers his messages of grace and animates the people of God in every good work; as he enters the chamber of sickness, comforts the afflicted, and commends the spirits of the dying to the Lamb of God—to bring back to the churches a full report of their labours.

We can tell of 70 revivals of religion, and of thousands born through their influence into the kingdom of the Redeemer. But, of the entire results of these revivals, through time and through eternity, to those who have been renewed in them, and of their bearings upon the eternal state of multitudes which no man can number, we can form no adequate conception, until we shall be permitted to review them, in the light of immortality.

The good immediately accomplished, however, may not be the most striking of the results of Home Missionary effort.

While the missionaries are preaching Christ and him crucified to the living, they are laying broad and deep the foundations of many generations;—they are setting in motion trains of moral influences, which will not cease when they are dead; they are kindling up lights in Zion, which will shine brighter and brighter unto the perfect day.

Churches that were near unto death are quickened, and become able of themselves to sustain the institutions of the Gospel, and to hand down its blessings to those that shall come after them. New churches, also, are organized, to throw open their portals to the fathers, and to the children, and to the children's children through many generations, and to send out their saving influences to the ends of the world.

The organization of a church that may stand through all coming time, and bring its multitudes of redeemed ones to glory, is a great event. And to plant such churches, and sustain them, till they no longer need aid, but are prepared to become most efficient fellow labourers with us, in hastening forward the universal reign of the Son of God, is surely a great work. The results of it, cannot be comprehended, till they shall be unfolded at the judgment.

And yet this is a part of the glorious work, in which the friends of Home Missions are permitted to engage. Many churches that have been planted and nurtured by their care, are now rendering back, into the treasury of the Lord, more than double, for all that they have received; and the light of their example, their labours of love, and their prayers of faith, are bringing many of the lost into the kingdom of God. And churches are, every year, organized, that will soon, it is to be hoped, join hands with those who have been the almoners of Heaven's bounty to them, in extending the blessings of immortal life to others that are ready to perish.

Without any investigation for the purpose of ascertaining the whole number, we find incidental mention made, in the correspondence of the missionaries, of the organization of thirty-five churches during the last year. And in the last report of Mass. Missionary Society, we find it stated that, thirty-five churches that were formerly cherished by the benefactions of that Society, are now enjoying all the privi-

leges of the ablest churches, without reliance on foreign aid.

A brief history of fourteen of these churches is communicated to the Secretary of the Society, in letters, from their respective pastors, which contain facts of such deep interest to those who rejoice in the advancement of Zion, that we bespeak for them, the careful perusal of our readers.

#### FAIRHAVEN.

The church was organized July 23, 1794, and then consisted of 26 members. No revival was enjoyed till 1807. In 1811 difficulties arose which caused a division of the church, and a second church was organized. They maintained worship in different houses till 1820, when they were again united.

During this period of division, they of course became feeble, and the interposition of the kind offices of the friends of home missions was necessary to preserve them from extinction, and reunite them.

Since their reunion, and under the labours of their present pastor, they have been blessed with repeated revivals, and a continued increase of the church and society. In the language of the pastor—"We have now upon our church records rising 300 members, including somewhere about 30 non-residents. We have two temperance societies. The original one embraces about 200 members. The Young Men's Society, 150. Our principal Sabbath school contains between 150 and 200 scholars. All the teachers are pious. We have also three branch Sabbath schools, containing about 100 more. The Bible class varies in numbers.

"Expenses incurred by the church and society during the last twelve years, for their better accommodation in the public and social worship of God, are not far from \$5,000. Objects of Christian benevolence are receiving the increased attention of church and society, but still we are very deficient in that Christian liberality that measures duty by the wants of a world lying in wickedness." Rev. Wm. Gould, *Pastor*.

#### TAUNTON.

The evangelical church in Taunton was organized August 17, 1821. It then consisted of four males and twenty-five females. All the male members, we are informed, did not then possess one thousand dollars.

Four revivals have since been enjoyed, viz., in 1826-7, 1829, 1831, and 1834.

399 members have been added. Present number, 289.

The church and society first commenced worship in the town-hall, but soon afterwards erected a meeting-house 54 feet by 80, including the porch, at an expense of about \$7,000. This building has since been enlarged by the addition of 16 feet to its length, and will accommodate seven or eight hundred worshippers. It is often filled. The average number, except in very stormy days, is from five to six hundred. Not far from \$500 a year are contributed to benevolent objects.

It is a remarkable fact, that during the three first years after the organization of the church, not one death occurred either in the church or society.

For conscience' sake, this church separated from the original Congregational church of the town, and thereby sacrificed their interest in a parish fund of about \$13,000, besides the church furniture, and several hundred dollars belonging to the church.

But the God they worship has rewarded them a thousand fold in rich spiritual blessings, besides giving them pecuniary strength that for several years has enabled them to stand alone, and extend a helping hand to other feeble and depressed churches. Rev. Erastus Maltby, *Pastor*.

#### SANDWICH.

This church was deprived of its meeting-house in 1811, and of its interest in all parish property. At that time, there were 73 male members in the church, and 61 of them followed their pastor, Rev. Mr. Burr, after his ejection for his adherence to evangelical principles, and for two years maintained the worship of God in private houses. They then built a meeting-house at an expense of more than \$4,000, which will accommodate about five hundred persons. The usual attendance is about four hundred. A Sabbath school of 77 scholars is maintained, and a temperance society of three hundred members established.

Four revivals have been enjoyed since the separation, viz., in 1812, 1819, 1823, and 1832; and 217 have been added to the church;—the present number is 195. It should be remarked, that 33 members have been recently dismissed, to constitute a new church in a remote part of the town, where a new meeting-house has been built, and a pastor lately settled.

Annual contributions to the various benevolent objects average about \$280.

"There has been a gradual increase in the numbers and strength of the church and society ever since the separation, and their whole history is fitted to awaken zeal, and inspire confidence in God. Faith, like that of Abraham and Moses, though but feeble, is not unrewarded." Rev. *Alvan Cobb, Pastor.*

#### ACTON.

The evangelical church, at its organization in March, 1832, consisted of 44 members. The congregation then worshipped in "the upper room" of what is called "the chapel," and was composed of from 75 to 100 persons. A commodious meeting-house has since been built, 54 feet by 48, and at an expense of \$2,700, and will seat about five hundred. A total suspension of the influences of the Holy Spirit has not been witnessed from the beginning. The church has now 220 members, and the average number of worshippers is 400. Contributions to benevolent objects in 1835, amounted to \$380. The salary of the minister "has been paid at the very day it became due." A temperance society of 305 members is in successful operation; and the Sabbath school and Bible class, at the best season of the year, embrace most of the congregation. Rev. *B. Woodbury, Pastor.*

#### ROCHESTER CENTRE.

When first assisted by the Missionary Society, this church was connected with, and formed a part of two parishes. Though for 25 years it had enjoyed an able and faithful ministry, it gradually became weakened in the way, through sectarian influence and local circumstances. At length the church, consisting of 77 members, was harmoniously divided, and a second pastor was settled over the Centre Church, while the other church and parish retained their original pastor. Since that period, with assistance for a few years, both parishes have prospered, and both churches have gathered strength.

In the centre parish, three revivals have been enjoyed, viz., in 1827, 1831, and 1834, adding 86 members to the church; beside others that have been added during the intervening years. Present number of members, 123,—23 have been removed by death, or otherwise. The number of regular worshippers varies from 200 to 300; in good weather, the number is usually 300. The Sabbath school averages 100 through the year. "The dew of our youth has been consecrated to God. The last

revival left scarcely one young man unconverted. The Bible class has been in regular operation for nine years, without any intermission, and is considered an indispensable and delightful means of grace. The maternal association has been for the same length of time in a highly vigorous state, embracing most of our mothers and children. It cannot be denied, that as a parish, we have enjoyed a high degree of the divine favour—a little spot enriched by grace. But I hope we are ready to say, 'to God be all the glory.'" Rev. *Jonathan Bigelow, Pastor.*

#### WALPOLE.

"The evangelical church was organized November 13, 1826, and consisted of twenty-eight members; five of them males, and four of these, like Abraham when he received the promise of a son, as good as dead."

Two revivals have been enjoyed, viz., in 1827 and 1831; and during the intervening and subsequent periods, a considerable number of hopeful conversions. The whole number admitted to the church from the beginning, is 109. Present number of members, 126.

"At first the church worshipped in an unfinished upper room, which place it occupied a little more than ten months. At the expiration of this time, our present house of worship was finished, which is 56 feet long by 42 wide; expense of it \$3,600. Whole number of regular worshippers from 200 to 300. Sabbath scholars 80.

"I find none who wish to speak of sacrifices, for they who did and suffered the most, feel more than repaid for all their self-denial, efforts, and expenditures." Rev. *Asahel Bigelow, Pastor.*

#### LEOMINSTER.

The Orthodox church was organized December 25, 1822. It then consisted of ten members. These withdrew from the Unitarian church. The next day the council that organized the church added to it fourteen members on profession of their faith.

"No very general revival has been enjoyed. There have been times of refreshing from the presence of the Lord, and of more than usual attention to the subject of religion. The work of the Spirit has been in the still small voice. Most of the time, since my connexion with the church, there have been inquirers in the congregation, and frequently cases of hopeful conversion. With three or four



exceptions, there have been additions at each communion season. The whole number of additions since the organization, is 155. The present number is 111.

"The first place of worship was a room of ordinary size in a common dwelling house, which was occupied two years, and was sufficiently large to accommodate all that assembled.

"Our present house of worship is 40 feet square, and cost \$1,800. It is beginning to be too strait for us. All the seats are taken up. Measures are taking for the erection of a large and more convenient one in a more central situation. The number of regular worshippers is 200. The whole number in the Sabbath school is the same, though the average attendance is less. The amount of contributions to benevolent objects the last year was \$310 55.

"The growth of this church has not been so rapid as that of some others; but there has been a constant increase in strength and stability. Giving to benevolent objects has become a regular system. Each member of the church feels, I trust, that God requires him to remember the destitute, and administer to their wants according to his ability. The cause of Home Missions is remembered with lively interest." Rev. O. G. Hubbard, *Pastor*.

#### COLERAIN.

"My labours among this people," says their late pastor, "commenced in the Spring of 1828. They had then been destitute of a pastor about nine years, and during that time had been but partially supplied with preaching. A Sabbath school had never been in operation among them. No association for any object of Christian benevolence existed. The church was reduced to the number of five males and twenty-four females, who were resident, and five non-resident members. Their meeting-house was large, and open, and could not be made comfortable in cold weather. Nor had the church, which had existed more than ninety years, ever enjoyed a season of extensive and general revival. Those who loved the cause of Zion among them, were feeble and disheartened, and ready to say, 'who will show us any good?'"

"But, relying on the grace of God, they turned to the Massachusetts Missionary Society for help, and help they obtained, and the Lord blessed them. During the last eight years, the additions to the church have been 82, besides 30 received by letter. The present number is 109.

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The congregation varies from \$00 to \$50. The Sabbath school numbers about 150, and has a library which cost more than \$100. The average contributions to benevolent objects for the last six years is about \$62. They have torn down their old meeting-house and built one of brick 58 feet by 42, with a basement story, and have procured a bell, all at an expense of about \$3,300,—a neat, convenient, pleasant house.

"Such is a brief outline of God's goodness to them. And much of the effort they have made has resulted from the timely missionary aid afforded them. It has encouraged them to help themselves. The \$200 given to aid them have been more than repaid by their benevolent contributions, though not quite doubled." Rev. Aretas Loomis, *late Pastor*.

#### BARRE.

The evangelical church in this town was organized August 15, 1827, with eight males and fifteen females. Since that time the whole number received is 193; present number 163.

The religious meetings of the Society were first held for a considerable period in private houses, and the Sabbath congregations amounted to about 50. A new and commodious house of worship was erected, 70 feet by 44, at an expense of \$3,107, and completed in 1829. Congregations now vary from 200 to 350 or more. The Sabbath school embraces two thirds of the congregation. The church is a temperance church. Between \$200 and \$300 are annually contributed to benevolent objects. Rev. J. F. Stone, *Pastor*.

#### FRESCOTT.

It was in 1786 that a Congregational church was organized in this town, then known as the East parish in Pelham.

That church became extinct. Previous to 1827, the parish had no pastor for 17 years, and their last pastor had been a man of dissolute habits. While without a pastor they had but two or three months' preaching through the year. The result of this was, not only the extinction of the church, but a tremendous influx of error and immorality. It was an appalling moral desolation.

The church was reorganized in 1823, and then embraced twelve members. Previous to 1827 twelve had been added, but through death and removals, the whole number was then but nineteen. In that year their pastor was settled. From that

time till the middle of 1835, the additions to the church were ninety, sixty-six by profession and twenty-four by letter. In the space of twelve years, the church arose from 12 to 114. Other reforms kept equal pace with religion. Intemperance, one of the prevailing sins, has yielded to the prevailing religious influence, so that now there is not a public house nor a store in town where distilled liquor is kept or sold. The meeting-house too has been moved and repaired at an expense of \$800, and the conviction has become settled in the public mind, that them that honour God, he will honour.

"And let me tell you," adds the late pastor, "that the church and society feel that all these blessings have come upon them through the Massachusetts Missionary Society. Their donations have always been small, owing to pecuniary embarrassments at home, probably not exceeding \$50 any year, and sometimes less." The average number of the Sabbath congregations is about 200. Rev. Ebenezer Brown, *late Pastor*.

#### WEST SPRINGFIELD. *Agawam.*

"This church and society owes its existence, under God, to the efforts of the Domestic Missionary Society. It was this Society whose missionaries came and explored the ground, collected materials, and at length organized a church, and thus prepared the way for the settlement of a pastor, in connexion with the church and society at Feeding Hills.

"The church was organized September 2, 1819. It then consisted of nine members, six males and three females. Four seasons of revival have since been enjoyed, and 150 have been added to the original nine. Present number 131, some having fallen asleep, and others dismissed to other churches.

"Sabbath congregations vary from 200 to 300, and the Sabbath school from eighty to one hundred. Bible class from twelve to twenty. The temperance cause is highly flourishing, and embraces almost the entire population, of all denominations. About \$100 are annually raised for benevolent objects.

"God has evidently smiled upon our efforts; and to Him be all the praise." Rev. R. S. Hazen, *Pastor*.

#### CHICKOPEE FACTORY VILLAGE.

"The present religious condition of this village is another illustration of the beneficial influence of Home Missions. This church was organized July 3, 1831,

and then consisted of thirty-one members. Since its organization fifty-three have been received by profession, and seventy-one by letter. The present number is ninety-seven. Twenty or more have been hopefully converted to God during the past year.

"Religious meetings were attended for four or five years in a large school-house." In 1833, a meeting-house was built and dedicated to God, about sixty feet by forty, and so arranged that it will conveniently seat between 600 and 700 persons. Usual attendance, between 500 and 600. The Sabbath school embraces 200 in winter, and 300 in summer. Bible class, forty. The Temperance society has 500 members. Population of the village, not far from 1,600. "According to the property of the residents here, perhaps but few congregations are doing more in various ways for the spread of the Gospel, at home and abroad. The people are liberal, almost to a proverb." Rev. Doras Clark, *Pastor*.

#### SPRINGFIELD.

"The fourth church in this town was organized Jan. 8, 1833. It consisted originally of 19 members; a small colony from the first church in this town, under the care of Rev. Dr. Osgood. The object of this organization was, the spiritual benefit of a large and increasing population in the vicinity of the United States armory. That a Congregational church and society was needed here, was seen and felt by all Christians acquainted with the state of this community; but it required no little sacrifice, effort and faith, to make a beginning.

"The timely appropriation called for, and made by the Massachusetts Missionary Society, enabled these few brethren to support the Gospel, and encouraged them much. Since then, so far from receiving foreign aid, they have contributed several times the amount received, to benevolent objects abroad.

"By the friendly assistance of the parent society, we have been enabled to erect a commodious and beautiful, though plain house of worship, 65 feet by 56, at an expense of about \$5,000. It was dedicated in October, 1834. We had a good congregation immediately; and what is better than all, the walls of our house were hardly up, before God in mercy poured upon us a rich spiritual blessing. The winter and spring of 1834-5, we shall never forget, in time or eternity. Of the fruits of that revival, 44 have united with this church; others who then

indulged hope have since united with other churches, being only transient residents here.

"Ninety have been added to the church since its organization; 48 by profession, the remainder by letter. Present number, 104.

"The Sabbath school, which originally contained 40 pupils, now numbers on its catalogue 175.

"The Sabbath evening biblical exercise is attended by from 100 to 150. All the members of the church are pledged not to drink nor traffic in ardent spirits.

"The sum raised the past year for the cause of benevolence, was \$345. Not the least pleasing circumstance in our history is, no root of bitterness or of jealousy has ever sprung up to trouble us, between this and the parent society. We have often had occasion to say, 'how good and how pleasant it is for brethren to dwell together in unity.' Rev. A. C. Baldwin, *Pastor*.

#### FALL RIVER.

"This church was formed Jan. 9, 1816, and then consisted of 5 members. Two hundred and seventy-three have since been added; present number, 231. Several precious revivals have been enjoyed.

"For one or two years, the only place of worship that could be procured was a store-room, about 38 feet by 20. Afterwards, a school-house was occupied several years for this purpose. A meeting-house was then erected about 50 feet square; which after four or five years was enlarged by the addition of 25 feet in length. Three or four years since, this too, having become too strait, was abandoned and sold, and a new house was built of stone, 85 feet by 65, at an expense of \$15,000.

"The present number of worshippers varies from 600 to 800.

"The Sabbath school numbers more than 400, exclusive of several neighbourhood schools, conducted by the brethren of the church out of the village, during the summer, embracing 250 more.

"A Bible lecture once a fortnight, is attended by one or two hundred persons.

"All the members of the church abstain from the use of ardent spirits; and

most of them from the use of all intoxicating drinks. The old temperance society has 2,500 members; to the new pledge, are 500 subscribers.

"Within the last four years, \$2,300 have been contributed to benevolent objects. The population of the village is about 6,000; and it contains seven congregations, of as many different denominations." Rev. Orin Fowler, *Pastor*.

Of these fourteen churches the secretary of the Mass. Missionary Society remarks as follows:—

It is not necessary to ascertain now the precise amount of aid afforded to these fourteen churches—but, allowing it to have been \$100 a year each, for five years, the whole sum was seven thousand dollars; and nearly one half of that sum is now paid annually into the Lord's treasury, by ten only of these churches—and in five years, the same ten churches, paying in the same ratio, would return to the treasury more than sixteen thousand and five hundred dollars. And there is no doubt that the annual amount of contribution from the whole number of revived churches, far exceeds the amount of annual appropriation to them in former years. They are the firmest supporters of the great cause of benevolence. And what steward of God can make a more profitable improvement of the goods committed to his charge? Where can he better invest a large portion of that which God has loaned him for the enlargement of Zion, than in the support of Home Missions?

The pecuniary results, however, flattering as they are, are still of altogether inferior consideration, if compared with the hundreds of conversions to Christ, and the thousands that have been brought under the immediate influence of evangelical truth, through the sanctuaries, the Sabbath schools, the Bible classes, the maternal and kindred associations for moral improvement, maintained by these churches. When able to compute the worth of one soul, we may commence our calculations of the amount of good accomplished by the revival of thirty-five decayed or extinct churches. But even then, eternity only will give us room to carry out the calculation to its full extent; especially, when the influence of these churches on surrounding communities, on the religious character of the commonwealth, and on the destinies of the millions of the earth, is added to the account. We cannot refrain from affirming, therefore, with entire confidence, that no branch of benevolent enterprise whatever, can demand, on principles of revelation, reason, and fact, a more liberal, prompt, and efficient patronage, than the cause of Home Missions.

*Missionary Appointments by the Executive Committee of the A. H. M. S.,  
from June 15th, to July 15th, 1836.*

*Re-appointments.*

Rev. Edmund Ingalls, Colden, Erie co., N. Y.  
 Rev. Richard Dunning, Millville, Orleans co., N. Y.  
 Rev. David S. Morse, Richford, N. Y.  
 Rev. H. B. Pierpont, West Avon, N. Y.  
 Rev. A. G. Orton, Lisle, Broome co., N. Y.  
 Rev. A. K. Barr, Marcellus, N. Y., 3d Ch.  
 Rev. S. Kittredge, Bedford, Ind.  
 Rev. Henry Root, Sylvan, Mich.  
 Rev. George C. Wood, Salem Grove, Mo.  
 Rev. Thomas Cratty, Marion, O.  
 Rev. Jesse Wimpey, Shiloh and Savannah Branch Chs., Tenn.

*Missionaries not in Commission last year.*

Rev. Lyman P. Judson, Stafford, N. Y.  
 Rev. J. B. Potter, Yates, Orleans co., N. Y.  
 Rev. Joel Byington, Lewiston, N. Y.  
 Rev. Moses Jewell, Caroline, Tioga co., N. Y.  
 Rev. Egbert Roosa, Columbia and Speley's Creek, N. Y.  
 Rev. David Spear, (one quarter of the time), Carthage, Jefferson co., N. Y.  
 Rev. Peter Crocker, Richmond, Ind.  
 Rev. Henry Miller, Ger. Ref. Ch., Loudon, Franklin co., Pa.  
 Rev. John Mose, Moriches, L. I.

*The Treasurer of the American Home Missionary Society acknowledges the  
receipt of the following sums, from June 15th, to July 15th, 1836.*

**MASSACHUSETTS—**

Amherst, Hopkins Academy, mon. con. coll. 8 00  
 Hadley, Dorothy Williams, 10 00  
 Haverhill, Rev. J. Whittlesey's Soc., to const. Rev. A. Cross, and Rev. James R. Cushing Life members, 74 31  
 Orleans, a friend, 5 00  
 Williamstown, Fem. Char. Soc., per Mrs. P. Smith, Treas. 15 00

**CONNECTICUT—**

Fairfield Co. H. M. S., per G. St. John, Treas. viz: 75 79  
 Greenwich, 2d Cong'l Ch., per Rev. J. Mann, 82 12  
 North Greenwich, to const. Rev. Chauncey Wilcox, and Mrs. Sarah A. Wilcox Life Members, 196 44  
 Norwalk, 1st and 2d Cong'l Chs., to const. Rev. John Noyes, Hon. Thaddeus Betts, Algernon E. Beard, George St. John, Colonel Buckingham Lockwood, and Noah S. Barnum, Life Members, 29 76  
 Ridgefield, Cong'l Ch., per H. Smith, 9 00  
 Fairfield, friend, 100 00  
 Hartford, Amos E. Collins, Esq., 1 00  
 Middletown, C. Dunning, 160 00  
 New Haven, East Dist. H. M. Assoc., 150; H. E. Hodges, 10, 15 00  
 Stonington, Ct., Fem. Aux., per Miss L. A. Sheffield, 2 50  
 Washington, Perry Averill, 20 00

**NEW-YORK—**

Catskill, C. Austin, per Dr. Porter, 50 00  
 Delaware Co. H. M. S., per Rev. F. Harrington, 24 00  
 East Durham, A. Pratt, 10; E. Knowles, 10; Rachel Baldwin, 4; per Dr. Porter, 35 00  
 Greenville, James Stephens, 20; Mrs. A. Botsford L. M. in full, 15, per do. 1 00

**New-York City, viz:—**

Allen-st. Ch., Miss E. Rich, 1 00  
 Bleeker-st. Ch., Mrs. M. Baldwin, 30; S. P. Staples, 10; W. W. Campbell, 5; E. D. Robinson, 1; E. F. C., 3, 49 00  
 Bowerly Ch., E. C. Benedict, 5; I. Barstow, 10; Mrs. Crowell, 1, 16 00  
 Central Presb. Ch., per R. M. Blatchford, 20, 57; S. McCullough, 0, 50; J. Miller, 1; H. G. Carner, 2; Mrs. J. K. Hamilton, 3; E. M. Hamilton, 1; Mrs. Kimball, 1; Dr. and Mrs. Edwards, 1; B.

Miller, 1; Mrs. Saffern, 4; G. Bacon, 5, 40 07  
 Laight-st. Ch., John Rankin, 20; J. Wilbur, 2; E. Winans, 1, 23 00  
 Mercer-st. Ch., mon. con. coll. per L. Holbrook, 60 31  
 Murray-st. Ch., S. G. Wheeler, (of which 50 for France,) 100; E. Benedict, 20; J. Harrison, 2; Silas Brown, 20; P. R. Starr, 25; E. H. Blatchford, 5; G. Ireland, 5; Mrs. Howell, 1; M. M. Lawrence, 10; E. Starr, 5; W. E. Lewis, 2, 195 00  
 James Arthur Tappan Fanshaw, 5 00  
**NEW-JERSEY—**  
 Frankford, First Presb. Ch., per Rev. E. F. Dayton, 12 00  
**PENNSYLVANIA—**  
 Leaycock, Presb. Ch., James Johnson, to const. Rev. Richard Graham a L. M. 30 00  
**VIRGINIA—**  
 Wythe and Montgomery, Fem. Tr. Soc. 5 00  
**SOUTH CAROLINA—**  
 Salem, Rev. John Cousar, 7 00  
**TENNESSEE—**  
 Athens, Fem. Benev. Soc., per Rev. W. Harrison, 5 00  
**OHIO—**  
 Marion Ch., 19; Rev. T. Cratty, 11; in full, to const. him a L. M. 30 00  
 Warren Presb. Ch., to const. Rev. Addison Kingsbury a L. M. 50 00  
**ILLINOIS—**  
 Hillsborough, John Tilson, Esq. 300 00  
 Friend, 5; do in the country, 2, 7 00  
 Home Missionary, 25 00

\$1773 30  
 KNOWLES TAYLOR, Treasurer.

*Receipts of the Western Agency, at Geneva, N. Y.,  
from June 11 to July 11, 1836*

Aurora, 16 00  
 Fayette, 50  
 Geneva, Mr. Rose, 5 00  
 Genoa, 1st Presb. Ch., 72 88  
 Havana, per Rev. E. Buck, 35 00  
 Naples, 15 00  
 Westfield, coll. 15; Juvenile Mite Soc., 4; per Rev. T. Stillman, 19 00  
 Rochester, N. B. Merrick, 50 00

\$213 38

THE  
**AMERICAN PASTOR'S JOURNAL,**

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

**"FANCY WORK."**

A FRIEND recently related to me the following incident:—Two chimney sweeps in Boston met after the labours and dust of the day, and feeling the attractions of the social principle, and desirous to indulge in intellectual converse, they stopped in the shade, and thus communed together. "Tom," said one of them to the other, "does you know where Harry keep himself now?" "No," answered Tom, "he somewhere about." "Well, Tom, what sort of workman is he?" "O he no workman at all. He do very well for plain work, sweep strait chimblly pretty well, but he never polish out the crooks and corners, *"he can't do fancy work."*

At the first hearing of this anecdote, I was not a little amused at the ludicrous illustration it afforded of the pride of superior abilities. A graver mood, however, soon came over me, as I reflected on the odiousness of this feeling in the sight of God, and the identity of it, whether in the humble sweep, or in the accomplished and erudite divine. In every sphere of life there is, or is thought to be, besides the essential duties pertaining to it, certain more refined and difficult services, implying higher qualities in him who performs them,—in other words, there is a kind of *fancy work*, in all the departments of human action. Now, the tendency is to exalt this, which is the less important species of usefulness, above the plain common work of well doing. It is as if the flowers and ornamental shrubbery of a garden should be regarded as of more value, than the fields of grain and vegetables that constitute the support of thousands.

Let us adduce some examples of

the operations of this feeling. Here is a circle of ministers; they are conversing about an absent clergyman. One of them, conscious of his own distinction for learning, eloquence, and popularity, expresses his opinion of his brother thus:—"True, he is a good man, prayerful, and very industrious, and he preaches good sermons, for a common audience, but he cannot captivate the imagination and command the intellect of the higher classes." That is, his brother is undervalued by him, because, forsooth, *"he can't do fancy work."*

In a certain parish, not long since, the people met to choose a pastor. Two candidates were before their minds, but neither seemed exactly to suit the taste of sundry leading characters. Their congregation, they declared, was one of peculiar importance and difficulty, and required the labours of a very peculiar man. Heaven forbid they should say anything against the candidates; they had both preached well, both had the reputation of being discreet yet zealous men, and the Lord had blessed their ministry; but one of them was a lame man, and preached from notes, and the other was not a popular speaker, and, therefore, might not please the fastidious multitude. In short, they concluded they must get somebody else who could *"do fancy work."*

In another parish, there is a certain elder who always pushes himself forward, takes the lead of all the meetings of the brethren, does all the talking, and most of the praying, to the exclusion of a dozen plainer, and, perhaps, more pious men, because he thinks their gifts are not such as would render them as acceptable to the people as himself. Meanwhile, perhaps, if the case might be determined by a vote of

all the hearts in the parish, a different result would be arrived at. But no matter, the talents and piety of these honest and unpretending brethren must all be kept under a bushel, or buried in a napkin, because they "*can't do fancy work.*"

Every one has seen frequent illustrations of this disposition to undervalue the solid and useful, and to prefer the fascinating and elegant. In the selection of our rulers and legislators, in the esteem awarded to the ministers of the sanctuary, and in the selection of friends and even of companions for life, the same superficial maxims govern. The great God who looks not on the outward appearance, but searches the heart, has a different standard; and he cannot but be offended with the man, who, conscious of more attractive talents than are given to his brother, swells with vain self-love, or lightly esteems his less brilliant, but not less useful qualities.

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#### REMARKABLE INSTANCE OF CHRISTIAN DECISION.

[Furnished by a Missionary.]

Some years ago, when labouring as a missionary in one of the rapidly growing villages of the far West, my attention was arrested, for several successive Sabbaths, by a lady of intelligent countenance and genteel appearance, who with two lovely little boys, had become constant attendants on my ministry. On inquiry, I learned that she was the wife of a boasting infidel, who had recently arrived from one of the eastern states, and become a resident of R. I heard much said of this man's infidelity, and that he boasted of being able to refute any of the "hirelings of the cloth." He was a disciple of Paine, and could with much flippancy repeat all his vulgar and threadbare arguments. He had brought with him many infidel tracts, and was employed in circulating these with a zeal worthy of a better cause. At the house of God I never saw him but once, and then he was evidently in a state of intoxication. In the meantime, his amiable wife was never absent from the sanctuary, and from time to time appeared to manifest increasing interest in the

things spoken. Often under the melting appeals of the Gospel did I behold the big tears coursing down her cheeks, while her bosom heaved with deep emotion. I was not long in finding her dwelling and introducing myself as one anxious to minister to her spiritual good. I learned that in earlier years she had been blessed with the labours of an evangelical and devoted minister, and at different times been the subject of pungent conviction. After her marriage she removed to a distant town in an adjoining state, and to please her husband, attended upon a ministry less calculated to expose the exceeding deception and desperate wickedness of the human heart. Her convictions of sin wore away, and for several years the interests of her soul gave her but little concern. On her removal to the West, the same views of truth which had so deeply impressed her mind in former days were again presented, and with similar effect. These means of grace, connected with domestic trials, determined her to seek her happiness in the consolations of religion. She conversed with much freedom, and was evidently an earnest inquirer after the way of salvation. The fulness of the atonement, and the freeness of Christ's invitations to the weary and heavy laden were exhibited, and casting her burden upon him, she soon found rest to her soul. My visits, at her request, were frequent, and I always found her thirsting for spiritual instructions. Our communion season was held once a quarter, and the time drew near. I called one day, and after the usual conversation about divine things, inquired whether she was ready to come out from the world, and assume a place in the church. Her colour changed, her frame shook with emotion, and after a long pause, she replied, "it is my heart's most earnest desire, but my husband is so much opposed, I know not what to do;—O Mr. —, what is my duty in such a case?" I knew the violent disposition of her husband, and pitied her from my inmost soul, for I saw before her a fiery trial; but I remembered that the religion of Christ was uncompromising, and that there was a woe pronounced against him who should handle the

word of the Lord deceitfully. I told her, therefore, that the command was plain,—come out from among them, and be ye separate; and that the probable consequences of obedience were made equally plain. I then read to her the 10th chapter of Matthew, from the 28th to the 39th verses, and told her, that in view of these solemn declarations I must leave her to decide whether it were best to obey God or man. Having said this, I commended her to Him who has directed us in our lack of wisdom to ask of God who giveth liberally and upbraideth not, and took my departure.

The next day she presented herself before the session, and having sustained the requisite examination, was received. In the morning her husband came to my house in great agitation. His brows were knit, his frame trembled with rage, and the fury of a demon seemed to flash from his eyes. I readily guessed the object of his visit, and from the rudeness of his first address to me, was led to expect that he meditated the infliction of personal violence. I allowed the gust of his wrath to blow over, and then attempted to reply with calmness, but was instantly deafened by another squall of abusive words. I attempted repeatedly to speak a word in defence of what had wrought up his wrath to such a tempest, but was as often put to silence by the voice of the storm. I prevailed on him at length to go home and converse with Mrs. H.; and promised to see them both together at his own house the next morning, (the communion Sabbath,) when I hoped he would be more calm. I called, accordingly, and found him more composed, but not less obstinate, and poor Mrs. H. the very picture of anguish personified. With many tears she entreated his permission to do what she regarded as a solemn duty. I also pleaded in her behalf with many arguments addressed to his better feelings, but to no purpose. He had resolved that she should not unite with the church, and was inexorable. I tried to pierce his conscience with arrows from the quiver of truth, but it had been seared as with a hot iron, and was so callous that they rebounded without effect. Despairing

of any good effects from argument, I proposed prayer, to which he reluctantly consented. After this I made one more appeal to his manly feelings, but in vain. His reply was "I tell you once for all, I *will never* give my consent, and if she joins the church contrary to my will, she knows what to expect,—I told her last night." So saying, he cast a glance at Mrs. H. too severe for her mild eyes to encounter, and with downcast look she meekly but with firmness replied, "Mr. H., I dare not disobey God." "Then do as you please," was his unfeeling answer, "but *remember*." I urged him to attend church that day, but he positively refused. Then turning to Mrs. H., I said, I leave you to decide what is your duty in this matter, and may God direct you. Then with feelings unutterably painful I hastened away. During the sermon I was struck with the peculiarly placid expression of Mrs. H.'s countenance. I knew the struggle was over. When the sermon closed, and the candidates for baptism were called for, she was the first to step forward—and she subsequently declared that during that day she felt an inexpressible peace, which she was conscious the world could neither give nor take away, "a heavenly calm in the breast, a sacred pledge of glorious rest." I knew not till afterwards, the intense-ness of the struggle through which she had passed. Her husband had threatened a separation of himself and children from her, as the penalty of her uniting with the church. A martyr's faith and zeal were surely necessary to sustain her in view of a prospect so appalling. But she realized the fulfilment of that promise. "As thy day is so shall thy strength be." This threat was not executed, but the spirit of opposition never slept. The eyes of the Lord, however, were upon this persecuted disciple and her little ones for good. Many were the prayers that ascended in behalf of this infidel husband, but he seemed to have passed the boundaries of mercy, and he who said "there is a sin unto death, I do not say that ye shall pray for it," heard not those prayers. He waxed worse and worse, deceiving and being deceived for about a year, when God "requi-

red his soul." Beyond the precincts of time we presume not to follow him.

Does not this case call to remembrance the words of our Lord. "Woe unto him who shall offend one of these little ones. It were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea!"

#### INDIAN MEMORIAL.

A friend has directed our attention to the following interesting notice of an Indian convert under the labours of the United Brethren in the last century. The sweet and fervent piety which they exhibit, may at the same time serve as an example to our readers, and strengthen their confidence in the efficacy of the Gospel of Christ to change the hearts, even of savages.

"Tschoop, of the Mahikander tribe, was one of the first fruits of the ministry of the Brethren among the Indians. When introduced along with his friend and countrymen, Shabash, to Brother Christian Henry Rauch, he readily answered in the affirmative the question put to him by the latter, whether he wished for a teacher to instruct him in the way of salvation? At the same time he assured the missionary, that he frequently felt desirous to know better things than he did, but could not tell how or where to find them; therefore, if any one would come and instruct him and his acquaintance, he should be thankful: that they were all poor and wicked, but he thought it might answer a good purpose, if a teacher would come and dwell with them. Brother Rauch accordingly repaired to the Indian town of Shekomeko, where Tschoop and Shabash resided, and began to preach the Gospel to them with simplicity and fervor of spirit; but his testimony was generally received with scorn and contempt. Tschoop, the greatest drunkard among them, was the first whose heart was awakened, through the grace of Jesus Christ. He asked the missionary what effects the blood of the Son of God, slain on the cross, could produce on the heart of man? Had the missionary received a most valuable present, it would not

have afforded him a pleasure at all to be compared with that which he felt, on hearing this question put by a heathen. The divine blessing accompanied his testimony of the love of Jesus, and both Tschoop and Shabash became, not long after, genuine converts to the Christian faith. In 1741, the former dictated to Brother Rauch the following letter to the Brethren in Pennsylvania, descriptive of his past experience:—"I have been a poor wild heathen, and for forty years, as ignorant as a dog. I was the greatest drunkard, and the most willing slave of the devil; and as I knew nothing of our Saviour, I served vain idols, which I now wish to see destroyed with fire. Of this I have repented with many tears. When I heard that Jesus was also the Saviour of the heathen, and that I ought to give him my heart, I felt a drawing within me toward him; but my nearest relations, my wife and children, were my enemies, and my greatest enemy was my wife's mother. She told me, that I was worse than a dog, if I no more believed in her idol; but my eyes being opened, I understood that what she said was altogether folly, for I knew she had received her idol from her grandmother. It is made of leather, and decorated with wampum; and she being the oldest person in the house, made us worship it, which we had done, till our teacher came, and told us of the Lamb of God, who shed his blood, and died for us ignorant people. I was astonished at this doctrine, and as often as I heard it preached, my heart grew warm. I even dreamed often that our teacher stood before me, and preached to me. Now I feel and believe, that our Saviour alone can help me by the power of his blood, and no other. I believe that he is my God and my Saviour, who died on the cross for me, a sinner.

'This man, who formerly looked more like a wild bear than a human creature, was now transformed into a lamb, and whoever beheld him, was amazed at so evident a proof of the efficacy of the word and sacrament of the Lord.'—*Un. Breth. Miss. Int.*



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.  
How shall they PREACH except they be sent?...*Rom.* x. 15.

Vol. IX.

SEPTEMBER 1, 1836.

No. 5.

## THE SPIRIT OF HOME MISSIONS.

THE following resolutions of the "Western Agency" are already before the public, in the New-York Observer, New-York Evangelist, and other religious newspapers. We think it proper to repeat them in the "Home Missionary," that our readers every where may imbibe the spirit which they breathe and inculcate. The past efficiency of the above named agency had prepared us to expect great things from Western New-York, but the resolutions below surpass our anticipations. We receive them as a most encouraging assurance, that the measures already adopted by this society to extend its aid to other nominally Christian countries, as well as to all the destitute at home, will be approved and sustained by the friends of the cause generally. The spirit and the enlarged views of duty which have dictated these resolutions, can hardly be expected to exhaust themselves on the field where they have originated. This noble example, we trust, will be followed by other auxiliaries and agencies. We commend it to all who have the means of taking part in this sublime and interesting work, with the fullest confidence that what our enterprising agency has promised, it is able also, with the blessing of God, to fulfil.

### NOBLE RESOLUTIONS,

*Passed by the Western Agency of the  
A. H. M. S. for the State of New-  
York, Geneva, July 7, 1836.*

### TWENTY THOUSAND DOLLAR EFFORT.

Whereas, the American Home Missionary Society, at its late anniversary, resolved to extend aid to evangelical Christians of other countries, needing aid in the support of Domestic Missions;—And, whereas, foreign Protestant churches, in both hemispheres, have applied to this Society for help, to "strengthen and water the germs of evangelical religion, which are beginning to shoot up in several places, amid the surrounding corruptions of Christianity;" And, whereas, it is the avowed determination of the society "to make our country its first care, and to carry forward the Home Missionary work in America, on the largest practicable scale, expending in foreign

lands only what is specifically contributed for that purpose, or that portion of the society's resources which cannot be immediately and judiciously expended in the United States:—therefore **RESOLVED,**

1. That an effort be made by the friends of Home Missions in Western New-York, to collect \$20,000 the present year, to aid the Parent Society in accomplishing its enlarged and extended plans for the moral improvement and political stability of the United States; and for the strengthening of feeble evangelical churches throughout the Christian nations of the world.

2. That it be proposed to the churches in Western New-York, that are and have been aided by the A. H. M. S., to raise this year \$5,000, the sum requisite to sustain the feeble churches now receiving aid within the bounds of this agency.

3. That as it is the great object of the A. H. M. S. to aid feeble churches that are unable to sustain the Gospel, and to

send the Gospel to destitute places where no church organization exists; and as it is desirable that every church in Western New-York should be supplied with a pastor the whole or a definite part of the time, the Board would respectfully solicit presbyteries to organize a church in every place where one is needed, and to aid them in furnishing suitable ministers to take charge of all the destitute churches.

4. That as it is an important object of the society to secure to the churches permanent teachers, and as there are serious evils arising from the frequent changes of ministers, and as it is expected of our missionaries to perform the full duty of pastors, the board would recommend to the churches receiving aid, to direct their efforts as fast as practicable to establish among them a settled ministry.

5. That these resolutions be signed by the Chairman and Secretary of the Board, and that the churches and congregations in Western New-York be invited to lend their aid to their complete accomplishment.

HENRY DWIGHT, *Chairman.*

JOHN A. MURRAY, *Secretary.*

Since passing the above resolutions, the agency has issued a circular containing the following statements, which we commend to our readers as reasons in point for other similar efforts in every other portion of the country, where the ability exists of aiding in the noble work. Let the friends of missions ponder them well in the fear of God.

#### REASONS FOR THE EFFORT.

1. *Not more than one half of the population of the U. S. is supplied with a Gospel ministry.* There are now in the U. S. 15 millions of inhabitants, and not more than 8000 well qualified ministers of all denominations. Allowing one thousand persons to be supplied by each minister, eight millions may then be considered as supplied, while SEVEN MILLIONS of our population are left destitute. South of New-York and New-Jersey is a population of ten millions, to supply which, there are less than 5000 well qualified ministers of all denominations—which is evidence that nearly six millions of that population is destitute of Gospel ordinances. In the Western states there is only one Presbyterian minister to 6000 souls; in the South-western states there is only one Presbyterian minister to 10,000 souls; and in the Southern states

there is only one Presbyterian minister to 12,000 souls. "The operations of the A. H. M. S.," says Dr. Peters, "need at once to be more than doubled to meet the demands of the cause."\*

2. *These destitutions will not be supplied without enlarged efforts of the friends of Home Missions.* Ten years ago our destitute population did not exceed five millions—now it numbers at least seven millions! More must therefore be done than has been in past years, or our nation can never become truly Christian.

3. *Efforts commensurate with the wants of our land, will make this nation a blessing to the world.* In one hundred years, judging from our past increase, there will be a population in the U. S. of more than two hundred millions. Our whole territory, from the Atlantic to the Pacific, will be inhabited, and the influence of this population will correspond with its character. If the mass of this population is infidel, or the advocates of some false religion, its conversion to pure Christianity will be a work of incredible magnitude, and the influence of our nation throughout the world will be corrupting and desolating. If, however, we become a truly Christian nation, as our civil and religious rights will then be preserved, nothing can stop our republic's march to unparalleled influence and greatness. Our nation will then be a blessing to the world,—a pole star to the benighted and trodden down nations of the earth, to lead them to freedom and Christianity. If the missionary enterprise is now pushed forward as it ought to be, and God adds his blessing, as he has in time past, no human power can roll back the tide of holy influence which will flow from this nation over a barren world, to fertilize it and fill it with trees of righteousness.

4. *God has raised up the A. H. M. S. for the wants of our land.* Its operations are necessary for the moral advancement and political stability of our country. During its ten years' existence, it has aided 2000 different churches, many of which are now sustaining the Gospel themselves, and are extending to others

\* These facts show also the importance of Education Societies, whose object is to raise up young men to preach the Gospel. *Three thousand* young men are now studying for the ministry, nearly two thousand of whom are aided by Education Societies of the Presbyterian and Congregational Church. An unusually large number are preparing for the ministry, so that the A. H. M. S. will have a larger number of missionaries, and will need a proportionably large increase of receipts.

that help which encouraged and strengthened them in the day of their feebleness. In newly settled neighbourhoods, the little band of Christians residing near each other cannot ordinarily sustain a preached Gospel. Deny them aid, and you turn them into a moral waste—help them, and you open streams of salvation where thirsty souls may drink and live for ever. A little help bestowed upon such a neighbourhood, may set in motion a train of sacred influences which will spread and widen, and long bless the church of God. The A. H. M. S. has now 800 missionaries preaching in a thousand different churches. Most of them are in new states and settlements, and are doing much towards laying the foundations for an intelligent, moral and religious community. This society accomplishes great good at a small expense.—Last year, for example, \$5050 were expended in the 17 western counties of this state, in sustaining 74 missionaries. During the year twenty-five new fields were taken up; eleven new meeting-houses were erected, several were thoroughly repaired, and others were commenced. Eighteen of the churches aided were blessed with revivals. More than ONE THOUSAND were added to the churches, 727 on confession. These are some of the *first fruits* that have been gathered in by this small expenditure. But none but God can estimate the good that will hereafter appear from opening so many fountains of salvation, and from the labours, prayers and benevolence of the hundreds reported as converted, and added to their respective churches.

5. *Now is THE TIME to make a great effort to advance the cause of Home Missions.* Our country is in its infancy. Its character is now forming, and can be made whatever the Christian or patriot may wish. Now is the seed time of our nation—the time to plant the institutions of knowledge and religion—THE TIME to gird it with truth, and to bring it forth in all the majesty of Christianity. Franklin truly said, that “ten men will do more in forming the character of the first settlement of a country, than a hundred men coming in at a later period.” A few missionaries, sent forth into our new settlements, will do more towards making them Christian, than many sent there a few years hence. Nothing can be gained by delay, while much may be lost. God is raising up the men, and pouring wealth into the hands of his people. Let Christians consecrate themselves and their wealth to God, and they will receive a thousand-fold in this

life, and in the life to come an unfading crown of glory.

#### EFFICIENT METHODS OF AIDING THE SOCIETY.

1. Last year one man gave \$1000 to this object; another gave \$500; and another \$200. *Who will thus come up to the help of the Lord?*

2. Last year nearly 100 men were found, who resolved to sustain a missionary each, by donations of \$100. *Who will thus consecrate himself to the Lord, and preach the Gospel by proxy THIS YEAR in some struggling congregation?*

3. Last year, two friends, or four or ten persons, united, and sustained a missionary by donations of 50, 25, or 10 dollars, proportionate parts of the necessary sum.

4. Last year, in some congregations, the ladies rendered great aid by Female Auxiliaries. Let Female Auxiliary Societies aim to collect \$100 *where it can be done*. This will sustain the Gospel one year in a place where otherwise they would be destitute. In this way it is *permitted a woman to speak in the churches*.

5. Last year, one church sustained 16 missionaries—another church sustained 11—another 7, and others 5, 4, and 3 missionaries. Most of the churches that contributed largely were blessed with revivals. To one of the above churches 100 were added—to another 80—to another 50—to another 40, &c. Thus, while watering others, they themselves have been watered.

6. Prayer for the blessing of God upon the offerings of his people, and upon the labours of the missionaries sustained by these offerings. *The effectual, fervent prayer of a righteous man availeth much.*

#### CONCLUSION.

The Board now invite the co-operation and help of every friend of the Redeemer and of man, in Western New-York, to aid them in the work they have undertaken. Should the \$20,000 be collected, it will enable the A. H. M. S. to preach the Gospel in 200 different churches. Next year, if God crowns this effort with success, and our state is blessed with its usual prosperity, *something greater still may be attempted*. Who can tell but that in a few years the 350 Presbyterian or Congregational churches in the 17 western counties of the state, will sustain as many Home Missionaries as they have churches? The Board will aim at this, and pray for its full accomplishment; and, if permitted to see it, they will say with Simeon, *Lord, our eyes have seen thy salvation*.

## ECCLIASTICAL STATISTICS.

The following are Statistics of the Presbyterian and Congregational churches in the United States, in 1835. They show at a glance the work to be done by the Education and Home Missionary Societies of different denominations, before our whole land will be supplied with an intelligent and faithful Gospel ministry. They were prepared with care from the most correct helps that could be obtained; and, although not perfectly accurate, they are, it is believed, so near an approximation to accuracy, that perfect accuracy would not make the general results materially different.

STATES.	Counties.	Towns or Post-offices.	Presb. or Cong. churches.	Presb. or Cong. ministers having charges.	Estimated population in 1835.	1 Presb. or Cong. minister to inhabitants.
<b>N. E. STATES.</b>						
*Maine.....	10	309	172	120	462,600	3,850
N. Hampshire.....	8	230	155	120	288,000	2,400
Vermont.....	13	248	195	128	303,000	2,360
Massachusetts.....	14	303	322	269	659,000	2,450
Connecticut.....	8	120	232	212	310,000	1,400
Rhode Island.....	5	31		11	105,000	9,540
Total.....				850	2,126,600	2,500
<b>MID. STATES.</b>						
New-York.....	56	770		668	12,196,000	3,280
New-Jersey.....	14	120	132	129	345,000	2,674
Pennsylvania.....	51	651	475	337	1,514,000	4,490
*Delaware.....	3	36	15	8	78,000	9,750
*Maryland.....	19	220		51	467,000	9,130
Total.....				1193	4,600,000	3,850
<b>WEST. STATES.</b>						
*Ohio.....	73	705	368	256	1,120,000	4,370
*Kentucky.....	83	355	92	70	748,000	10,680
*Indiana.....	64	220	91	49	466,000	9,590
*Illinois.....	32	148	41	31	254,000	8,200
*Missouri.....	33	101	32	16	201,000	12,500
*Michigan.....	16	79	32	20	74,000	3,700
Total.....				442	2,863,000	6,470
<b>S. W. STATES.</b>						
*Tennessee.....	62	355	144	109	817,500	7,500
*Louisiana.....	31	63	2	2	253,000	100,000
*Alabama.....	37	168	39	30	416,000	13,800
*Mississippi.....	26	108	34	23	220,000	9,500
*Arkansas.....	23	52		4	48,900	12,200
Total.....				168	1,755,400	10,440
<b>SOUTH. STATES.</b>						
*Virginia.....	111	600	94	80	1,264,000	15,750
*N. Carolina.....	64	481	120	75	768,000	10,500
*S. Carolina.....	42	279	89	69	616,000	8,920
*Georgia.....	76	252	65	43	602,000	14,000
Total.....				267	3,270,000	12,240
<b>TERRITORIES.</b>						
*Dist. of Col.....	5	4	1	7	45,000	6,400
*Florida.....	4	37	1	1	70,000	70,000
Total.....				8	115,000	
<b>RECAPIT.</b>						
N. E. States.....				850	2,126,600	2,500
Mid. States.....				1153	4,600,000	3,850
West. States.....				442	2,863,000	6,470
S. W. States.....				168	1,755,400	10,440
South. States.....				267	3,270,000	12,240
Dist. and Ter.....				8	115,000	
Total.....				2,928	14,730,000	5,031

We were unable to obtain the exact number of towns in all the states. The number of towns in the states marked with an asterisk, is taken from the list of post-offices published in 1831. Some towns have more than one post-office, while others have none. In many counties in the southern and western states, there was, in 1831, only one post-office to a whole county. So that the number of towns in these states probably exceeds the number of post-offices. But taking the number of post-offices in these states, for the number of towns, allowing but one Presbyterian or Congregational church to a town, it shows that Maine has 137 towns without a Presbyterian or Congregational church; New-Hampshire, 75; Vermont, 53; Pennsylvania, 176; Ohio, 337; Kentucky, 263; North Carolina, 352; South Carolina, 190; Georgia, 187; Virginia, 706.

The state best supplied is Connecticut—it having one Presbyterian or Congregational minister to 1,400 of its population. The state the most destitute is Louisiana—it having but one Presbyterian minister to about 100,000 of its inhabitants. The New-England States have one Presbyterian or Congregational minister to every 2,500 of their population. The Middle States have one to every 3,850. The Western States one to 6,470. The S. Western States one to 10,440. The Southern States one to 12,240.

The New-England States, New-York and New-Jersey, with a population of 4,667,600, have 1,647 Presbyterian or Congregational ministers. The other states, where is a population of 10,062,400, have only 1,281 such ministers. In these states it is thought not more than 1,300,000 are supplied by Presbyterians and Congregationalists. So that 9,000,000 are left by them to be supplied by other denominations. May not other denominations blame Presbyterians and Congregationalists for not doing their proportion in these states? Some of the states peculiarly destitute of Presbyterian and Congregational churches, are largely blessed with churches and ministers of other denominations; but the United States as a whole is but little more than half supplied with evangelical churches and ministers.—A population of 15,000,000, with but about 8,000 well qualified ministers, must have, at a low calculation, 7,000,000 destitute, or but imperfectly supplied. *The operations of all evangelical denominations need to be doubled to meet the present religious wants of our land.* The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest, and he will send forth labourers into the harvest.

JOHN A. MURRAY,  
Cor. Sec. W. A. of the A. H. M. S.

## GERMAN CHARACTERISTICS.

The above is the running title which we have given to the excellent letters of our esteemed friend, Dr. Rauch, of the German Reformed Church. We retain the same title over our present remarks, because they are intended to explain some expressions, which we have

↑ I see, from the late census, that I have overrated the population of New-York state a few thousands. It is owing to the great and unusual emigration west from this state,—for which I did not make sufficient allowance. Other states are probably underrated. Our whole population in 1835, must have been, I think at least fifteen millions.

before used, concerning the last of the letters referred to; (No 7, published in the "*Home Missionary*" for July.)

In making our apology for the delay of the publication of that letter one month after its reception, we said, among other things, that we entertained some doubts, as to the wisdom of the plan proposed by the writer, for the supply of our German population with the administration of the Gospel, and expressed it as our own opinion, that the Gospel should be preached to the Germans, if possible, by men who can at the same time instruct their children in the language of the land, and incorporate them with the great body of the American people. We also ventured to presume that, on further reflection, Dr. Rauch would agree with us in this opinion, &c.

We are now happy to state, that on a further examination of the plan proposed by Dr. R., our impression is, that he does agree with us substantially in the opinion which we intended to express in our remarks in the July No. We think it proper therefore to remind such of our readers as feel an interest in this subject, that there is not so much discrepancy of views between Dr. Rauch, Dr. Schmucker, and ourselves, as some may have inferred from the hasty remarks above referred to. We all agree in the importance of doing all that can be done to raise up ministers for the German churches from the youth of our own country, and admit, that our principal dependence, for this purpose, must be upon American Germans, educated at the Lutheran and German Reformed Seminaries. It is only to supply the deficiency of the means which can be derived from these Seminaries, and to secure ministers more acceptable to the recent emigrants from Germany, and better adapted to be immediately used among them, that Dr. R. proposes a correspondence with the missionary institutions in Berlin, for the purpose of procuring some pious and devoted missionaries to come and preach the Gospel to their countrymen among us. Of the importance of this measure, "if carried out with discretion," and with proper limitations, we have never doubted, and we are still of the opinion, that "to some extent" it may be efficiently and usefully pursued. The substance of this plan, indeed, had been suggested to us before we were favoured with Dr. R.'s communications, and it was at our request that he has expressed his views concerning it in his letters. It has been intimated, however, that we have "wronged" our worthy

friend, and placed him in a disadvantageous light before the public, by conveying the impression, in our remarks, that *he*, and not *we* had desired the communication of this plan through our paper. We will assure Dr. R. that we had no such intention, and that we feel deeply indebted to him for his enlightened views on this important and interesting subject; and though we may not entirely accord in opinion as to the *extent* to which the plan should be pursued, we have no doubt of its usefulness, "to some extent," in our endeavours to benefit the European Germans in many settlements at the West. We therefore again most earnestly commend the suggestions of Dr. Rauch, in the letter named above, to the prayerful consideration of our friends who care for the spiritual interests of 1,500,000 of our population.

Having thus had occasion to introduce this subject, to express more fully our own estimate of the importance of the considerations urged by our correspondent, and to correct some misapprehensions of which we have heard, we are happy to add the following, from the pen of Dr. Rauch, in a private letter which we have received within a few days. It is concerning the Institution at Mercersburg, Pa., of which Dr. R. is the principal.

#### MARSHALL COLLEGE.

"You will have heard by this time that our institution has received a charter, and is now called *Marshall College*. Its trustees, composed principally of laymen from different parts of Maryland and Pennsylvania, at their late meeting, have acted with great spirit, and excited the hope of raising the college to a highly respectable rank. For the present they have resolved to appoint four professors besides those who will be employed in the preparatory school. They likewise intend procuring, as soon as possible, a fine library, apparatus, &c. A building with a front of 106 feet, four stories in height, is rising a short distance from the village, and after a gloomy commencement of our efforts, we are cheered with the belief that our difficulties are at an end. The number of our students has been constantly increasing, most of them pious, and many of them preparing to go to the west and labour there among American Germans."

This is truly cheering intelligence for the German church. We rejoice in her brightening prospects, and pray for the blessing of God upon the zealous endeavours of Dr. R. and

others, to raise up a worthy and sufficiently numerous ministry at home, while we will most cordially second their efforts to procure

such as may be needed to supply the present necessities of recent emigrants from their father-land.

## CORRESPONDENCE OF THE A. H. M. S.

### MISSOURI.

*From Rev. Amasa Jones, Harmony Mission Station, Mo.*

Various causes having conspired to render expedient the discontinuance of the mission among the Osage Indians, near the western boundary of Missouri, the Executive Committee of the A. H. M. S. have appointed the Rev. Amasa Jones, and Rev. Nathl. B. Dodge, (late missionaries to the Indians,) to labour among the white settlements which are rapidly forming in that vicinity. The following report from one of these brethren will give some idea of the field, and the nature of labour to be performed by those who cultivate it.

Since the first of January last I have spent half my time at this station, one fourth at Deep-water, 16 miles distant, the other fourth at the mouth of Sac River, 30 miles distant. The two out posts are very interesting points. Some good appears to have been already effected. The Sabbath has been brought into notice, one Sabbath school established, and the cause of Temperance is rapidly gaining ground. At Deep-water I have found but two professors, and those of the Methodist communion. At Sac River I have found none in the immediate neighbourhood in which I hold my meetings. The last Sabbath which I spent there, was a very interesting day—a very respectable congregation assembled, and very close attention was given to the preached word.

A few individuals in the neighbourhood have erected a commodious hewed log building for meeting. It probably will soon be finished and be made comfortable for winter. The Sac is the main south fork of the Osage. The mouth of Sac will be considered the head of navigation on the Osage, and is destined in Providence to become a place of considerable importance. Deep-water is a branch of Grand River. Grand River is also a branch of the Osage, the mouth of which is some distance below the junction of the

Sac. It comes in from the north. This part of the country is settling with considerable rapidity, and must soon be filled with a dense population.

There are many difficulties in the way of a missionary in this part of the country, which cannot but greatly abridge his labours. For instance, there are many impassable streams, without bridges or ferries. In summer, time, the flies are so numerous, that you are in constant danger of losing your horse from under you. The population is so sparse, that you have to travel over many miles to visit but a few families. Houses of private families for the most part must supply the places for meeting. People are so poorly clad that many of them are ashamed to appear in public.

The above form but a part of the difficulties which are inseparably connected with a missionary's life, and which greatly tend to impede his progress in doing good. But we have the comforting promise, that the whole earth is to be filled with the glory of the Lord. And this is to be effected through the influence of the Gospel.

*From Rev. J. F. Cowan, Potosi, Washington co., Mo.*

### ENCOURAGEMENT.

At our approaching communion season, two weeks hence, I expect to have our numbers increased, both by certificate and on examination. My preaching has been and continues to be well and seriously attended. Our congregations, both in Potosi and in the country, are much larger than formerly, and, indeed, so far as external circumstances are concerned, our prospects are very flattering. The Lord grant that we may never be contented simply with outward prosperity. We much need the reviving influences of the Holy Ghost. Nor is my field peculiar in this respect. A general drought prevails in our state.

## DESTITUTIONS.

I have just returned from Brazeau church, in Perry co., whither I went to administer the Lord's Supper. This church, consisting of about 70 members, and Apple Creek, consisting of about 200, are both vacant, and much in need of ministers. Farmington is well supplied in Mr. Luther Halsey Van Doren. He has opened a classical school, and both teaches and preaches. He is an excellent man, and a good preacher any where, but especially a good *western preacher*. All of brother Sadd's former churches are vacant but Farmington. The Germans in White-water district are a numerous people, and inclined to Presbyterianism, and much good might be done by a suitable and self-denying man among them. For an individual from the East to live among them, it will most certainly require self-denial. The New-Madrid district is one of the most beautiful and fertile in the world, but unhealthy—surrounded with swamps. Better, almost, to be without corn meal there, than calumet. A man of bilious habit is almost certain to fall a victim to either the winter epidemic or the autumnal fever. This was the field last occupied by brother Sadd in Missouri. In Potosi there is some talk of locating an university—say the Southern Missouri University. Mr. J. Livingston Van Doren is here, and has been invited to take the presidency of it.

## ILLINOIS.

*From Rev. A. Kent, Galena, Ill.*

The wheels of the temperance car are clogged by the men of influence who are engaged in the traffic. We have had monthly meetings; Mr. T. Turner has been with us, and after lecturing three evenings, he obtained 72 names to his tee-total pledge, but this makes no perceptible impression upon the mass of intemperance. I also accompanied this indefatigable agent in a visit to the principal places in the county. At Dubuque I preached in the day time, and he lectured in the evening of the Sabbath, and obtained 30 names.

On the last Sabbath in June I went to Bellevue, a little village scarcely six months old, on the west bank of the Mississippi, about 12 miles below Galena. The back country is settling rapidly by agriculturists. I had a large congregation, most of whom had been there but

a few weeks. They were the first sermons ever preached in that place. I suggested a Sabbath school; three apparently efficient teachers volunteered. I proposed, if they would raise \$5, I would furnish \$10 worth of books; and they immediately collected \$11 50 and paid over, and I have forwarded a library. They urged me to come again. But there are six or eight places on this side, equally important, that I have not visited for many months.

There are twenty places around me where a Sabbath school of 20 or 25 scholars might be secured, if one pious family would come and settle down in each neighbourhood, and take hold of this work; but for the want of them, these children are growing up in ignorance. I have but little charity for those professing Christians who profess to come to this country to *do good*, but who say "be ye warned,"—we must go where we can find good society. "Salt is good, if it be scattered," "but if the salt have lost his savour" it may as well be thrown together in a pile.

Our Sabbath school is increasing in numbers and interest. Our celebration on the 4th of July was attended by 130 children, and they were furnished by their teachers with an address, and each a good piece of cake, a bunch of raisins, and a flagon of water.

The captain of the Sabbath keeping boat has succeeded so well that he has bought another, and employed as captain and clerk, two excellent men in our church, who are determined to keep holy the Sabbath. O, that the friends of Zion would pray over this experiment, for it involves the last hope of the West, and of the world.

## HELP NEEDED.

*From Rev. Lemuel Foster, Bloomington, Illinois.*

I wish to make a request for aid in this region. Very important and promising fields of labour must be wholly given up unless aid can be obtained. I am situated, as I think I have before mentioned, far from any ministering brethren of our denomination. The nearest are, on the west 30 miles; south, 40; north, 60; and east, 80. For the three years I have been here, the population has been, as it now is, *pouring* in on all sides. Some large settlements have, in that time, risen almost from the outset; and the population of the county

is now five or six thousand; four times what it was three years ago. Consequently the field of ministerial labour has greatly increased. And I have extended my efforts somewhat, as I could have the court house (our only place of worship in Bloomington) but one third the time. One third I have spent in Waynesville, where I have preached part of my time for near two years. One third I have spent in other settlements, preaching and forming Sabbath schools.

#### A CHURCH ORGANIZED.

Three weeks ago I formed a church at Waynesville, which has twenty-six members. It was a precious and solemn season. We met in a log barn, but it was "none other than the house of God." Some out of Christ left the place, I think, deeply impressed. I had hoped to continue the meeting, but could not get help. Prospects there are flattering. More expect to join the church soon. When I left them, after the meeting, I told them they must be looking out for a minister, as my labours were increasing. "You must not leave us," was the reply.

At another place, 16 or 18 miles the other way, the cry is, from twelve or fifteen professing Christians, "Come over and help us. We wish to be gathered into a church—will build a meeting-house, and do as much for your support as we can." Other settlements it is hard to give up. After preaching and forming a Sabbath school in one 25 miles off, a little time since, when the congregation was dismissed—some addressed me earnestly, with "You have made no appointment, sir; can you not come again?" Yesterday I had an interesting meeting again in Waynesville, after which a man who had come 10 miles to hear me, came to me with much earnestness, saying, "Can you not make an appointment in our neighbourhood, sir?" And for 40 miles north, the same request has come—and all these places are becoming large and important.

And now what shall I do? Let me urge the point of locating a minister at Waynesville. The little church there just formed, will look earnestly to the A. H. M. S. for a minister when I leave them. And I *must* leave. I am 20 miles off, with such prairies and creeks between, that I suffered much in reaching my appointments there last winter. And then Salt Creek sweeps around 8 or 10 miles distant beyond them, with heavy settlements on its timbers or groves, which a

minister at Waynesville could reach with facility. Waynesville itself has a pleasant situation, is considered healthy, has several good buildings; three or four stores, is fast increasing in population, and though it has groceries, and evils in it, yet it has far the best and most efficient church in the county. Do send a minister here if you can—one of the right sort—a devoted, heavenly, common-sense man.

#### SOMETHING DOING FOR THE YOUTH.

*From Rev. N. C. Clarke, Du Page, Cook co., Ill.*

In consequence of the sparseness of our population, our Sabbath school operations have been suspended during the winter season. Early this spring I preached on the subject in the several neighbourhoods where it was thought expedient to attempt to start schools. Some effort was made. The result is, we have four Sabbath schools in successful operation, with teachers and superintendents who seem to feel a deep interest in the welfare of the youth and children—indeed, of the community generally. With each school there is a Bible class connected, composed principally of adults. Many not only of the church, but others, are very prompt in lending their aid in the promotion of these schools. Each school has been furnished with a valuable library. The number of scholars is not large, but constantly increasing. Our Sabbath schools are comparatively prosperous, yet with all the effort that we are able to put forth, there are many children whom we cannot gather in,—many parents whom we cannot induce to send their children.

#### STRUGGLE BETWEEN GOOD AND EVIL.

Our temperance efforts have been increased since the last quarter, and its progress has been in proportion. The pledge of our societies has been hitherto total abstinence from distilled spirits only. Soon after our annual meeting in February, we began to discuss the propriety of changing our pledge for that of "total abstinence from all that can intoxicate." A society was started on this principle. About twenty subscribers were obtained. In the fore part of June the agent for the Illinois Temperance Society came and laboured with us successfully, delivered three lectures, and obtained one hundred and fifty subscribers to the total abstinence pledge. A vast amount of labour remains still to be performed in this settle-



ment. A large majority of our population are apparently opposed to the temperance cause. We have within the limits of our settlement six places where intoxicating liquor is sold. It is my opinion that intemperance is rather on the increase.

*From Rev. F. Bascom, Pleasant Grove, Illinois.*

#### RETROSPECT OF THREE YEARS.

During the three past years I have been located in this place, and have been labouring, according to my ability, to build up the cause of our Redeemer. I have accomplished but little, in comparison with what I desired and hoped for, and yet I have evidence that I have not laboured entirely in vain. There probably never has been any time when, on the whole, there were as many encouraging circumstances as at present. Our meeting-house, standing on a beautiful eminence in distinct view from my window, was raised yesterday, and will in a few weeks be occupied by our congregation. We are just now receiving some valuable accessions to our society by emigration. An increasing interest is very manifest, both in our conference meetings and prayer meetings. At Tremont, a large and convenient school-house is used for public worship, and I am permitted to occupy it once in two weeks. My congregation there has very much increased.

At Sand Prairie, I preach in the open air, to a congregation of 100 and upwards, who are always attentive and solemn, and sometimes tender. The Sabbath school at that place is large, consisting sometimes of sixty scholars. The children are often much affected when addressed on the subject of personal piety, and I hope, that some of them are earnestly attending to the things of religion. In Pekin, the meetings are better attended than ever before at this season of the year.

During the three years I have laboured here, the church has increased from 5 to upwards of 30, besides the *two new churches* that have been formed at Peoria and Washington, under my ministry, in the mean time. I have seen the population around me more than double in number, and improvements in almost every department have advanced in the same proportion.—If then my field of labour was important when I entered it, it is at least doubly so at present. If there was encouragement

then, there is much more now. In this view of the subject, I feel inclined to bind myself to the work, and toil on, in the exercise of faith and hope.

#### TENNESSEE.

*From the Report of a Missionary in a new Field.*

Our meetings on the Sabbath, are generally respectable for numbers; and the people are very attentive. Many of the unconverted give evidence of considerable awakening, and four or five are now under pungent conviction, which I do humbly hope will lead to their conversion.

A large portion of the unconverted here have been brought up in so much ignorance of God's plan of mercy through the Mediator, that it is exceedingly difficult to reach their conscience at all; and others are so inveterate in sin, having lived long without the means of grace, that impressions made do not long remain. But there is still this ground of hope, that most of them will attend with apparent pleasure, to simple and appropriate illustrations of the great doctrines of salvation. Unless I am deceived, I have succeeded in gaining the confidence of most of the unregenerate in my field of labour, for which I am grateful to God, and it is my desire to use this advantage for his glory.

The pious part of this neighbourhood, I believe, are growing in every gracious affection, and also in scripture knowledge.

The distribution of tracts and temperance papers, is, I believe, attended with some good effect. But this branch of religious effort is circumscribed within much narrower limits than the necessities of the neighbourhood. Many who are in great need of instruction, refuse to receive these little messengers, because they fear that all benevolent enterprises are in some way connected with the overthrow of the government. What a fearful account must they render at the judgment of the great day, who have excited this prejudice! Our Sunday school is also reduced to narrow limits from the same cause. In the midst of all these difficulties, our little vine is still thriving, and I believe it will thrive yet more abundantly.

I preach once a month in a place where the people never enjoyed the means of grace steadily until I began to preach to them. This neighbourhood is very popu-

lous, and although many of them are avowed infidels, they are very willing to hear the Gospel. I have great hopes of building up a church among them. It is believed that one thousand persons attended my last appointment there. We have there no shelter to defend the congregation except a few large beech-trees,\* and the congregation are seated on logs, fence rails, &c.

## INDIANA.

*From Rev. S. Newbury, Peru, Miami co., Ind.*

At our last communion (the first Sabbath in June) there was some manifestation of God's special presence. Our place of worship was too strait for us, and two were united to our communion, one by letter and one man, the head of a family, on examination. Our Sabbath schools (*one* in Peru and *one* in the vicinity) are prosperous and useful. Our temperance society succeeds far beyond our expectations, and I think is destined to do much good.

## CHURCH EDIFICE.

We commenced the building of our new church last April, 25 feet by 38—cost about \$750. I am to preach in it for the first time next Sabbath, though it is not entirely finished.

## CHURCH ORGANIZED.

I preach in Peru every Sabbath, except one in each month, when I preach at Wabash town, sixteen miles above Peru. I organized a church in Wabash the last Sabbath in May, with seven members. There is no other denomination there, nor any other preaching. A missionary is very much needed for Wabash and vicinity.

It is my uniform practice to preach one sermon on Sabbath evening in the neighbourhood adjacent to Peru, from three to seven miles off. This brings out many families to hear the Gospel, who otherwise would never trouble themselves to go after it. This is one important item which increases the labours of a minister in a new country; many *must* have the Gospel brought to their doors, and then *some* of them are induced to do more to obtain its blessing.

\* I mean we have no buildings large enough to contain the congregation in the summer season. In the winter I preached in a school-house.

## "THE PRINCIPLES OF SHADRACH, MESHECH AND ABEDNEGO."

Who is sufficient for the responsibilities of a minister of the Gospel in a country like this? In an older country, and a more settled state of society, many of the obstacles here to be encountered, are unknown, for the choice of the people is fixed, their habits formed, their character known; but here, I mean in this region, all is different. It cannot be said of scarcely any considerable place, what are their habits, or the prevailing notions of the people, for things are not yet sufficiently settled to determine with any degree of certainty. And such are often the conflicting interests and conflicting influences in these forming societies, together with the bright prospects of worldly gain impelling all to the utmost activity, that no good thing is effected without a religious influence which is *strong, and steady, and holy*. Oh! how many ministers are needed here with the stern principles of "Shadrach, Meshach and Abednego."

*From a minister in the Valley of the Wabash.*

A missionary of the A. H. M. S., speaking of the field of his labours, makes the following remarks in reference to the destitution of Presbyterian ministers.

When I left New-England, it was with the intention of settling in one of the most destitute regions in the West. In the seminaries, most of the talk was about Illinois. Presuming Indiana might be passed over with neglect, I fixed my eye upon it. When on my way, at the office of the A. H. M. Society, you pointed, on the map, to the Wabash, and spoke of it as an important—a wide spread and destitute field. I bore it on my mind, and when consulting with brother — as to where I was the most needed, I was soon satisfied of the superior claims of Upper Wabash. Instead of remaining in the southern part of Indiana, as I had intended, I immediately started for this neighbourhood, where I have remained ever since. I am now satisfied that this is one of the most destitute regions, considering its *importance*, of any in the Union. I have seen destitute places around me supplied, but none near me. I went 75 miles to the first meeting of presbytery, which then contained seven members, only three of whom were present. Within the same

bounds there are now near 20 members. The increase, in six years, has been beyond my expectations. Still I am as much alone as ever: I can still report ten towns in succession, on the Wabash, as destitute, and myself as having no brother in the ministry within 40 miles. On the South West, West, and North, there is still an unbroken waste of more than 120 miles. I believe my services are in greater demand now than ever, but it is impossible for any one to cultivate so great a field well. I have to do my best to keep from famishing, several feeble churches. I have supplicated help from the A. H. M. S., and from individuals, but all in vain: some, like the priest and the Levite, pass by on the other side, whilst others say, "be ye warmed, and be ye fed," and kindly furnish some means for these objects, which, to be sure, is better than nothing; still here we are, left alone, and so, I fear, we must remain. Four churches, containing each from 20 to 30 members, are depending on me alone for preaching; besides, I have several other places for preaching. Most of these churches I have organized and sustained. None of these are within less than 12 miles of each other. I am, therefore, under the necessity of riding a great deal, and being much absent from home. My usual practice is to preach twice in some one of the villages, and once in the country around, every Lord's day.

#### CHARACTER OF EMIGRANTS.

[From a Missionary Report.]

A worldly spirit very generally prevails, and with many there is a great rage for speculation. Some emigrants are coming in, but we derive very little assistance from them. There are men enough, who are willing to risk their lives, in this country, for the sake of gain, whilst there are few who have courage enough to settle among us for the purpose of doing good. Hence, we have not a fair specimen of the older states. I know some object to the removal of good church members, and of substantial members of society. I would by no means complain if they would send us a fair *proportion* of the good with the bad. But I have long been convinced that we have chiefly (not wholly) to do with the refuse of the older states.

*From Rev. Peter Crocker, Richmond, Wayne, co., Ind.*

We have had one communion season

since I commenced my present year's labours. One only, was added to the church, and that by letter. Some seriousness appeared and continues, and a number, we believe, will soon unite with us in the relation of a church. We have, within a few weeks, collected a Bible class, and our prospects, for the present, are flattering. We trust we shall not fail to observe the monthly concert, and the duties connected with it. There is a county temperance society here; but it is almost run down. We hope to revive it, or form a new one. Intemperance is awfully prevalent here, and through this region, but there is a redeeming spirit. There are some stout hearted Christian men, who fear not to war with this powerful foe, and they must be victors. The Sabbath is most lamentably profaned in this place, by very many of the old and young. O, who can stand against this pernicious practice? Dear brethren, we need, and we solicit your fervent prayers.

Within a few weeks we have employed a pious and well educated young man to teach our children, and, on the whole, it does seem that God is blessing, and does intend blessing us.

OHIO.

*From the Rev. G. G. Poage, Bainbridge, Ohio, July 12th, 1836.*

#### THE SABBATH SCHOOL, THE DAY STAR OF HOPE.

Amidst the general gloom that surrounds us—the sinking of hope—almost the only thing that is cheering is the prosperity of our SABBATH SCHOOL.

The day our school was commenced, thirty-five scholars attended. Since that time the number in attendance has increased to eighty, with a prospect of still greater increase.

The greatest difficulty *here*, as in many, very many other places throughout the Mississippi valley, is the scarcity of suitable teachers.

Owing to this fact, it is not at all uncommon, as is the case in our school, that some of the larger classes must contain from *ten to twenty* scholars. A small library, of perhaps five dollars worth of S. S. books, has been procured, which we hope soon to increase, so that it will answer the present season.

Great interest has been excited in the children by these books, and by other measures adopted in the school. How

long this will continue and what will be its results, will be developed in future.

This seems to be the most promising soil on which to sow the good seed of the kingdom; and may we not hope, that, with the blessing of God, it will spring up and bear fruit, abundantly, unto everlasting life.

While those who have grown old in sin, are wrapped up in the pursuits of this world, and its pleasures, and are likely to end their course in destruction and perdition, it is cheering to know, that the youth can be brought into Sabbath schools—those nurseries of the church—to be trained up for the Lord.

Here, in the West, we know that, under God, this is the only hope. While the flood-tides of iniquity are rolling over this wide extended country—while misrule and insubordination are manifested almost every where—while the Sabbath is desecrated by multitudes—while intemperance still ebbs and flows again in our land, while wickedness is set up on high, and the truth has fallen in the streets—while the rights of *many* are trampled in the dust and flung to the four winds of heaven—and while disaffection and disunion are stalking in the midst of the army of the Lord of hosts,—our chief hope is, to cast up an embankment around the hearts of the rising generation, looking for assistance to Him, who is “our rock, and our fortress, and our high tower.”

*Extract from the application of the Church of Huntington, Gallia co., O.*

#### GRATEFUL ACKNOWLEDGMENT.

It is with no common emotions of gratitude that we remember that it is to you we owe our existence as a church of Christ, and that under your fostering care we have grown to our present state, and have been blessed with those ministerial labours and heavenly influences by which alone we can hope the Gospel to take deep root in the community around us. While we behold the little church to which we are attached gathering strength and extending deeper and wider its influences, we rejoice; and when we behold numbers coming to cast in their lot with us; when our ears are gladdened, as they have recently been, by hearing *that new song* which none but the redeemed of the Lord can sing, coming from the lips of those who have long wandered from God, we are led to ask with the most devout

gratitude to God; If it had not been for your Society, “These, where had they still been?”

Although appearances were never as favourable as at the present, numbers having been added to the Lord, we do not yet feel able unaided to sustain the ministry among us. Could we enjoy the constant labours of a minister no doubt the church would gather strength much faster.

Our congregations are gradually increasing and there is manifestly much more anxiety to hear the Gospel preached. We have two meeting houses within the bounds of the congregations, about 4 miles apart, one of them finished and the other enclosed. Could we with your assistance accomplish our wish in having preaching all the time, it would be in these two places—and a majority of the people could then attend every Sabbath. We are confidently persuaded that the cause of Christ would be promoted by this course.

For favours already received we feel inexpressible gratitude to God, and to you, and are encouraged to ask for more, hoping by the blessing of God at length to be able more than to refund all that we have received.

#### DROPS OF MERCY.

*From Rev. H. R. Howe, Vinton, Gallia co., O.*

In connection with the foregoing application, we give the following from the last report of the Pastor, containing further facts in reference to the season of refreshing there alluded to.

Four full years have now elapsed since I entered this wilderness field of missionary labour under the direction of your Society; and perhaps no three months of the whole time have been more cheering than those embraced in this report. The Spirit of the Lord has been present in his converting influence, a few at least have passed from darkness to light, and from the power of satan unto God, and the children of God have been refreshed and animated in their Christian course. Last Sabbath was a communion season in the Huntington church and one which we shall remember with the liveliest gratitude for many days to come. Twelve persons are added to the church, making the whole number now in communion, eighty.

## NEW CHURCH—A PASTOR NEEDED.

Since my last report there has also been a Presbyterian church organized in the town of Jackson, (Jackson co., O.) with twenty-seven members. This is the first church of our denomination ever organized in that county. Nothing is more manifest than the increasing anxiety on the part of the population of that county to enjoy the stated ministrations of the Gospel.

They have already commenced a subscription to build a Presbyterian meeting house, and have secured about half the requisite amount. The entire labours of a minister are very much needed in that county. I know not a more promising field of missionary effort within the compass of my knowledge. They would raise half the support of a minister this year.

## MISSIONARY LIFE IN A NEW COUNTRY.

I am very desirous to concentrate my efforts more than I have been able to do heretofore. My health is already considerably impaired by such extensive rides and excessive labour during the inclement season of the year. During the last four years I lived a *missionary* life, have travelled not less than six thousand miles and preached as many as eight hundred sermons. One church has been increased from 16 to 80 members. Another, from 16 to 35, and a third has been organized with 27 members—but I forbear to speak further of my imperfect and inefficient labours, and raise the fervent prayer that during the remnant of my days, the power of Christ may rest upon me, that I may so speak that multitudes may believe.

## PARENTAL CHASTISEMENT.

*"God dealeth with you as with children."*

[From a Missionary Report.]

God has taken an unexpected method to prepare us for our labours in this new field. He gave us a most solemn introduction here. Soon after our arrival sickness was sent into our family, which terminated in the death of two of our very dear children. A son and daughter, aged, one 3½, the other 1½ years, sickened with inflammation of the lungs, and died, one the 25th of May, the other on 5th of June. I need not tell you that we were most deeply afflicted by these events, and I cannot tell you the pain of such be-

reavements, unless you have experienced the same—for this is one of those things that cannot be known until it is felt. I had often been to the chambers of affliction, had witnessed the anguish of bereaved parents, and felt my own heart deeply moved and pained for others, and thought I could participate a little in their sorrows—but I was mistaken; my deepest sympathy had no mixture of that grief and anguish which a bereaved heart feels; the heart alone can know its own bitterness. But God has caused us to feel most deeply; with stroke upon stroke he has chastened us, and at a time when we seemed least prepared to endure such trials. But our *Father knew best*; and we are fully confident that he has directed every event concerning us in the best manner possible; and while he chastens for our profit we have nothing to say by way of complaint; but we humbly trust that our bitter draught has proved to be just the spiritual medicine we needed, and we can but hope that God designs by these trying events to prepare the way for our greatest usefulness in this interesting field. If they have had no effect upon us personally, only to disencumber our affections of the world, still they have had the effect of preparing the way for us to find a place in the hearts of this people. Our unusual afflictions awakened universal sympathy, and called forth unexpected kindness from all classes of persons. Entire strangers were found in numbers entering our solemn dwelling, to mingle their tears with ours over our dying babes, and to tender their kind attentions. We found ourselves at once not only introduced to an acquaintance with the people, but drawn deeply into their hearts through their sympathies. The way was thus opened for us to labour with a prospect of success, in drawing together a society, and laying a foundation for an enlarged state of Zion.

*From Rev. A. Nash, Sandusky, Ohio.*

This place contains not far from 2000 inhabitants, and but very few professors of religion amongst them. There were but 16 members of this church residing here when I came. I have been looking up others who had not united, and have admitted 14 since I came here, and some others still are now waiting to receive letters from their churches. The little church under my care feel quite animated with their prospects at present. They

have been prospered in getting their place of worship completed, after expending about \$5000 upon it, and last week they dedicated it to God, and on the same day the Huron Presbytery installed me as their pastor. There is far more interest manifested in the public worship of God than I expected to find so soon. A very respectable audience assemble every Sabbath and listen with pleasing attention.

#### THE STATE OF THE MISSIONARY CHURCHES.

While it is not our privilege to record as many revivals as in some former seasons, yet there is much in the state of the churches aided that greatly encourages our efforts. We allude to the prosperity of the temperance cause, the increase of Sunday Schools, and especially a growing attendance on the public preaching of the Word. We have frequent notices, more or less like the following extract from a missionary report.

In making my report for the quarter I have nothing unusually interesting to communicate which has occurred since my last report. We are favoured at this time with no very special influence of the Spirit, yet the power of the Gospel is manifest in restraining the passions of men. Sabbath breaking, profaneness and intemperance, are shrinking away before the light of the sun of righteousness. Scepticism and licentiousness have retreated into the shade, and infidelity does not dare to show its head. My congregations increase in numbers and respectability, and the attention is such that it would seem they were all eyes and ears—so that for one to sleep during divine service would be an anomaly.

#### MICHIGAN.

*From Rev. L. Shaw, Bristol, La Peer co. Mich.*

Since I commenced my labours in this place, nothing of unusual interest has occurred; yet, I trust, a good influence has been exerted in favour of temperance and Sabbath schools. When I came here, there was no Sabbath school and no temperance society. Now we have both, and both are doing good. Several buildings have been recently erected in the township without the aid of whiskey. I

suppose, an instance of this kind was not known till I came here. The Methodist brethren are active in the temperance cause. The society numbers about 50. We contemplate forming another society in the north part of the township, and purpose also to organize another Sabbath school. In this immediate neighbourhood, there are now about 10 families, all temperance people. Twenty professors of our order have moved in since the opening of navigation. The prospect of forming a society is quite favourable.

*From Rev. I. M. Wead, Ypsilanti, Mich.*

#### GRATITUDE FOR AID.

I have just closed my sixth year of labour in this place, during the whole of which time your Society has generously extended aid to this congregation for my support. For this I trust they are truly grateful, and I hope their gratitude, during this or the next month, will be manifested by a liberal contribution to the funds of your Society. I do not expect that they will be disposed to ask aid another year. True, they are subjecting themselves to a pretty heavy tax in their efforts to complete our meeting-house, but still I am persuaded they can do the whole besides contributing liberally to the various benevolent objects, and be none the poorer at the close of the year.

#### REVIEW OF SIX YEARS.

To ourselves, the history of this church is peculiarly interesting. In June, 1829, it was organized by Rev. Mr. Page, now laboring in the state as your agent. A number just equal to that of the Apostles, entered into covenant with one another and with God. They were scattered in the country around. About a year from the organization of the church, in much weakness, young and inexperienced, I commenced my labours. The church then embraced thirty-eight—but they were scattered over such an extent of territory as rendered their influence scarcely perceptible. The tide of opposition to the truth soon rose high, and threats of personal violence were dealt out with an unsparing hand. At the close of my first year, however, the church had received an accession of eleven. The second year the Lord poured out his Spirit; and 48 were added to the church. The third year we also had a refreshing season, and twenty-five were received into commu-

nion. The fourth year gave us an accession of thirty-one. During our fifth year we had something of a revival, and twenty became connected with the church. It was during the year just closed, that the Lord opened wider the windows of heaven and poured us out a blessing,—not “till there was not room to receive it.”—but beyond our expectations. Sixty-nine were received into fellowship—making in the whole received during my six years labour here, 213. Fifty-four have been dismissed and 14 died, leaving at the present time connected with the church 184.

Our meeting-house is expected to be completed by the first of September. In consequence of the terrible freshet we had early in the spring, we have been unable to get lumber to have it finished at an earlier period. It is expected that our strength will be much increased the day we are permitted to enter it.

With our increasing strength, there seems to be an increasing spirit of benevolence. Last month our society raised something more than one hundred dollars for Foreign Missions.

It is thought that the temperance cause in this new state is receiving an impulse. Tee-totalism is the doctrine that prevails. We have a society here formed on that principle, embracing more than 100 members.

#### NEW-YORK.

*From Rev. J. M. McGregor, Morristown, St. Lawrence co., N. Y.*

The past year has not been without its trials, and its blessings have been great and many. “Bless the Lord, O my soul and forget not all his benefits.” In reviewing the past year, I see much good done. There is an evident increase of attention and of feeling among many of the people. The congregation is increased so much that there is not room for them in our small house; but I trust our large meeting-house will be ready for us by winter. Prayer meetings are better attended, and with more interest than formerly. The Sabbath school thrives well, is well attended, and, I think, has been blessed to the conversion of some youth. It is delightful to see with what eagerness the young assemble, and with what attention they sit under my instructions, when I appoint a meeting for this purpose.

I am more and more convinced that the hopes of the church depend on the rising

generation. They must be converted to God, else who are to constitute the kingdom of Christ thirty years hence, and where will be the instrumentality which shall convert the heathen world? God indeed will have a church; his prophecies and promises will not fail, and he can and will raise up instruments. We do not know what he may do. But we know what he has done, and what he has promised to do, and that is, “to turn the hearts of the fathers to the children.” And so far as the duty of the church and of parents is plain, it is to give their chief efforts to the work of training up the young for the service of Christ.

I am glad you made an appropriation for this people another year, because they are straitened this year in building their meeting-house. I think they will shortly sustain the ministry without further aid.

*From Rev. A. W. Gray, Panama, N. Y.*

The last year of missionary labour in this place has not been without special interest. The suggestions accompanying my commission have borne with weight upon my mind throughout the season, and were, I trust, blessed to the encouraging of my soul to greater effort and more plainness of appeal to the heart and consciences of my hearers. A revival of special interest commenced in November last, and continued about three months, in which 46 were added to this little church by profession and 19 by letter. Two Bible classes with from 20 to 25 attendants, and a Sabbath school of from 35 to 40 pupils, have been sustained.

#### REVIVAL

*In East Evans and Eden, N. Y.*

I am requested by the Congregational churches in Eden and East Evans, in their behalf, to tender sincere thanks to the board of officers and friends of the A. H. M. S., for the aid they have granted them in years past in supporting the Gospel among them. I am also requested to say that farther aid will not be needed, so long as the two churches unite in supporting a minister, as they have for some time past.

God has recently poured out his Spirit among us in a very glorious manner in both of these churches, and as the fruits thereof fifty-four have been added to their

number of such as we hope will be saved when Christ shall come to make up his jewels. Also six have united with the Methodist, and about six more I believe are waiting for an opportunity to unite with the Baptist church, and some have united with churches in other towns.

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*From Rev. Isaac Crabbe, Phelps.*

#### REVIVAL.

Since my last report we have been permitted to enjoy a season of divine grace. Sinners have been held in breathless silence, whilst the Gospel has been proclaimed, and they have wept and melted into submission through the workings of the Spirit of God. We cannot boast of great numbers, but I trust we are thankful for what the Lord has done for us. Perhaps about twelve is all that we can entertain hopes for. The work in one family in particular has certainly been peculiar. The old gentleman had become a professor many years ago, but had neglected the family altar and the church. When the Lord came into his family and converted his daughter and her husband and niece, and revived his work in the heart of his wife, so that he saw them, at one time, in tears for their sins, and then rejoicing in hope of eternal life through a crucified and risen Saviour,—he could hold out no longer, but was seen with his eyes suffused with tears, and with his heart to all appearance broken before God. And now the family altar was resumed and the very next Sabbath to the joy of us all he was seen, though infirm and diseased, making his way to the house of God. Thus have we reason to be encouraged, and, though we have difficulties and prejudices to meet, yet God is omnipotent, and can remove them.

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*From the Rev. Abiel Parmale, Springville, N. Y.*

Never before the present year, have the people in Springville, since my residence with them, attempted to sustain the Gospel for the whole time.

The advantages of a constant supply of the preached Word are very clearly to be perceived. Our Sabbath schools and Bible classes are of an encouraging character. A goodly number of the church are associated in Bible classes.

During the latter part of the winter there was evidently some special movements of the Holy Spirit in the community. A united effort was made by the various Christian denominations in this village for the salvation of sinners. A goodly number, it may be fifteen or twenty, were hopefully converted to Christ. About the time of our last communion five were admitted to the church; three on the profession of their faith, and two by letter. There has also been a revival of temperance, which seemed to prepare the way for the revival of religion.

There has also been an unusually large increase of strength to our congregation within the space of a few months. The prospect now is that this congregation will be able to sustain a preached Gospel the whole time. We cannot, however, with any degree of certainty, predict what will be in future. Before the close even of the present year, some who are now pillars in this little church, may be called to occupy a place in some more destitute field in the far West; or by death they may be called away to the better country. But from present prospects, with God's blessing, I trust they will before long not only be able to furnish themselves with the bread of life, but to extend the fostering hand to others; and by their own experience learn how much "more blessed it is to give, than to receive."

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#### THE DAWN OF HOPE.

It becomes my duty to report for another quarter; and I set about the task with feelings that I have never experienced since I commenced my labours in this place; for, through the blessing of a gracious God, I am permitted to hope that your missionary has not been commissioned in vain. God is healing the backslidings of his people here. Those members of the church who have been considered as its pillars are humbled and revived; while some, who by their waywardness have caused us grief and severe trials, are reclaimed, and led to adopt the language of the prodigal. The avowedly impenitent are beginning to feel the influence, and some give encouraging evidence of having enlisted in the service of Christ within a few days. The Sabbath school is attended with a deeper interest. Our congregation upon the Sabbath is comparatively full and attentive. Prayer and conference meetings have been multiplied, and are well sustained, and the oppressed African is not forgotten in our addresses to a throne of grace.



## CANADA.

From Rev. A. O. Hubbard, Melbourne, L. C.

[From a report written some months since.]

When I came to this place, I was acquainted with but two individuals here, and for the first night, I knew hardly where to lodge. On the first Sabbath after my arrival, the number of my hearers was some 40 or 50. It gradually increased, till, in the course of a few weeks, it averaged about 150, which, you must know, is considered a pretty large congregation here.

About the middle of October I became somewhat disheartened, and it occurred to me, that it might perhaps be my duty to go to some other place. I desired, however, to lay the whole subject before God, and to be guided by what should appear to be the indications of his will. I could not, on the one hand, think of leaving a field that was so deplorably destitute; nor could I, on the other hand, feel quite reconciled to labour with so little apparent fruit. I should mention, that I had previously spent two or three weeks in visiting families, distributing tracts, and holding little meetings for exhortation, &c.,—labouring especially in a remote part of the township.

The Lord has, I believe, regarded the prayer of the destitute. Early in November I thought I could perceive that the truth had been blessed to the good of souls. To mention some of the particulars: one individual, whose mind had for some time been rather tender, began to inquire in good earnest what he should do to be saved. He one day said to a friend, with tearful eyes—"I have heretofore attended meeting *occasionally*: henceforth, if my life is spared, I intend to be there *every Sabbath*." Although he resides nearly five miles from the meeting house, and is obliged to walk, he has strictly kept his word: and not only so; he has commenced worship in his family, and he and his companion give evidence that they have "passed from death unto life." A brother of this individual, who had once made a profession, but who had, for several years, lived in a very careless manner, has been brought back to the Saviour, and is now doing his "first works." It is pleasant to converse with him about the pardoning love of God, and the peace of a heart "sprinkled from an evil conscience." A third brother, somewhat like the young man in the Gospel, has begun to feel more deeply than he did before, that he "cannot serve God and Mammon." In a word; a silent influence has evidently rested upon that neighbourhood for some few months past, and I cannot but think that good will be effected there still. A temperance society has lately been formed, which promises well.

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## CHURCH ORGANIZED.

A few weeks ago a meeting was called to consider the propriety of attempting to organize a church. As things here are entirely new, much labour was necessary in preparing the way even for the meeting. A day of humiliation and special prayer having been previously observed, on the last Sabbath in November I ordained two persons as elders, and we then admitted sixteen individuals, who had before been examined, as members; making *eighteen* in all. Of this number nine were received by profession; the rest had been members of other churches.

Connected with the little effort which we have made are some things, which seem to manifest rather remarkably the providence of God. One of our elders, a physician "beloved," obtained the first satisfactory evidence of his interest in the Saviour last winter upon a sick bed,—and it has, till lately, been quite doubtful whether he would be permitted to serve his Master in the visible church at all. We are not without apprehensions, in this respect, even now. The other elder, who, we hope, may be somewhat such a one as "Paul the aged," was preserved to us last summer almost by a miracle.

This is, so far as I know, the first American Presbyterian church that has been organized in what are commonly "the Eastern Townships." What its fate may be, we know not. I regarded the experiment, at first, as rather doubtful, and we have proceeded with a somewhat trembling hand. Feeble, however, as we are, we can truly say, "Hitherto hath the Lord helped us." Of opposition from "wicked and unreasonable men" we have had not a little; but even this opposition has, as yet, tended to the furtherance of the truth. Good has evidently been done. People have been, as it were, compelled to take sides; and if we have driven away *some*, we have more closely united *others*. "What is the chaff to the wheat? saith the Lord."

[A recent report from the same Missionary contains the following additional items of encouragement.]

Within a few months we have, I think, gained a little strength. Our church seems to enjoy the smiles of a covenant God. The two Sabbath schools which we have formed, are doing pretty well. The one at the meeting-house I shall be obliged to superintend myself. Connected with this school, I hope to form a class of young people.

The females of our church and congregation have formed a little missionary society on the cent plan. They have upwards of

20 members, and observe a kind of monthly concert. Extracts from the Missionary Herald, the Home Missionary, &c., are read at each meeting, accompanied by prayer, &c. I have been informed that they are very much interested in these meetings. The meetings are held in a neighbourhood in which, one year ago, there was scarcely a professor of religion—scarcely a house in which there was family prayer.

I have distributed tracts in this and two adjoining townships as extensively as I could; and we are trying to make an arrangement to have, in some of our neighbourhoods, a kind of monthly distribution. A tract agency has been established for the counties of Stanstead and Sherbrooke.

The opposition which we at first met with, has almost wholly ceased, and I trust that we shall hereafter be but little troubled by open opposers. Our brief history has furnished a comment upon the sentiment, "The wrath of man shall praise him."

Last Sabbath, our communion day, was with us a somewhat interesting season. We received six additional members; one by letter, and five by profession. Two were heads of families; the others, young people. Our present number is 32. It was truly gratifying to minister to this little band, collected here in the wilderness: in no place, in no classical or biblical retreat, did I ever enjoy myself more.

## AMERICAN HOME MISSIONARY SOCIETY.

[For the Home Missionary.]

### IMPORTANT SUGGESTIONS RESPECTING THE SETTLEMENT OF THE WEST.

At the present time, the eye of our nation seems more intently fixed upon the settlement of the West, than upon any other subject. And this is not without reason, for as the West, by greater population, is soon to control the East, so both are equally interested in every thing by which the former will be affected. It is of universal importance then, that the race of men who are to inhabit the western regions of our land, should be of a stamp the most enlightened and the best. There is no one circumstance, probably, which so much affects the character of the inhabitants of a new country, as the *mode of its settlement*; and yet there is scarcely any, in general, which receives so little attention. There are but two modes of settling a new country, namely; that of families associating and settling in clusters or villages; and that of settling separately, each upon its own farm; and as either of these modes chiefly prevails, so is the future character of the people in a great measure influenced. If families unite and establish a village, or compact neighbourhood, they can at once have schools, churches, and constant social intercourse; and it is by the aid of these alone, that any community can continue intelligent, moral, and religious. But in the other case, where families are, to a great extent, separated from each other, each residing upon its farm, the population is so sparse, that many years must elapse, before they are sufficiently condensed to enable them to unite for any of the above objects. How can the settler

send his children to school, when there is no school within ten or twenty miles of his dwelling; and how attend public worship, when none is held within the same distance; and how be improved by social intercourse, when he has not ten neighbours within as many miles? The consequence of settling a new country entirely, or nearly so, upon scattered farms, as is too much the case in a very large portion of our western regions, is, that the children of the first settlers must grow up in ignorance; and parents, who have been educated in the eastern states, spend their lives in lamenting over the fact; which they have no power to remedy, when they have once committed the error of making their settlement in the wrong mode.

Our New-England ancestors understood this subject well; they settled themselves in towns, and had their farms and lands laid out in the suburbs; and the consequence was, that from the very first, they had their meeting houses, and their school houses; the parents were sustained in the activity and exercise of their minds, and every child received a good common education. It may be said, that the first settlers of New-England were a peculiar people; and it is true: and the first settlers of our western country, too, are a peculiar people. Look at the piety, the intelligence, the moral worth, of the people who are annually emigrating from the East to the West; and say if they are not a peculiar people, unsurpassed by any on the globe?

But the settlers of New-England brought their best wisdom into practical use; they knew that knowledge and piety were not hereditary, but, to be possessed, must be re-

newed to every successive individual; and by a wonderful foresight, operating through their *mode of settling the country*, they perpetuated the blessings they possessed to their descendants, to such a degree, that the peculiarly intelligent and moral character of the people of New-England, is now the remark of the world.

Let those, then, who emigrate to the West, act out the wisdom which both theory and experience teach us. Let them remember that the mind is the man—that if they would continue to their children the blessings of knowledge which themselves have possessed—if they would see them intelligent men, and good men, they must take them to no place where they will long lose the sight of the school-house, or the “sound of the church-going bell.” W. A. T.

#### EASTERN INFLUENCE ON THE WEST.

Much is said, and justly, about the importance of the influence which the East is exerting on the growing communities of the West, and of the liberality and sacrifices of the churches in building up the institutions of the Gospel in the new states.

But there is *another species of influence*, emanating, in too many instances, from the same source, whose effects are deleterious in a high degree. Indeed, it has become a matter of alarm with the friends of piety, that the spirit of worldliness is pervading all ranks, not sparing even those who wait on the sanctuary and the altars of God. This spirit seeks its food in the facilities which the newer states present for speculation in the public lands, and for other modes of rapidly acquiring wealth, and eastern Christians and eastern capital are mainly involved in these things. If this mania continue to rage, what will become of the interests of spiritual religion? That there is ground for fearful apprehension, the following extracts testify.

#### *From a Missionary in the West.*

The Gospel seems to have almost lost its power here, and, indeed, throughout this whole region, owing to the inordinate spirit of worldliness which prevails.

#### *From a Missionary at Toledo, Ohio.*

I have seen Christians and the congregation generally deeply affected under the preaching of the word, but as yet it has been “as the morning cloud.” The tide of speculation, which has raged higher here than in any other place in the western country, and, I had almost said, in the world, (in anticipation of this being the terminating point of the Cincinnati and Wabash Canals,) has carried every thing away.

#### *From a Missionary in Mississippi.*

I can say, and say it with truth, that since I have been called to preach to these churches, I have had to contend with more obstacles in the way of reaching the hearts of the people by a preached Gospel, I believe, than I have ever been called to contend with at any other time in the whole course of my ministerial labours, and at any other place in our country. Speculation in land, entering or purchasing, and then selling the same land for profit, is the all-absorbing topic of interest, at present, among all classes in the community, high and low, and has been, ever since the lands in the Choctaw and Chickasaw countries have been in market. It actually appears to me, that the whole mass of the people, in the church or out of it, scarcely think and talk about any thing else, than to secure land, and then how to dispose of it again for profit. The whole community is in a state of continual agitation. The subject cannot be let alone on the Sabbath, but must be brought up, and discussed, and plans laid for some scheme of land-speculation, to be carried into successful execution. Every man, whether in or out of the church, thinks and feels, that there is at the present time, so pressing a call for all the money he can command, that his obligations to pay for religious institutions, or even for his preacher, is almost entirely lost sight of. Reflecting sometimes on the state of things with us in this quarter, I become seriously perplexed: and have fearful conjectures, about what may be the issue to which the state of things in this country is tending. A time of such deadness, darkness, and insensibility on the subject of religion, I do not think I have ever been called to witness before. A torrent of worldliness seems to be pouring in upon all classes, and when I view its threatening aspect, I am at times almost tempted to think, it will overwhelm and bury every thing of a serious and religious cast.

[An agent for the Society writes as follows:]

I would suggest the importance of scrutinizing the motives of the missionaries whom you commission for the West. This country is full of spies, and clusters from the land of promise are continually going back, and they are very delicious, even to some ministers who have large families and stinted salaries in the East, or who have a few hundred dollars which they can invest, where they will soon become as many thousands. And if the thing could be done safely, I am of the opinion, that you could not employ your time more profitably, than in making extended investigations as to the influence which speculation has, in withering ministerial power over the field of your operations.

*Missionary Appointments by the Executive Committee of the A. H. M. S.,  
from July 15th, to August 15th, 1836.*

*Re-appointments.*

Rev. Charles Brown, Denton, Md.  
Rev. J. R. Moser, Carbondale, Pa.  
Rev. J. W. Eastman, Rocky Spring, O.  
Rev. N. Gould, Union Grove, Ill.  
Rev. A. O. Hubbard, Melbourne, L. C.  
Rev. I. P. Blodgett, Mexico, N. Y.  
Rev. H. R. Powell, Scott Courtland co., N. Y.  
Rev. John C. Morgan, Naples, N. Y.  
Rev. Lemuel Hall, Centerville, &c., N. Y.  
Rev. Samuel Scott, Peruville and West Groton, N. Y.  
Rev. G. C. Wood, Salem and Pleasant Hill, Mo.  
Rev. C. M'Pheters, Mount Prairie Ch., Mo.  
Rev. Jacob Tuttle, Jefferson, Franklin co., O.  
Rev. J. M. Babbitt, Pike, Pa.

Rev. A. Gardner, Big Hollow, N. Y.  
Rev. H. E. Howe, Huntington, O.

*Missionaries not in Commission last year.*

Rev. R. S. Crampton, to go to the West.  
Rev. L. H. Van Dyck, Cairo, N. Y.  
Rev. E. Thomas, Virginia.  
Rev. C. F. Butler, Stockbridge, N. Y.  
Rev. J. J. Gilbert, Henryville, L. C.  
Rev. W. Miller, Rawdon, L. C.  
Rev. John Gray, Dey, Tioga co., N. Y.  
Rev. D. K. Galley, Perry, N. Y.  
Rev. Robert Carver, Missisquoi Bay, L. C.  
Rev. J. J. Jones, Welch Ch., New-York City.  
Rev. S. Harlow, to go to Ohio.

*The Treasurer of the American Home Missionary Society acknowledges the  
receipt of the following sums, from July 15th, to August 15th, 1836.*

**VERMONT—**  
Manchester Cong'l Soc., per Rev. J. Anderson, 7 00  
**MASSACHUSETTS—**  
Newbury Cong'l Soc., to const. Rev. John C. March & L. M., per J. Punchard, Treas., 30 00  
**CONNECTICUT—**  
Meridian Cong'l Ch., per Rev. A. Granger, 69 20  
New London Sewing Soc., per Fanny R. Smith, Treas., 20 00  
Salem Bridge, N. Y., Ch. and Cong., per W. Stebbins, 18 00  
Scotland Ch. and cong., per E. Tucker, 23 00  
Stonington Fem. Miss Soc., 15; Juvenile Miss. Soc., 3; per Miss L. A. Sheffield, 18 00  
Westminster, Ladies' Dorcas Soc., for the valley of the Mississippi, per. Rev. G. J. Tuttle, 6 50  
**NEW-YORK—**  
Brooklyn, Mrs. Z. Lewis, for France, 10 60  
Cambridge, Rev. O. P. Hoyt, 8 00  
Catskill, Mrs. Deborah Sherwood, to const. her daughters Mrs. Janette M. Avery, of Wooster, O., and Mrs. Antoinette M. Huntington, of Akron, O., Life Members, 60; Henry M'Kinstry, 60; per Dr. Porter, 120 00  
Durham, Christopher Post, L. M., in full, per Dr. Porter, 15; Timothy Williston, L. M., in full, 20, 35 00  
Elizabethtown congregation, 17 00  
Fairvale, F. D. M. S., per Mrs. Mary Oliphant, Treas., 18 00  
Huntington, L. I., Presb. Ch., coll., per Dr. Mead, 19 19  
Jamaica, L. I., mon. con. coll., 12 05  
Lewis, N. Y., coll., per Rev. O. P. Clinton, 4 50  
**New-York City, viz.—**  
Bleecker-st. Ch., M. Wilbur, 25; Marcus Wilbur, jr., L. M., 50, 75 00  
Bowery Ch., W. W. Chester, 250; F. Bull, 25, 275 00  
Central Ch., G. Benty, 1 00  
Laight-st. Ch., Fem. Miss. Assoc., per Mrs. Ann Coit, Treas., 49 43  
Mercer-st. Ch., mon. con. coll., per L. Holbrook, 40 00  
Murray-st. Ch., E. White, 10 00  
Ripley, N. Y., Rev. T. S. Harris' Soc., 14 00  
Ticonderoga, N. Y., Cong'l Ch., per Rev. J. Fisk, 8 00  
Willsborough, N. Y., Cong'l Ch., 5 00  
**NEW-JERSEY—**  
Elizabethtown, Rev. C. Gilderaleve, 10 00  
Knowlton, N. J., Sew. Soc., in part to const. Rev. Jehiel Tallmadge & L. M., per J. S. Halsted, 5 00

Parsippany, per Rev. J. Ford, 26 10  
**PENNSYLVANIA—**  
Wysox, A. C. Hinman, 2 00  
**TENNESSEE—**  
Greenville College, Rev. Dr. Coffin, 1 00  
**MISSOURI—**  
Franklin co., D. H. Bishop, per Rev. J. F. Cowan, 5 00  
**HOME MISSIONARY,** 39 62  
\$1002 19  
**KNOWLES TAYLOR, Treasurer.**

*Receipts of the Western Agency, at Genoa, N. Y.,  
from July 11 to August 11, 1836.*

Buffalo, Ladies' Soc., Mrs. Jane Farnum, 32 94  
Treas., 36 54  
Castleton, Ladies' Soc., 32, 17, others 4, 37, 9 00  
Enfield, 61 77  
Le Roy, 50 00  
North Penfield, per Rev. Mr. Brooks, 75  
Rochester, O. Jewell, 36 08  
Skaneateles, per. Rev. J. Hopkins, 17 84  
West Sparta, Ladies' Soc., L. H. Waters, Sec., 17 84  
\$245 32

*Receipts of the Central Agency at Utica, N. Y.,  
from April 19th to July 19th, 1836.*

Bridgewater, 2 00  
Buttrick, 10 83  
Chamout, 2 25  
Hamilton, 2d Cong'l Ch., 25 00  
Hampton, per H. G. Loomis, 10 63  
Homer, 25 00  
Jefferson co., Benev. Soc., 8 29  
Lebanon, 13 00  
Lysander, to const. Rev. E. C. Beach & L. M., 30 00  
Martinsburgh, 15 08  
Onondaga, 7 00  
Otisco Cong'l Soc., 20, 97; Fem. Miss. Soc., 34, 00, 54 97  
Pitcher, 6 45  
Rodman, per Mr. Moffatt, 14 50  
Rutland, per. H. Hopkins, 19 00  
South New-Berlin, 14 00  
Truxton, 7 00  
Utica, J. C. Smith, 2 00  
Watertown, First Ch., 52, 21; second Ch., 14, 00, 66 21  
Worcester, to const. Rev. A. P. Allen, & L. M., 30 00  
Friend, 20 00  
\$363 12

THE  
**AMERICAN PASTOR'S JOURNAL,**

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

**STRIKING MONUMENT OF REDEEMING  
MERCY.**

[Furnished by a Clergyman.]

MR. H. was a man of good powers of mind, and peculiarly cheerful and social in his feelings. He *might* have been very useful, but had, for many years, given himself up to habits of intoxication. He had, however, never gone so far as to lie, day after day, in a state of beastly intoxication, but very frequently drank to excess, and, from the prime of life to hoary hairs, was considered as a hopeless drunkard. He was one that so far gloried in his shame, as that when he visited the grog shop, it was not uncommon for him to tell the landlord to let him have "*a pail full of rum!*" Thus he went on until he was more than threescore years old. He was then bereft of his companion. About this time, also, efforts were made in the cause of temperance, and special operations of the Holy Spirit were enjoyed in the conversion of sinners; and, though we had no expectation that Mr. H. would be made to feel the power of divine grace, and no special means were used to affect his mind, yet we were both rejoiced and surprised to see "the arm of the Lord made bare" for his salvation. The Spirit strove with him for some time before he would allow his feelings to be known,—at length, however, he apparently surrendered himself to the mercy of God, and, with the docility of a little child, sought for religious instruction. He appeared very humble, and would often speak of his former course of sin with apparent abhorrence. From the time in which he supposed himself converted, he said he had not the least desire to taste of ardent spirits. He was admitted to the communion of the church, Nov. 6, 1831. From that time till his death he uniformly adorned his profession as a Christian. He was afflicted

with severe bodily infirmities, so that he was unable to labour, and, as far as his health would admit, he seemed disposed to spend a large portion of his time in reading books of devotion: among others, he had a peculiar satisfaction in reading Bunyan's Pilgrim. He appeared, also, very solicitous for the salvation of others, especially some of his old companions in sin. He lived some miles from our place of public worship, but when able, was always present. I visited him frequently: and especially in his last sickness, I very often called to see him. He had, occasionally, very acute pains; but would often speak of his abundant occasion for gratitude to God for his goodness. He professed to have no desire to live, but rather "to depart and be with Christ, which he considered as far better." "Indeed," he said, one day when I called to see him, "I did feel as if I should like to live a little longer, for the benefit of my little grand children; but then I thought how foolish I am! When I have committed myself, soul and body, into the hands of God, can't I leave these children with him?"—Though very much distressed with bodily pain, and expecting to live but a little while, his native cheerfulness of mind never left him. He would talk about dying with as much composure as if he were going a journey of only fifty miles. He appeared always very humble as a sinner, and expressed the fullest confidence in the Saviour. Thus he lived from the time of his conversion, and thus he died; *a monument of redeeming mercy.*

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**RESULT OF PROCRASTINATION.**

[Furnished by a Clergyman.]

At the close of the exercises in the Bible class, of which Samuel and James were members, they began a conversa-

tion on the subject of the lesson, "*the obligations of the young to become the friends of Christ.*" The meeting had been very solemn, and they were convinced that the condition in which they had hitherto lived was both dangerous and criminal.

This they freely acknowledged to each other; but the heart was still stubborn, and unwilling to yield to the claims of the Gospel. They confessed to each other their neglect of the Bible, and ignorance of its heavenly instructions, and, at parting, they agreed to study it attentively,—to attend the Bible class faithfully, and after they had learned more of the Bible, they would, in the autumn, "become religious, and serve God." "We are both too ignorant," they said, "to do it now." The Bible class was to meet in two weeks,—the subject was, "what is the account given in the Bible of the natural heart?" They studied the Bible to furnish the answer, and each came to the conclusion that it is totally unholy and depraved.

James wrote his composition, and was anticipating the meeting with interest. After dinner, on the day on which it was to be attended, he went into the meadow to work, till the hour arrived. As he did not return at the hour for meeting, some anxiety was felt by Deacon F., with whom he lived. An hour passed and he did not return, when a messenger was despatched to see if he was at the Bible class; but he was not there. Search was immediately made for him, and at length he was found a corpse, in the stream, having fallen, as was supposed, from the bridge into the water, as he was returning from his work, *just two weeks from the time he had solemnly promised to attend to religion during the following autumn.*

James was a very amiable young man, but this did not lessen the guilt nor the danger of procrastination.

Should this sketch meet the eye of any one who is deferring, till a future time, the great work which God requires him to do *now*, let him remember the case of James, and be persuaded to submit to Christ while he is saying "to day if ye will hear my voice, harden not your heart."

#### AWFUL DEATH OF A BLASPHEMER.

[Furnished by a Clergyman.]

During the progress of a protracted meeting, at —, God was pleased to pour out his Holy Spirit, and to bring many of the youth into the fold of Christ. A young man, C. H., who was employed in a factory in the neighbourhood, attended the meetings, with the intention of preventing any of his associates from being "made fools of," as he impiously expressed himself. Every effort he could devise, was accordingly made by him, both to excite merriment during the meetings, and to prevent any from attending the meetings for the anxious.

During the last day of the meeting, he became very bold and outrageous in his conduct. After the last sermon, the anxious were requested to meet in a school-house near the church, for personal conversation. Here, also, he repaired, and, with all his might, laboured to prevent those from entering who were disposed to do so. After the meeting commenced, he continued to disturb it, by hooting, calling out to individuals, and by groans and hisses at the windows.

After expending his spite, he said, with an awful oath, I am going to leave the — fools, and go in to bathe. He immediately started and ran to the pond, in company with his wicked companions, where he was accustomed to swim, and as soon as he could take off his clothes, throw himself into the water, and sank to rise no more!

Before the close of the inquiry meeting, he was summoned to the bar of his insulted Maker: thus awfully verifying the denunciation of God, "Wo unto the wicked,—it shall be ill with him."

#### MINISTERIAL FIDELITY.

[Furnished by a Pastor.]

A clergyman of New-England was called, in Providence, to visit a young man who was apparently drawing near to death. A few moment's conversation convinced him, that the sick man was resting all his hopes for eternity, on the pernicious doctrine of universal salvation. Seeing the low state of bodily strength, he feared that a faithful exposure of his error, and an adu-

your to lead him in the way of salvation might create more excitement of mind, than the feeble body would be able to bear. He therefore made him a short visit, prayed with him, and left him; but when he had gone his way, his conscience told him he had not done his duty. There was a *soul* before him about to go into eternity, building his hopes of immortality on a false foundation, and he had failed to warn him of his awful danger. He could neither sleep nor rest. Early the next day he repaired to the chamber of disease, and plainly and affectionately told him what he thought of his spiritual state, and what he must do to be saved. The young man was enraged, and accused him of a want of charity and feeling for a dying man. But, notwithstanding this thankless return, God gave him peace in his own soul, and he could now look to him, by prayer, for a blessing on his faithful endeavours. On repeating his visit, to his great satisfaction, the young man had renounced his error, was under deep conviction of sin, and anxiously inquired for the way of salvation. These visits were repeated, at his sincere request, and before he died, he expressed a joyful hope in the Saviour, and his cordial thanksgiving to him, whom he now acknowledged as his pastor; and gave as good evidence, as could be expected on a dying bed, of having passed from death unto life.

In another instance he found a young man dangerously ill. He took the parents aside, told them his apprehensions, and that it was his duty to deal plainly with their son, and warn him to prepare for death. They with others of the family, begged he would not do it, because they feared it would exceedingly distress him, to be told he could not live. The Pastor yielded, and left them; but as in the other case he could neither rest nor sleep. He made it a subject of prayer, and visited them again; he told the parents he had come to do his duty. They interposed their entreaties. He replied, I am a minister of the Gospel,—I am set to watch for souls, as one who must give an account. How can I give my account in this case, unless I do my duty to your dying son? I have prayed over

it, and I must do it. The parents yielded. He went in and conversed with the young man. He unburdened his own mind by that plain warning and affectionate instruction which the case demanded. The result was, that before the young man died, he gave pleasing evidence of a good hope in Jesus Christ, and united with his parents and friends in their hearty thanks for his fidelity.

The above facts are in the history of my venerated predecessor and late colleague.

#### AFFECTING ADMONITION.

[Furnished by a Clergyman.]

**B**—— was the son of pious parents; and the influence of a religious education was seen in his morality, and his respect for religion. He exhibited, in the various relations of life, an amiable disposition. There was but “one thing” he lacked. He had just attained his 18th year, when, in a very sudden and remarkable manner, he was summoned into eternity.

On the third of July, he and several of his youthful associates, were seen in the house of God. They witnessed the commemoration of the Saviour's dying love; and they heard the solemn and special warning which was that day addressed to the unregenerate. The fourth of July was spent in vain amusement. In the evening there was a ball, which was kept up to a very late hour; and in which B—— was unusually active. The morning of the 5th was damp; and there can be no reasonable doubt, that in returning home that morning, worn out with the amusements of the past night, he took cold; and the fatal arrow was then fixed in his bosom. He made known his feelings to some of his confidential friends, but made no complaint to his own family, until the Friday following. Medicine was then administered, but no special danger was apprehended. On Monday, however, his disease assumed a serious character. The physician and his friends were alarmed. Hopes and fears alternated during the week; and just at sunset on Saturday, his disembodied spirit took its flight into a boundless eternity.

The writer was with him several

times during his sickness. On the day of his death, before, however, any fatal symptoms had appeared, he was asked whether he felt himself prepared for death: he acknowledged that he did not. About an hour before he died, whilst in great pain, he inquired of the physician, his own brother, "Can't I live?" and then for the first time (for until then sanguine hopes had been entertained of his recovery) the solemn announcement was made to him

"That his case was desperate,  
"Death swift approaching!"

"Is it possible?" he exclaimed; and immediately began to pray. And with the hand of his mother grasped in his—pleading for mercy with his dying breath—he left the world! His lifeless corpse was the next day brought into the very sanctuary, where, two weeks before, in all the buoyancy of youth, he had beheld the emblems of redeeming love, and whence, with his youthful associates, he had gone to the house of mirth!

"How dreadful must thy summons be, O Death!

"To him that is at ease in his possessions!

"Who, counting on long years of pleasure here,

"Is quite unfurnished for the world to come!"

"Be ye also ready; for, in such an hour as *ye think not*, the Son of man cometh."

L. R. L.

#### THE WAY TO CONVERT THE WORLD.

(Furnished by a Pastor.)

"Where did you find those *anxious souls*?" said a pastor to a young Christian female, after he had introduced the fourth awakened sinner, to his meeting of inquiry. With much modesty and humility, she replied, "a few months since, I went to work in a shop, where were six females besides myself, not one of whom was pious. They knew that I was a professor of religion, and I thought it important, first of all, to gain their confidence by exhibiting a Christian spirit and example before them. After a few weeks, as we boarded together, I proposed, that we should spend half an hour, each day, in reading tracts, or some good book for our improvement; this they agreed to. Next, as one or two of them appeared interested, I proposed

to offer prayer, in connexion with reading; to which they also assented. I then, as opportunity offered, conversed with each one separately, on the subject of religion; invited them to go with me to your meeting of inquiry, and three of them, it is hoped, have already found an interest in Christ:—this fourth one, is very anxious, I hope she will be led to the Saviour." The result was, that these four persons, through the humble efforts of this Christian female, became pious, and united with the same church. Let Christians in humble and in *high* life go and do likewise, and the day of this world's redemption will be near.

#### WARN THEM FROM ME.

(Furnished by a Pastor.)

I was once sent for to visit a poor man at the alms-house, who was rapidly declining with consumption. He said, "my mind is burdened, I wish to speak to you." I leaned over his bed and listened, as he proceeded in a low voice, every now and then choked for utterance, and sometimes weeping freely: "I entered the army, said he, in 1808, there I took to strong drink, and the habit is what, as you now see, has ruined me. I was well brought up, had good instructions, but I disregarded them all, and now I am dying without any hope! When I left the army, instead of reforming, I grew worse. With six companions I used to go every morning before breakfast to a store for rum, and that store was kept by a professor of religion.—Oh shocking way of getting rich! Those companions are now all dead, and soon I shall be dead too. I have had many narrow escapes. In my drunken fits I have fallen down steep places, among rocks, and into ditches, and been dragged out of the road where I was liable to be run over. I have slept in barns, and by the side of fences—and now I must die! Oh! give warning to others for me. Tell them what I have told you, and try to save young men from such a dreadful end."

Here the poor man was so overcome, that I begged him to desist from speaking, as he evidently could not sustain the effort. "Well," he replied, "I have told you my dreadful case: I hope you will pray for me, and **WARN OTHERS FROM ME.**"



# THE HOME MISSIONARY.

Go,..... PREACH the GOSPEL..... *Mark* xvi. 15.  
How shall they PREACH except they be sent?... *Rom.* x. 15.

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## IS THE WORK DONE?

THE members and patrons of the A. H. M. S. have great occasion for thankfulness to God, for the success which has attended their labours. When we look back ten years, to the humble beginnings of this institution, or still further, to the origin of those several organizations for Domestic Missions, which resulted in the formation of the A. H. M. S., we are amazed to see how far beyond our fondest hopes, in so short a time, Providence has prospered this institution. We did not then venture to anticipate the ability, to report so large a number of missionaries, or so ample means of sustaining them, as God has given to the Society.

But it is due to the cause entrusted to our care, to guard the public against a misapprehension arising out of this very success. It should be borne in mind, that when we speak of success as transcending our anticipations, we speak relatively to the views which were *at first* entertained of the magnitude of the work. Ten years ago, the resources of this vast country were comparatively undeveloped. Not even the eager spirit of our most enterprising and far-sighted citizens had anticipated, for this nation, an expansion so rapid, and a demand for moral culture so multitudinous and strong. Of course, the estimates of the most liberal hearted philanthropist were, comparatively, below the increase of the people, and the plans and prospects of those days were proportionally contracted. It is, then, with reference to such light and such views that we speak, when we say that the amount of success is greater than was anticipated.

But when viewed in relation to the actual demands of the age, the success of Home Missions has not been great. We have appointed more hundreds of missionaries, and expended in their support more thousands of dollars, than could have been supposed probable at the origin of the Society; but it was not then imagined how great the need would be. No human foresight could have predicted the countless settlements that are springing up coterminously,—the hundreds of towns and cities that grow, as it were, out of the ground in a night. Hence, while the success is, in itself, great, yet, relatively to the increased demand, it is small,—we had almost said, discouragingly small.

The *past success* is, therefore, no reason for relaxing in our efforts in this cause, but, on the contrary, involves the duty of increased sacrifices, and still more vigorous labours.

But, not only does the disproportion between the results Home of Missionary labour and the demand for it, demonstrate our duty to enlarge our intentions and increase our energies, but the same obligation is enforced by a consideration of the present condition of our country. Various causes are at work, tending to dilute and render inefficacious the moral principle of the community. This is sufficiently manifest in the numerous mobs and other instances of popular violepcce; in the feebleness of law to restrain crime, owing to a vitiated public sentiment; in the numerous instances of homicide and robbery; in the deliberate and deep laid frauds and forgeries, often staggering belief by their extent; ingenuity, and the evidence they afford of the depravity of their perpetrators. The universal cause of these things is the sinfulness of our common nature. But there are, also, some specific occasions operating, at the present time, in this country, to give the evils abovementioned peculiar activity. Such, for example, is the immigration of foreigners, pouring into our nation elements entirely uncongenial in all the essential ingredients of a pure moral character. Such, also, is the rapid settlement of the western states. This process goes on with a constancy, and to an extent, never before equalled in the history of any similar transfer of the population of one country to another. By this immigration the piety, the intelligence, and public spirit, which, when concentrated in towns and villages at the East, nobly sustained schools, churches, and all the wholesome institutions of society, become diffused too widely for effective action; and the living coals, which glowed with intense heat when heaped together, are found to expire when scattered widely apart. Meanwhile, throughout the land, and especially over all this fair region of the West, infant as it is in the strength to resist demoralizing tendencies, there rages one universal mania of speculation. "Let us be quickly rich," is the aspiration of almost all, the learned and the rude, the avowed worldling, and the professed follower of Christ. In the rush for wealth which follows, invention is put to the torture, every energy of the mind is tasked for new expedients, and thousands make shipwreck of whatever of character they possessed for piety or principle; the moral dignity of the church loses its impressiveness on the public conscience; and her Sabbaths and their solemnities pass into disesteem. This process is accelerated by the very causes which promote our external prosperity as a nation. For example, our facilities for inter-communication have a demoralizing tendency. Our public conveyances are constantly teeming with travellers. Large numbers of our population may be regarded now as living abroad,—are rolling on wheels, or floating by steam—away from the restraints of home, and exposed to all the allurements which Satan spreads for the wayfaring man; for though our citizens are becoming so locomotive in their habits, their churches do not travel, the Sabbath school, the prayer meeting, the concert, the communion table, the sweet influences of the domestic circle, do not travel. But not so the intoxicating bowl, the temptations of the gambler, the nameless dissipations of large towns, thoroughfares, and taverns—these all attend the traveller, and through all these, as through a fiery ordeal, the virtue of the migratory portion of our countrymen has to pass. In short, while they leave behind them whatever institutions of

society tend to preserve and cherish their moral principles, they are accompanied in their journeyings by whatever influences may have an effect directly opposite.

And now, it may be asked, *is this a time to relax in efforts to promote the salvation of this nation?* When so many tendencies to evil appear which never appeared before, shall we please ourselves with the little already accomplished, and shut our eyes to the *much more* which remains yet to be done, and without which, all that has been done will be of no avail? The Executive Committee of the A. H. M. S. reply, "it is not." As God shall enable them, it is their purpose to urge on their work with redoubled ardour, urged, as they themselves are, by the overwhelming conviction that there never was a time when the appropriate labours of this Society were more needed than they are now, and needed, too, to an extent, to which their present resources, both in men and in money, are entirely inadequate.

## CORRESPONDENCE OF THE A. H. M. S.

### MISSISSIPPI.

*From Rev. Hillery Patrick, Lowndes co.*

#### RELIGIOUS DECLENSION.

From the first of February last, till the first of August, I have now preached regularly and steadily, and I believe up to the measure of my capacity and opportunity, at Plymouth, Starksville, and Beersheba. Glad would I be, to communicate to the society the joyful intelligence that these churches have, in that period, been revived;—but I cannot. Myself, and the brethren in the ministry, in this section, are all agreed in believing that a time of greater religious declension has not been known in the churches with us than at present. In my last communication, about six months ago, I endeavoured to give you some idea of the deplorable state of things in the church in this region;—and I feel obliged to say that they are now no better. I have laboured to arouse the energies of the church, and to awaken the minds of sinners to the subject of religion, and it pains me to say, that to all human appearance, my labours have been almost in vain. I would rejoice, exceedingly rejoice, if I could experience the blessings of a revival in the churches to which I minister. For this I would be willing to pray, labour, and toil. But my expectations and desires have not as yet been realized. Politics, cotton, lands, negroes, are the topics that awaken the deepest interest in the minds of all classes, so much so, that we, ministers, see before us no well-

grounded prospect of promoting, to any great extent, the spiritual interests of the people. Perhaps you could not form an idea, if I were to try, of the extent, depth, and power of worldliness, and the consequent diminution of interest taken in religious matters, as at present may be found, universally pervading the minds of the people in and out of the church in this quarter. There is not, and has not been, for some time past, a revival of religion in a single evangelical church, of any name, in all this section; and I see no efficient measures, of importance, taken to promote the interests of religion among any of them. Christians of every name—all, as it were, by common consent, now slumber and sleep, whilst the busy and active world around are all alive, and, doubtless, are fast preparing, by crime, for the eternal condemnation of the wicked.

#### SIX MONTHS' LABOUR.

I will report what has been done, for the past six months, at the places where I have preached.

At *Starkville*, a meeting-house has been put up; a Sabbath school of about forty scholars, and five or six teachers, has been formed. Two have been received into the church; the congregations have been very large and very attentive every time I have preached there.

At *Plymouth*, it has been in contemplation, during the summer, among the

friends of religion, to put up a meeting-house: the congregations are small, but quite attentive. A Sabbath school has been formed and kept up during the season. At 3 o'clock, P. M. of the Sabbaths I preach at Plymouth, I have preached to a congregation of blacks. They are very attentive, and some four or five are deeply affected under preaching. In the white congregation, about five or six continue under some concern for their souls. One lady of influence, within a month past, professes to have submitted to the Saviour. She is willing to unite with the church.

At *Beersheba*, much attention is given to the preaching of the word. Three have united with the church on examination. There is a Sabbath school, also, within the bounds of this church.

I have preached and administered the Lord's Supper to these churches and to others, have made it my aim to converse privately with individuals, have distributed tracts, exerted all the influence I could in favour of the tract and Sunday school cause; and, as far as I can see and learn, the people every where I preach, are interested in hearing the word, and anxious that I should continue my labours among them in future.

#### RESOLUTIONS.

I have promised my conscience, that if Divine Providence spares my life, health, and strength, for the remaining six months of my commission, I will awaken all my energies to do more and better than I have done, and if possible, I will double my diligence in the work before me. And I sincerely desire and pray that you and the committee would remember me especially in your prayers; and pray that the Lord would strengthen and aid me in the arduous field of my labours in this country.

Can the friends of the Redeemer read these resolutions of this self-denying brother, and not have their sympathies awakened for him in the midst of his trials and discouragements? Can they read them, and not lift up their prayer with his, for the blessing of God upon his faithful labours?

*From Rev. T. Archibald, Unity Church, Loundes co., Miss.*

#### AT EASE IN ZION.

Since the commencement of this year, I have preached in the Unity church,

generally two Sabbaths in the month. We have usually had two services on the Sabbath—one at the church, and another in some remoter part of the neighbourhood. My congregations are large and attentive; but the word does not melt the heart as it once did. A general apathy prevails at this time in the church. There is, perhaps, less in Unity than any other church in this Presbytery; and yet, it is far from being with us, as in years past. Prayer-meetings are much neglected; the Sabbath day is not so well observed, and family worship is forgotten. Worldliness, like an incubus, rests upon the church. Somethink that it is the precursor of some great evil; while others are at ease. "*We to them that are at ease in Zion.*"

#### DROPS OF MERCY.

Two weeks ago we had a meeting in Unity, which continued four days;—at which time Christians seemed to be revived. Some part of the exercises were truly solemn and interesting. Two were added to our number, and it is expected that a considerable number will be added, at our next communion season. The people have lately built a large and convenient house to worship in.

#### SABBATH SCHOOL ORGANIZED, AND LANGUISHING.

We have organized a Sabbath school; the first that has been organized in the neighbourhood,—and for a while it flourished well, notwithstanding it met with strong opposition, and that, too, from persons who have their name among *Christians*; but it is now languishing. The fact is, there are very few persons in this quarter qualified, in every respect, to manage a Sabbath school.

#### "PRINCE ALCOHOL."

Here Prince Alcohol has many subjects; and there are but few to oppose his reign. He seems to be fast gaining dominion in this quarter, and the cause of temperance appears to be on the decline.

#### SEEKING THE LOST.

Since I received my commission, I have twice visited the new counties West of this place. I found no house built for the worship of God; but preached in their log cabins, and, generally, to larger congregations than I expected. I found very few members of our church, and those few far distant from each other; but nothing can be more interesting to a missionary, than to hunt up the lost sheep in

the wilderness; to meet with those who receive him with open arms, and receive the word with joy in their hearts. *Blessed privilege, to be a humble follower of Him, who came into the wilderness of this world to seek and save them that were lost.*

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MISSOURI.

*From Rev. Amasa Jones, Harmony Mission Station, Mo.*

I have spent my time, the last quarter, at three points, viz:—Harmony, Mouth of Sac River, and Deep-water. In my last I gave you a geographical view of the two out posts. In *Harmony* two deaths have recently occurred. One was a son of the late Mr. Stephen Fuller, formerly a member of Union Mission. He was young, but appeared to have rational views of death, judgment, and eternity. He gave evidence of being prepared for his great and last change.

The other was a female, a half-blood Osage; she was for some years one of my pupils, and a resident in my family. While with us, she was hopefully converted, and was some months after admitted into the mission church. Some two years since she was married, and removed ten miles distant.

A few weeks before her death, she was removed to the station, where she remained until her decease. I visited her frequently, and gained pleasing evidence of her good estate towards God. She manifested great resignation, and appeared to die with a firm hope, that she was about to be introduced into the rest which is above. She departed in the full exercise of her reason, and without a struggle or a groan.

At *Sac*, I usually have an interesting congregation. The last Sabbath I spent there, some few seemed deeply impressed with divine truth.

A small Sabbath school has been gathered, instructed by Mrs. Elizabeth Waldo, daughter of Rev. Wm. F. Vaill, former superintendent of Union Mission. She seems to be well qualified for the work. Her husband, Mr. Wm. Waldo, is much engaged in the cause of temperance. No society has yet been organized, but 25 or more have signed the pledge. Arrangements are in progress for a day school. A pious young man has been engaged as a teacher.

At *Deepwater*, the settlement is quite small. The people attend meeting well,

and seem to go to *hear*. They have it in contemplation to build a meeting-house this fall. The cause of temperance prospers. They have no Sabbath school, and it may be some time before one can be established.

On the whole, there is much cause for gratitude, and I see none, except what I find in myself, for discouragement. I have proof enough that the people are willing to attend meeting, and to listen to the Gospel. The fields are *white* for the harvest, and the harvest is *great*, but the labourers are few. O that Christians, every where, would pray the Lord of the harvest to send forth labourers into his harvest.

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ILLINOIS.

*From the Report of a Missionary.*

"YE CANNOT SERVE GOD AND MAMMON."

Our congregations on the Sabbath are small, but gradually increasing; and, though interested, as the brethren really seem to be, in every measure that is fitted to establish and give permanency to religious and other useful institutions, and though they give willingly according to their ability to support them, yet *the spirit of religion is low*.

There is an *EVIL*, a fixed, deep-rooted evil, that connects itself with our religious movements in the West. It is the same in every direction, so far as I have had an opportunity to observe,—and the danger is, if it be suffered to prevail, that the vitality of religion will die. Let it prevail a little longer, and we shall be a *church*,—professedly a church of the living God, but given to the worship of *mammon*. You must *live* here, some time, and be considerably conversant with the people, to be able to discover the bearing and influence which the spirit of *speculation*, as it exists here, and as it operates in directing the movements of christian men, has in prejudicing religion, and blinding men's minds to the excellence of its principles. The love of wealth is strong in the human breast, and christian people, who come out here professedly to do good, are assailed by the temptation, and in a multitude of cases they yield to it, and are seen zealously pursuing the policy of the world,—making haste to be rich. They set themselves, at once, to buying up all the land they can get, be it five or ten times more than they can occupy, that they may sell again, at an advanced profit.

"Well, this is right," they say, "as we are thus multiplying, in our hands, the means of doing good. This is our mode of using the world's policy for the sake of advancing a better cause."

But the same principle is carried out into every branch of business, and people must advance from 50 to 100 per cent.,—and in some of their speculations they do four times that, or it is a poor business. This current is setting strong; Christians easily fall into it, and are seen to row ahead,—some of them, as eagerly as the most eager worldling.

It is this consecration to the work of getting property, by schemes of speculation, which prejudices the cause of religion in the minds of the impenitent, and which overcharges the hearts of Christians, who are so occupied with the cares of this life, that their souls are unfitted for spiritual and heavenly converse, and they fail to exhibit to the world a high example of holy living; consequently, the spirit of religion languishes, and piety hangs down her head. Under the means of grace, sinners are not converted, Christians sleep, and Zion is a valley of dry bones.

From Rev. Hugh Barr, Carrollton,  
Greene co., Ill.

#### HINDRANCES TO THE GOSPEL.

I do not know of any very peculiar obstructions to the progress of the Gospel amongst the people in this region. It is true, we have "old school" and "new school" attachments, and we feel here in the "far West," something of the results of the unhappy strife which has agitated the church for years. We witness the rage of speculation in lands, and have, day after day, exhibited to our view the truth of the Saviour's declaration, "*ye cannot serve God and Mammon.*" It is true, also, that infidelity and universalism have many disciples in this region, and that some, who call themselves Christians join with them in the hue and cry against the benevolent christian efforts of the day.

#### THE HARVEST PLENTIOUS.

In contemplating the great amount of population which is pouring in upon us from year to year, and spreading itself over our extensive prairies, in connexion with the fact that there are few, *very few*, to break the bread of life to these perishing thousands, my heart would sink within

me, were it not for the promises of God. "The harvest, truly, is plenteous, but the labourers are few." How importunate ought we to be in prayer, that the Lord of the harvest would send forth labourers into his harvest.

#### NEW-YORK.

#### *Evangelical German Reformed Church in New-York City.*

The following report is from Rev. John Rudy, minister, stationed in the city of New-York by the Miss. Society of the German Reformed Church. By the terms of connexion between that society and the A. H. M. S., a portion of the aid he receives is derived from, and his reports are rendered to the latter society. The section of the city where his labours are bestowed is crowded with Germans; it having been ascertained, by labourious personal visitation, that within the distance of six blocks, from the site selected for the erection of their contemplated church, no less than *eight hundred and nineteen* German families reside. As these are chiefly mechanics, they may be expected to continue in the city, and to present a claim for evangelical labour unusually pressing.

In compliance with the terms laid down in my commission, I hasten to give a brief statement of labour performed, and of facts which have come under my observation. To give you a better idea of my labours, you will permit me to commence from the 29th of November last; for then it was, that I first preached in the city, in the morning to about 20, and in the evening to about 50 persons

#### SABBATH SCHOOL ORGANIZED.

On the first Sabbath in December, I commenced a Sabbath School, to be kept every Sabbath afternoon. I made application to the New-York Union, and we were received under their care, and have shared their kind liberalities.

#### HOUSE OF WORSHIP NEEDED.

One of the greatest disadvantages under which I have had to labour, and must still labour, is the want of a suitable church to preach in, and places for schools. From the month of January to the month of May, the Young Men's Missionary Society of the Reformed Dutch Church gave us their church to worship in, on Sabbath evenings,—may the Lord bless them for

this christian act. The meetings held in this church convinced every impartial observer, that in case a suitable place of worship was erected on the right spot, and a minister of apostolic spirit was to preach the Gospel in it, hundreds of the poor Germans would become interested in religion, who now permit their children to run in the streets on the Lord's day, and who themselves only go to church on particular occasions.

#### CHURCH GATHERED.

On the third of January last, we, by divine assistance, organized a church, which, by way of distinction, is to be known by the name of the Evangelical German Reformed Church in the city of New-York. We commenced the church with 43 members,—our present number is 67.

This infant church, under all its disadvantages, and amidst all the opposition from the wicked one, and those who are his slaves, whether under the cloak of religion or otherwise, has stood, and has gradually been advancing, both in numbers and in strength,—and I have reason to bless the great Lord of the harvest for employing me, with all my short comings, thus far, in sowing the seed and cultivating a field which promises, if proper means are used, a great and glorious harvest. I hope I feel grateful towards those who have enabled me to labour among this class of people.

#### WORKING MEMBERS.

There is one thing which I must not forget to mention. There are some belonging to this little band who do, what, I believe, never before has been done by any of the members of the German churches in this city. Some of the members are willing to take the little messengers of mercy called tracts, and go from house to house where they can find a German family, and not only deliver the tracts, with a word of advice where it is practicable, but inquire whether they have the Bible, so that every German family in their sphere of labour which is destitute of the bread of life may obtain it. They also encourage the children to go to Sabbath schools.

#### PRAYING MEMBERS.

Though our number of praying members is small, we still have some who pray in public. It is very uncommon to hear of members belonging to a German Church in the city of New-York who pray in public; and have we not cause

to fear, that those who neglect family and public prayer, neglect, also, closet prayer?

We have two weekly prayer-meetings. I am sorry that they are not so well attended as I should like to see them. But, as it is something so uncommon and new, among the Germans in New-York, to go to a prayer-meeting, we can only hope and pray that the Lord may soon convince the members of our German churches, that if ever a revival of religion shall take place among them, it will be in answer to prayer. O, may the Lord in mercy look down upon this highly interesting, but hitherto too much neglected portion of his moral vineyard; come from the four winds, O breath, and breathe upon these slain, that they may live.

#### WHO WILL TEACH IN THE SABBATH SCHOOL?

Our Sabbath schools are interesting, especially the English. I have not the least doubt, that if we had a sufficient number of *teachers* of the right sort, and a suitable place to teach in, we should, in a short time, have one of the most flourishing schools in this city.

#### WHO WILL BRING HIS OFFERING FOR THE TEMPLE OF THE LORD?

We hope to commence building a house of worship, as soon as the contributions of the christian public shall warrant the undertaking. May it please the Lord to incline the hearts of all those who take an interest in the temporal and spiritual welfare of the Germans, to enable us, not only soon to commence, but to finish and occupy a building, which shall be to us none other than the house of God and the gate of Heaven. I am well convinced that the Lord, who takes no pleasure in the death of the wicked, but who would have all men come to the knowledge of the truth and live, will do his part, if we do ours; and I verily believe, that the people of God in this city, only want to become acquainted with this enterprise, with the destitute condition of the German population among them, and they will take pleasure in helping to build the temple of the Lord.

#### 40,000 GERMANS IN THE CITY OF NEW-YORK.

If information can be relied on, there are 40,000 Germans in this city, but there are only three churches and two rooms to worship in, for this great multitude. One of these churches is Roman Catholic, the others are Protestant; but

in these churches only the morning service is in German. In one of the two rooms, till of late, they had but one service on the Sabbath. Now, where and by whom are these Germans to be taught the way of life? Who is to bring their children into the Sabbath school, that they may be saved from ignorance, and crime, and death eternal? May the great Head of the church remember, in all the compassion of Calvary, the Germans of this city, and may he cause his children to inquire what they shall do for their salvation.

Christians of New-York, will you not inquire of conscience and of God, what is your duty towards these scores of thousands of poor, perishing Germans at your door? For their sake, and for the sake of Him, who bore their sins and yours in his own body on the tree, will you not give them the bread of life?

#### CANADA.

*From Rev. R. V. Hall, La-prairie, Lower Canada.*

#### DISCOURAGING PROSPECTS.

It is now one year since I began my missionary labour in this place. I had heard much about the people here, both before and *after* I set out to come to Canada. One good man, with whom I conversed while on my journey, told me he was well acquainted with this country, and he expressed his regret that I was coming to La-prairie, for, said he, "it is the *Sodom* of all Lower Canada. There are not righteous men enough in it to save it, and I consider all labour in such place as entirely useless."

Such reports nearly destroyed all my hopes of being useful, but as I had received instructions to go to La-prairie, I could not do otherwise than go forward, and I did it, with the full expectation of seeing many of "the sons of *Anak* in the land." On my arrival here, I found a small band of the professed followers of Christ, who had recently been organized into a church, by the Rev. W. F. Curry. I made it my business to visit the members of the church, all of which spoke of serious trials, and the many difficulties with which they were surrounded. I thought that so many complaints betokened no good.

#### LIGHT IN DARKNESS.

One thing, however, I saw, which gave

me some consolation; among all their complaints, I heard no one member of the church find fault with another, but they seemed to have learned the christian duty of "loving one another."

The first meeting I attended was a prayer meeting, and when I heard them all breathe out their fervent supplication before a throne of grace, I felt that the Lord was in their midst, and seemed to say by his Spirit, "fear not, little flock, it is your Father's good pleasure to give you the kingdom."

#### EFFICACY OF PRAYER.

We established three or four weekly prayer-meetings in different parts of the village. For some time, none but the members of the church could be prevailed on to attend these meetings; but although the impenitent were not present, they were not forgotten by Christians in their prayers. After several weeks, four or five impenitent persons were seen in the praying circle. It was soon manifest that the Spirit was striving with them, and they were constrained to inquire what they should do to be saved. One young woman, who had lived most of her life in the city of New-York, and had recently come to this place to spend the winter with a relative, appeared to have a deep sense of her sins. She said she had been taught the duty of loving God by a pious mother, and that she had set under the sound of the Gospel from early childhood. But she confessed that she had misimproved every privilege, and had often grieved away the Holy Spirit. She requested Christians to pray for her, and soon thought that she found the Saviour to be precious to her soul. She has since confessed him before the world, by uniting with the people of God. Two or three others, about the same time, thought that they had passed from death unto life.

#### SEASON OF REFRESHING.

About the first of December our meetings became very solemn and deeply interesting. Among the impenitent who attended our prayer-meetings were seen several individuals, who had for years absented themselves from any place of religious worship. They now began to feel that they were not disinterested spectators, but that religion was a subject in which they were interested, and that they had something to do to be saved. Within a few weeks, about eighteen professed to have submitted their hearts to God, twelve of whom have since united with



our church. During the months of February, March, April, and May, the Lord was in our midst by his Spirit, "convincing of sin, of righteousness, and of judgment to come," and quite a number, I trust, were persuaded to flee from the wrath to come, and lay hold on the hope set before them in the Gospel. There have been added to our little church, during the past year, on profession of their faith, 32, and 5 by letters from other churches. Others, we trust, have been converted, some of whom have united with other churches, and some have not, as yet, united with any church. Though the number is not large who have been born again, and we have great reason to mourn when we see the thousands of dying souls around us, yet, surrounded as we are by error, superstition, and idolatry in its worst form, we feel that God hath done great things for us, whereof we are glad,—to his name be all the glory.

#### A GOOD WAY TO EXPRESS GRATITUDE.

Our congregation feel under great obligation to the A. H. M. Society, for the aid they have received from them, and as an expression of their gratitude, they have contributed to that Society \$100 during the past year, \$50 to the A. B. C. F. M., \$30 to Sabbath schools, and about \$25 to the temperance cause.

#### MISSIONARY EXCURSIONS.

I have endeavoured, so far as I could, to abide by the general instructions annexed to my commission, but so loud has been the "Macedonian cry" for help from the north and the south, from the east and the west, that I have ventured to put a liberal construction on one of the injunctions, and instead of spending all my time in this place, I have spent three months in missionary labour, during which I have travelled more than 3000 miles, distributed 12,000 pages of tracts, and 100 numbers of the eighth report of the American Temperance Society. These tracts and reports have, in most instances, been gratefully received, and, I hope, have done some good.

In these missionary excursions, I have endeavoured to ascertain the moral condition of the country, to preach the Gospel in public and in private, to warn the wicked, to instruct the ignorant, to console the afflicted, and encourage the Christian. In some places where I preached, the people were so anxious to hear, that they would stand in the open air,

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even in cold days during the winter, rather than be deprived of a privilege that they seldom enjoyed.

#### "ONE MORE SERMON BEFORE I DIE."

In the town of — I found about 1000 Protestant inhabitants, nearly all famishing for the bread of life. Here I preached to a large and attentive congregation, and during the exercises, the eyes of all, both old and young, were filled with tears. At the close of the meeting, one old lady came to me and said, "bless God, that I live to see this day;—I have not heard a sermon before in twelve years, but blessed be God, that I have had the privilege of hearing *one more sermon before I die.*"

#### HOPE FOR CANADA.

I have seen much that would pain the heart of a Christian, but I will not attempt to describe it. Could a Jeremiah behold this land, methinks he would exclaim as he did of old, "O that my head were waters, and mine eyes a fountain of tears." But while there is reason to mourn, there is also reason to rejoice. The day has come, when Christians begin to *feel*, and *act*, and *pray* for Canada. I doubt not their prayers will be heard, and that the Lord will send forth labourers into this part of his vineyard, to gather the wheat into his garner.

#### OBSTACLES TO THE SUCCESS OF THE GOSPEL.

But I am convinced, that many obstacles must be removed, before "the word of the Lord shall have free course and be glorified" in this country. To say nothing of the thousands of the devoted followers of the "Beast," who are pledged to oppose the spread of the Gospel, there are many other obstructions. I shall mention only three,—*Intemperance, Sabbath-breaking, and Ignorance.*

1st. *INTEMPERANCE.*—I have not statistics before me, sufficient to give an accurate statement of the amount annually consumed in this province: but, from what I have seen during the past year, I should judge that it was *immense*. Very many of the people are extremely poor, and I have no doubt that nearly all their poverty is occasioned, directly or indirectly, by ardent spirits. Many families, while they beg their bread or go without it, have plenty of whisky, and while thousands of the "chosen lambs of Mother Church" are nearly in a state of starvation, and are burning up both body and soul in the liquid element, it is well known, that

many of the Catholic priests are opposed to every effort to prevent intemperance; and that they dread a temperance reformation among the people, as they would the plague; they know too well, that if their people become TEMPERATE, they will not pay proper homage to "the *Mother of Harlots*."

But, Roman Catholics are not the only people who pay tribute to *Alcohol*; but many of the Protestants sacrifice all they have at his shrine.

Some with whom I have conversed, never heard of a temperance society, and when told that people can live without rum and brandy, appear to doubt it. Many others have heard of such a society "by the hearing of the ear," but their eyes never saw one, and the numbers who touch not and taste not, are "few and far between." Hence the importance of a great temperance reformation, in order that the kingdom of God may come with power.

2d. VIOLATION OF THE SABBATH.—Where intemperance prevails, as it does in this country, it is unnecessary to say, that the Sabbath is nearly swept away. There is a *Seventh Day* observed here, but instead of being kept as the Lord's day, by many

it is only observed as a day of mirth and folly. On this day, *Bacchus* receives double homage. On this day, from our sanctuary, may be seen more buyers and sellers in the shambles than on any other day. From the same place, may be seen twice the usual number of passengers in the steamboats and rail-road cars; and not unfrequently, may be seen those from the states who are called *Christians*, and keep the Sabbath, when at home, but, who pass on in the crowd here on the Sabbath, as though they had got beyond the *jurisdiction of the King Eternal*, because they have got into Canada. Surely the Sabbath must be better observed, before the Gospel can have its legitimate influence upon the souls of men.

3d. IGNORANCE.—This is extensive and deplorable. There is great need of good common schools, and of Sabbath schools; but I have not room to enlarge on this point. I will conclude, by asking *Christians* to remember Canada in their prayers,—remember those who are endeavouring to disseminate light and truth in this dark and benighted country; "pray that the word of the Lord may have free course and be glorified."

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## MISCELLANEOUS.

### ANNIVERSARY OF THE MAINE MISSIONARY SOCIETY.

The anniversary of the Maine Missionary Society was held in Augusta, Wednesday, June 22. The annual report of the trustees was read by Rev. Samuel Johnson, Corresponding Secretary and General Agent of the Society. Addresses were made by Rev. Milton Badger, Associate Sec. of the A. H. M. S., Rev. Wm. J. Armstrong, one of the Secretaries of the A. B. C. F. M., Rev. N. Murray, of Elizabethtown, N. J., Rev. Dr. Ely, of Monson, Mass., Rev. Mr. Carruthers, one of the missionaries of the Society, and Rev. Mr. Brown, of St. Petersburg, Russia.

From the report of the Society, it appeared, that the income of the year had been \$11,000; 94 missionaries had been in commission, and had laboured in 147 different congregations; 23 of these congregations had enjoyed precious revivals of religion; more than 400 had been hopelessly converted; 27 meeting-houses had been built; four churches had been organized; 21 pastors had been settled, and seven

others had received invitations to settle. The prospects of the Society were never before so encouraging. There was a great waking up, in many places, to the importance of the stated ministrations of the Gospel; and the churches, whom God had made the almoners of his bounty, seemed determined to rest not from their labours, till the great valley of the East, as well as of the West, should become as the garden of the Lord.

### ANNIVERSARY OF THE CONNECTICUT MISSIONARY SOCIETY.

The anniversary of the Connecticut Missionary Society was held in Norfolk, on Wednesday, June 22, in connexion with the meeting of the General Association of the state. The annual report of the directors was read, by Rev. Horace Hooker, Secretary of the Society; and addresses were made by Rev. L. E. Lathrop, and Rev. Dr. Beecher.

The whole amount raised for Home Missions in Connecticut during the year, was \$13,746 01; 41 feeble churches in

the state had received assistance; \$1500 had been expended in Rhode Island; one missionary had been sustained in Missouri, and \$5,205 26 had been paid into the treasury of the American Home Missionary Society. More had been raised, by upwards of \$2,000, for Home Missions, this year, than in the year preceding,—an indication, that the great work, which the churches in Connecticut so early and so successfully commenced, they mean not to relinquish, till our whole land shall become Immanuel's.

#### ANNIVERSARY OF THE ESSEX SOUTH HOME MISSIONARY SOCIETY.

The Anniversary of the Essex South Home Missionary Society was held in Salem, Mass., Wednesday, July 13th, in connexion with the anniversaries of the Bible, Education, Foreign Missionary, and Sabbath School Societies of the same district. The report of the Home Missionary Society was read by John Punchard, Esq., and addresses were made by Rev. Milton Badger, Associate Secretary of the A. H. M. S.,—Rev. Dr. Storrs, Secretary of the Mass. Missionary Society, and Rev. Dr. Beecher. The exercises of this sisterhood of anniversaries were deeply interesting, and will long be remembered by those who had the happiness to attend them.

#### ANNIVERSARY OF THE HOME MISSIONARY SOCIETY OF THE WESTERN DISTRICT OF FAIRFIELD COUNTY, CONNECTICUT.

The anniversary of this society was held in Norwalk, Tuesday, Sept 6. The annual report was read by Rev. Edwin Hall, of Norwalk, Secretary of the Society; and addresses were made by Rev. Milton Badger, Associate Secretary of the A. H. M. S., and Hon. Roger M. Sherman, of Fairfield.

The officers of the Society for the ensuing year are—

#### PRESIDENT.

Hon. Clark Bissell, Norwalk.

#### VICE-PRESIDENTS.

Hon. Roger M. Sherman, Fairfield.

Rev. Nathaniel Hewitt, D. D., Bridgeport.

Hawley Olmstead, Esq., Wilton.  
Rev. Theophilus Smith, New Canaan.

#### SECRETARY.

Rev. Edwin Hall, Norwalk.

#### TREASURER.

Dea. George St. John, Norwalk.

#### AUDITOR.

Dea. Eliphalet St. John, New Canaan.

#### SALT THAT HAS LOST ITS SAVOUR.

"How large a portion of the Christians that have come here from the East, are like salt that has lost its savour!" said an elder in a church in Michigan, when conversing on the religious state of the new settlements. He went on to mention individual cases of apostasy, in persons whom he had once known to stand high in the church of God, when surrounded by the guards and influences of Christian society in the older states. "In short," said he, "I am of opinion, that the temptations to worldliness, that meet the Christian in this new country, are quite as severe a test of character, as would be even the fires of persecution. O they *try* a man thoroughly—and, alas, how few can abide the trial unhurt."

A missionary of the A. H. M. S. in Ohio confirms the views of the elder above mentioned, by the following remark, which we publish from his quarterly report.

"It is a great evil for members of our eastern churches, to be suffered to remove from the watch and care of their respective churches, without letters to some other church, and to remain absent, from 3 to 10 years or more, without ever being called to account. But such is the case, as is often found in these new settlements. And it is astonishing that professors of religion can depart so far from duty, and lose so completely all the essential features of the Christian, as very many of them do. When I first went to —, I found more apostate professors living in that place than there were members of the church; and, what is a source of pain to me, I never, during seven years ministerial labours there, had the satisfaction of seeing one of them restored. All waxed worse and worse."

#### *Missionary Appointments by the Executive Committee of the A. H. M. S., from August 15th, to September 15th, 1836.*

##### Re-appointments.

Rev. A. W. Gray, Panama, N. Y.  
Rev. M. N. Miles, Mayville, N. Y.  
Rev. Seymour Thompson Springwater, N. Y.  
Rev. Alvah Lilley, Newfield, N. Y.

Rev. James B. Wilcox, Portageville, N. Y.  
Rev. Anthony McReynolds, Dundaff and vicinity Pa.  
Rev. D. B. Butts, Erwin Center and Addison N. Y.

Rev. Charles Bowles, Moira, N. Y.  
 Rev. Stephen Ellis, Conklin, N. Y., and Great Bend, Pa.  
 Rev. Alfred Ketchum, Bethany, Pa.  
 Rev. Cyrus L. Watson, Du Buques, Mo.  
 Rev. Jonathan Kitchell, Peru, N. Y.  
 Rev. Joseph Vance, Boonton, N. J.  
 Rev. J. A. Carnahan, Dayton and Oxford Churches, Ind.

*Missionaries not in Commission last year.*

Rev. A. P. Brooks, Perrinton, N. Y.

Rev. John Iveson, Wolcott, N. Y.  
 Rev. Joseph Anderson, New Hope Ch., Mo.  
 Rev. P. K. Williams, Baldwinsville, N. Y.  
 Rev. Hiram Hamilton, Hamilton, N. Y.  
 Rev. Jeremiah Woodruff Chenango Forks, N. Y.  
 Rev. Lewis A. Wickes, Antwerp, Jef. co., N. Y.  
 Rev. Jeremiah K. Barnes, to go to Illinois.  
 Rev. Henry Bendrick, to go to Ohio.  
 Rev. John Rudy, Ev. Ger. Ref. Ch., N. Y. City.  
 Rev. Henry Miller, Loudon, Franklin co., Pa.  
 Rev. Alfred Wright, to go to Mo.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from August 15th, to September 15th, 1836.*

**MASSACHUSETTS—**

Hampshire, Miss. Soc., per E. Williams, Treas., of which 30 is from Williamsburgh, to const. Mrs. Minerva Lord a L. M., and 30 from the Young Men's D. M. S., of South Hadley, to const. Obed Montague a L. M. 500 00  
 Northampton, Ladies H. M. S. 50 00

**RHODE-ISLAND—**

Kingston, Fem. Miss. Soc., to const. Rev. Charles P. Grosvenor a L. M. 30 00  
 Providence, Benef. Cong. Sab. Sch., per S. S. Wardwell, 75 00

**CONNECTICUT—**

Greenwich, Stillson Benev. Soc., per Miss Sarah Lewis, Treas. 250 00

**NEW-YORK—**

Davenport, Ch. and Cong., per Rev. T. Redfield, 21 16  
 Homer, Amos Rice, to const. Loring A. Rice a L. M. 30 00

*New-York City, viz:—*

Young Men's H. M. S., Rev. A. Peters, 50; O. R. Kingsbury, 5; S. F. Phelps, 25; B. Douglass, 5; J. W. Pitkin, 5; A. G. Norwood, 25, 115 00

Bleeker-st. Ch., Mon. con. coll., per Mr. Wilbur, 9, 12; S. P. York, 2; J. P. Tappen, 15; J. Aspinwall, 20, 46 12

Central Ch., W. Williams, 2 00

Murray-st. Ch., J. R. Whiting, 10; A. R. Walsh and Mrs. Walsh, for France, 20; W. J. Cochran, 5; 68 Murray st., 5, 40 00

South Dutch Ch., J. D. Keese, 30 00

West Ch., Sab. Sch., per G. Robbins, Treas., 100 00

Rensselaerville, bequest of Jonathan Crocker, dec., per A. Crocker, Exr., 40 00

Rochester, Rev. C. Dewey, 20; Friend, 3, for France, 23 00

Salem, Fem. Benev. Soc., per Eliz. Billings, Treas., 200 00

**NEW-JERSEY—**

Boonton, Presb. Ch., per Rev. J. Vance, 28 00

Fairfield, Rev. Ethan Osborn, to const. himself and his son Robert, Life Members, 60 00

Morristown, Fragment Society, 100 00

Newark, 1st Ch. coll. in part, 40; Wm. Rankin, 100; David Tichenor, L. M., 30, 170 00

Shrewsbury, Presb. Ch., per Rev. J. H. Woodward, 32 25

Washington Corners, Fem. H. M. S., per Miss Eunice Nash, Treas., 20 00

A Lady, per J. M. Halstead, 1 00

**PENNSYLVANIA—**

Bethany, Friend, 75

Honesdale, Miss. Soc., per Mrs. E. C. Kirtland, 14 00

Philadelphia, viz:—

Rev. Mr. Dagfield's Ch., in part, 59 00

Eleventh Ch., 26 26  
 Congregational Ch., Mon. Con. coll., 5 79  
 Three individuals, 110; D. W. Prescott, 20, Rev. G. N. Judd, recd. for supplying a pulpit, 10, 140 00

Kensington, 1 20

**DELAWARE—**

Wilmington, Rev. E. W. Gilbert, 20 00

**SOUTH CAROLINA—**

Columbia, G. T. Snowden, 100 00

**OHIO—**

Huron Ch., 4 50

**INDIANA—**

Dayton, Rev. J. A. Carnahan, 6 25

Knoxville, Mrs. Owen, per Rev. E. P. Noel, 1 50

HOME MISSIONARY, 28 08

**\$2270 86**

KNOWLES TAYLOR, Treasurer.

*Receipts of the Western Agency, at Geneva, N. Y., from August 11 to September 11, 1836.*

Attica, Ladies' Sewing Society, 15 00

East Avon, Dr. C. Little, 25; J. Pierson, 25; others, 29, 89 00

East Bloomfield, Ladies, 33, 91; others, in part, 17, 50 91

East Groton, per Mr. Iveson, 16 75

Erwin Center, per Rev. Mr. Butts, 4 50

Geneseo, Allen Ayrault, 100 00

Geneva, R. Haskell, 4 87

Ithaca, Daniel Bates, Esq., 100 00

Livonia, 9 00

Pine Grove, per Rev. J. S. Emery, 5 81

Pittsford, 32 50

Prattsburgh, legacy of Samuel Hayes to const. Mrs. Anna Hayes L. M. 50; others, 7, 23, 57 25

**\$485 50**

*Receipts of the Central Agency at Utica, N. Y., from July 20th to Sept. 17th, 1836.*

Adams, per Rev. Mr. Pratt, 25 00

Augusta, Young Ladies' Benev. Soc., 5 00

Binghamton, per R. Mather, 35 00

Champion, 14 37

Elbridge, Fem. H. M. S., 10 50

Fayetteville, Presb. Soc., 30 51

Houseville, per Rev. J. Murdock, 5 00

Huevelton, 3 31

Manlius, Presb. Soc., 44 47

Marcellus, do., 37 39

Oppenheim and Stratford, 25 00

Sackett's Harbour, 37 31

Syracuse, Presb. Soc. Ladies, 80 00

**\$392 86**

THE  
**AMERICAN PASTOR'S JOURNAL,**

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

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SKETCH OF C — C —.

[Furnished by a Clergyman.]

He was the son of wealthy parents, living in —. His father was a professional man, of considerable talent and influence, whose great object seemed to be the acquisition of wealth. He was, however, willing to spend considerable sums on the education of his children, and to grant them indulgences equally unfavourable to their morals and their progress in acquiring knowledge. "*Money*," freely furnished to minors at school or college, not unfrequently, proves the "*root of all evil*."

C — C —, at an early age, was placed at a seminary, where he seems to have made little progress in acquiring knowledge, or forming correct habits, but alarming progress in dissimulation, profaneness, and sensuality. In these, his progress was such as to alarm his friends, after several years experiment, and he was removed to a school in —, at the age of 14. Here, he came under influences to which he had been before a stranger. His teachers were men of prayer, who desired the moral, not less than the intellectual improvement of those placed under their care. Restrained from the use of profane language, by the laws of the institution, and the moral influences around him, during his *waking hours*, yet, such was the force of habit, that in sleep, the most horrid oaths, and the most obscene language were frequently uttered. To this fact his attention was called. He was alarmed, and promised zealously to strive to correct all his evil habits.

After a few months, he was led to perceive the influence of the Gospel on

the hearts and lives of those by whom he was surrounded, and became nominally convinced of the truths of religion. A very decided change was observable in his habits and feelings, and the hope was cherished by his instructors, that he might become, not only a distinguished scholar, as his talents were of a high order, but a truly moral youth. He freely acknowledged the claims of the Bible, which he had never before read, and declared his full conviction, that religious people were alone truly happy.

When about 15, it pleased God to grant the Holy Spirit, to awaken many of his associates to a view of their sinfulness, and to enable them to flee to the only hope for perishing men. The attention of C — C — was powerfully arrested. He seemed deeply convinced of the depravity of his heart, and, after a few days, professed a hope that he had been born again. Both his instructors and pastor were inclined to think favourably of his exercises. Indeed, there was a most obvious change in him. He became very attentive to the means of grace, took great apparent delight in prayer, and in all respects seemed, for several months, to run well.

• He requested permission to spend the succeeding vacation, on a visit to some friends who resided at a considerable distance, and was allowed to do so, as his teachers were ignorant of their character. They were wealthy and intelligent, but most hostile to religion; being either infidels or universalists. Their bitter sarcasm was liberally employed with him; and, at the close of vacation he returned; but, alas! with feelings differing very much from those he had previously cherished.

He was admonished of his danger, and freely promised to return to the path from which he had wandered. But, having once yielded to the influence of temptation, he found it a difficult work, and within a few months, he was prepared to associate with those, who, like himself, had grieved away the Spirit of God.

In order to silence the upbraidings of conscience, and rid himself of the restraints of a religious family, he changed his place of board to a public house. For a few months, there was nothing very alarming in his conduct. His studies were prosecuted with considerable interest, and his habits were not known to be such, as to call for strong censure, though fearful apprehensions were entertained that wine, and perhaps, brandy, were occasionally brought to his room for convivial purposes.

After a visit to other friends, and an absence of a few months, it was apparent that a deep declension had taken place. During devotional exercises in the seminary, and while religious instruction was communicated, he seemed unable to control his passions; his countenance indicated mingled rage and horror.

At this time I had frequent interviews with him, and freely expressed my fears and apprehensions, and endeavoured faithfully to portray his danger. At first, he affected astonishment at my suggestions, and denied, that there were any important alterations in his feelings. But, he soon confessed, that it filled him with horror to read the Bible, or hear prayer. He was affectionately entreated to forsake those companions he had chosen, to return to those he had forsaken, and to change entirely his course. His danger, and rapid approach to ruin, were pointed out, and, with an awful presentiment of speedy judgment from the hand of God, if he did not then yield to the conviction of duty, he was told, that, such was the light against which he was sinning, God would be just, in speedily making him a beacon to others of the consequences of denying the Saviour, and rejecting his grace,—but he was unmoved and unrepentant.

His negligence of study, and viola-

tion of the laws of the seminary, soon after, made it necessary to resort to stronger measures. He was, again admonished, and was informed that his connexion with the institution must cease, or he must conform to its requirements. To the latter he did not submit, and, therefore, left it in disgrace.

The information which reached me within a few months, and which is all that I have been able to learn of his subsequent career is this:—He attached himself to the institution at —, in a neighbouring state, and a few months after, with another young man, started in a carriage to attend a ball in a neighbouring town. While on the way, his companion observed that he was ill, and called to the driver to stop. Poor C— C— instantly exclaimed, “no, drive the horses into hell as soon as possible,” and almost instantly expired!

Is the reader a young man, let him remember, when tempted to deny his Lord, let him remember the end of this unhappy youth,—

“Lest God, in vengeance drest,  
Should rouse his wrath, and swear,  
You that despised my promised rest,  
Shall have no portion there.”

#### DEACON S—, OR A DEEP FEELING OF RESPONSIBILITY ESSENTIAL TO INDIVIDUAL USEFULNESS.

[Furnished by a Clergyman.]

In the town of —, in the state of Vermont, where the bounty of the A. H. M. S. has aided a feeble church in sustaining the Gospel for several years, lived Deacon S. For more than 17 years, he was the only deacon of the church, and during a great part of that time their only spiritual leader. He made a profession of religion when the church was organized. It then consisted of only eight members, and he was unanimously elected deacon. He was then about twenty-seven years of age. For a long time after its organization, this church had no place of meeting, except a room in a private house; and no preaching except the occasional labours of a travelling missionary, or the services of a neighbouring pastor at a communion season. But from the time the church was organized, until the death of Deacon S., public service

was regularly kept up on the Sabbath, when they were without a pastor, and one or more prayer meetings were held during the week. At these meetings Deacon S. always officiated. It was mainly through his individual exertions, that the first pastor was settled, and sustained for five years. This church has enjoyed several precious revivals of religion, by which its numbers were increased from eight to nearly one hundred. Some of the most interesting of these revivals took place, when they were destitute of the stated means of grace, and are to be attributed, as to human instrumentality, to Deacon S. Many now alive, and some who have gone to their rest, ascribed their first serious impressions to his exhortations, and kind and faithful warnings and counsels. By dint of the most persevering efforts, and assuming large responsibilities himself, about eight years ago, this church was enabled to erect a house for God.

Is it asked, how a mechanic, of limited intellectual qualifications and pecuniary means, could accomplish so much for the cause of Christ? I answer, it was "*a deep feeling of his individual responsibility.*" He felt like one to whom Jesus Christ had said, "Son, go *work* to day in my vineyard," and who expected that his Master would "come and reckon with him." The "well done" of that master, was what he aimed to secure. The traits of character in which he is worthy of imitation are—

**I. ACTIVITY.** From the time he made a profession of religion till his death, he was always engaged in his Master's cause. When the church was destitute of stated preaching, Deacon S. performed much of the duty which devolves on a pastor. He read two sermons on the Sabbath, superintended the Sabbath school, and lead the services of the conference in the evening. Besides attending one or two weekly prayer meetings, it was his custom often to visit all the members of the church, to converse and pray with them, and endeavour to excite them to more activity in the service of Christ. His efforts were not confined to professors of religion. By the distribution of tracts, by personal

conversation, by exhortation in public and private, he laboured to bring sinners to repentance. He took a deep interest in all benevolent enterprises, devoting to their interests both time and money. His, was not a fitful activity. It was a flame which burnt on steadily and brightly, till it went out in death. In his dying hour, when urged not to exhaust himself by talking, he replied, with characteristic energy, **IT IS BETTER TO WEAR OUT, THAN TO RUST OUT."**

**II. DECISION.** This was seen, in his unyielding adherence to those views of truth and duty, which, he believed, accorded best with the mind of the Spirit. Though ardently attached to the doctrines and form of government of his own church, he cheerfully admitted, that in all evangelical denominations, there were many who bore the image of his divine Master; for whose sake he loved them, and embraced them in the arms of christian fellowship. But he was never to be moved from his own ground, by any interested or time-serving policy. Let who would waver, he was always firm. Let who would give up important truth for the sake of making proselytes, or securing the influence of worldly men, he would never yield.

**III. PROMPTNESS.** It was a principle with him, never to shrink from any duty which he could perform. Accordingly, he never refused to pray or speak in a meeting when requested. Rarely ever, when opportunity occurred, did he wait for an invitation to speak in behalf of his Master. Equally prompt was he to engage in Sabbath schools or Bible classes, or any effort to promote the cause of Christ.

**IV. PUNCTUALITY.** It was a rule with him never to be absent from public worship, or any of the meetings of the church, unless he had an excuse which he could carry into his closet, and pray over, and which his conscience told him would stand in the day of judgment. Such was his conscientious adherence to this rule, that he rarely ever suffered worldly business or company to prevent him from being present at all weekly meetings. His calculations were all made with reference to that object, and when company called,

he did not, like too many professors, gladly make this an excuse for staying at home, but would invite them to accompany him, and if they refused, he would request them to excuse him for a little season. This was done in such a manner as rarely ever to give offence. Such was his punctuality, if he was not present at any meeting, the inquiry was generally made, "Is Deacon S. sick, or out of tow?" In this respect, he was the right arm of the minister, when the church was blessed with a pastor, and the leader of the flock, when it was destitute.

As he lived, so he died, strong in the Lord, and strong in the affections of the church. They mourned for him, as for a Father. They felt that his dying message was simple truth: "O tell the members of the church that I love them—that I have always loved them. They appear near and dear to me. They seem like children. I desire to bless and praise God for it."

This is an age of associated action. We act in masses, and much good is accomplished. But are we not in danger of attempting to do that by combinations, which properly belongs to the individual, and of merging individual responsibility in the general efforts of societies? These two things must be kept distinct, or personal piety will decline, and the church become feeble and corrupt. Piety, to be vigorous and healthful, must exist, and feel, and think, and act, under a deep sense of *individual responsibility*, as well as in connexion with others. Let those who would be as useful as Deacon S., be as *active, decided, prompt, and punctual, though they have to act alone*. Let them act from a deep conviction, that they must give account of *themselves* to God. How soon would the moral power of the church be increased, in a tenfold proportion, our waste places be built up, and Zion shine forth in the beauty of holiness, if every under officer felt his responsibility, so as thus to honour God in life and in death. "*For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus.*"

A. B.

#### SEARCH THE SCRIPTURES.

[From a Pastor's Note Book.]

"Conversed with Mr. W. on the subject of religion, particularly doctrines, and found him very decided in rejecting as *unscriptural*, all the doctrines of grace; especially positive in his denial of man's moral depravity, of regeneration, and the divinity of Christ. I asked him, 'Do you search the Scriptures daily?' 'No, sir, not every day.' 'Did you ever pray to God, when reading the Scriptures, that he would lead you into all truth?' 'I never did.' 'Did you ever read the Bible through?' 'Not exactly, sir, in course.' 'Taking your whole life together, do you think you ever read the Bible three months in all?' 'I can't say.' 'Do you read it on the Sabbath, upon an average, fifteen minutes?' 'Well—I don't know.' 'Sir, if such is the small degree of attention which you pay to the Bible, you are not competent to decide, that the doctrines which I teach are not according to the Bible.'—*Search the Scriptures.*"

#### DEATH-BED SCENE.

[From a Pastor's Note Book.]

"Yesterday I stood by the bed-side of a youth, struggling with death. I had visited him frequently during a lingering sickness, and conversed and prayed with him. The first time I saw him he was extremely thoughtless, ignorant, and unwilling to converse; but as his strength failed, his fears of death were excited, and he paid great attention to conversations on religion, to the Scriptures, and to prayer. At last, he seemed to be resigned,—did not wish to get well, unless he could live better than he had done. I indulged the hope that he was prepared to die. The last time I called on him, was while he lay dying. His reason was unclouded and his speech distinct; but the death-struggles were severe. I saw he appeared composed, and said, 'why are you so willing to die?' 'Because,' he replied, '*I wish to get out of trouble!*' Such, alas! I fear, is often the kind of submission that appears, after a life of impotence, upon a death bed."



# THE HOME MISSIONARY.

Go,..... PREACH the GOSPEL..... *Mark xvi. 15.*  
How shall they PREACH except they be sent?... *Rom. x. 15.*

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## CORRESPONDENCE OF THE A. H. M. S.

### ARKANSAS.

*From. Rev. A. R. Banks, Washington, Hampstead co., Ark.*

I reached Memphis, Tenn., on the 2d of June. I crossed the Mississippi, and arrived at Little Rock on the 7th.

At Little Rock, I met with Rev. I. W. Moore, who informed me that your missionary, Rev. Mr. Woods, had left the territory a few weeks before, and that he was the only Presbyterian minister left in all the country! By his advice, I visited Batesville and Litchfield, 100 miles N. of Little Rock, spending one Sabbath in a little settlement, about 30 miles N. of Little Rock. Here I found a few professors of religion, a Sabbath school of about 40 members, with a few books which they had procured at the Rock. They have no preaching, but are anxious to have the stated means of grace. I addressed the Sabbath school, preached to a very attentive audience, and on Monday started for Batesville. Here I preached three sermons; here, also, I took the chills and fever, and remained two weeks.

### "FEED MY LAMBS."

I then visited and preached three times at Litchfield, 35 miles S. E. of Batesville. Here is an organized church, with about 25 members. They requested me to remain, but I could give them no encouragement—they then requested me to write to your Board, in their behalf, for a missionary. I do hope you will endeavour to send a dear brother to these *destitute lambs of the flock.*

### WASHINGTON.

I arrived at this place on the 22d of July. It is 130 miles S. W. of Little Rock, in the midst of a fertile cotton-

growing country. The population is becoming dense, and soon will be an interesting, wealthy community. I preached twice here on the Sab., the 23d of July,—was invited to leave another appointment, which I did.

### SPRING HILL.

I then visited Spring Hill, 15 miles below this, where I found an interesting female academy, conducted by a Miss Pratt, from Troy, N. Y., an interesting, pious young lady. There are four or five members of our church in the neighbourhood. They strongly insisted that I should preach in the academy every Sabbath. I thought it most advisable, for the present, to preach alternately at these two places on the Sabbath, and as often in the contiguous neighbourhood, on week days, as convenient. The people seem to be waiting, and somewhat anxious to have the stated means of grace at both places. There are but two or three male members of the church, yet they will, they say, soon have churches built, and support a minister handsomely, if they can have one constantly, and of the right kind.

### PREACHING TO THE BLACKS.

I have two other invitations to go and preach, if it is only once a month. One place is 40 miles down the river, the other about 15 miles West. Besides, I have been requested to preach to the blacks, on three or four large plantations on the river, which is a very important field for missionary labour. I intend to do so, as soon as the sickly season is over. Poor neglected sons of Africa! I thank God, that there are those who feel for your souls, and who desire to point you to Calvary, as your only refuge.

## SABBATH SCHOOLS.

As to Sabbath schools, I have heard of but three or four in all the state! I have proposed the subject to the people here and at Spring Hill, but owing to the absence of a few families, and other circumstances, we have not yet organized any. The people generally, I think, will favour the cause, but there is much ignorance of their real benefits.

## MORALS.

There is nothing doing in the temperance cause here; though, there is less drunkenness in this part of the country, than almost any part I have been in. Sabbath-breaking, gambling, and profane swearing are quite common. What else could we expect, where there is so little moral and religious instruction?

## SUMMARY OF LABOUR.

I have preached, since I left Carolina, thirty-four sermons,—I have, besides, attended a few prayer-meetings. I have visited the sick a good deal. Several deaths have occurred. I have distributed a good many tracts and missionary papers; and I trust, with the influences of the Spirit, have done some good in the cause of the Redeemer. But I stand here *entirely alone*. The responsibility almost overwhelms me. That devoted missionary, Rev. Loring S. Williams, and his lady, of the Choctaw mission, visited our village a few days ago, and cheered me considerably. They are 70 or 80 miles from this. May the Lord soon send me a co-labourer.

Shall this self-denying brother be *left to stand alone*? Shall Arkansas, with her 60,000 souls, destined, in four years, to become 100,000, have but two Presbyterian ministers? *Whom shall we send? and who will go for us?* Will none of the ministers of Jesus, will none of the candidates for the sacred ministry, return us an answer?

## MISSOURI.

From Rev. George C. Wood, Salem Grove, Marion co., Mo.

It is with emotions of sorrow, and also of joy, that I take a retrospect of the three months just ended. During this period, I have witnessed much that was calculated to dishearten and discourage the ambassador of Christ, and on the other hand, have experienced much of God's goodness,

and been called upon to praise him for his wonderful works.

## DISCOURAGEMENTS.

The public journals have teemed with the unhappy *excitement* in Marion county, and I need not tell you of its sad influence upon the church, and the whole community.

There is another evil, too, and one that has been general throughout the country, that has done much to retard the wheels of Zion, and destroy vital piety; it is a spirit of *worldliness*. It would seem as if the great mass of the community, were acting under the influence of some strange charm—they are so eager after a perishing object. And were this thirst after gain confined to the world, the case would be different. But it is difficult to tell, who manifest the greatest anxiety for riches, those who profess to have given all to God, or those who have never made a profession of religion.

## ENCOURAGEMENTS.

In Salem church I have had a camp-meeting, which was a precious season. I had urged upon my people, the necessity of going to the meeting with their hearts prepared to take hold of the work, and I believe that when they came together, they were, in some measure, prepared. The first night, six came forward asking an interest in the prayers of God's people, and from this time, the meeting appeared to grow in interest, our congregation to increase, and the number of inquirers to multiply. As the result of the meeting, we have received twelve to the communion of the church, and expect to receive several others. Many, who, we trust, passed from death unto life there, will join the Methodist and Baptist churches.

Last night I returned from *Hannibal*, where I had been to attend another camp-meeting. This meeting was also a precious season of refreshing to God's people, and a time, when many of the impenitent were made to tremble in view of their lost condition. During the meeting, fourteen were added to the church on examination, and the evening before the meeting closed, twenty-five were anxiously inquiring the way of life, many of whom, I hope, will soon come out on the Lord's side.

Last spring I sent for 250 testaments, and have had every child in the forks of North river supplied with this blessed book.

## ILLINOIS.

*From Rev. A. T. Norton, Naples, Ill.*

## SEASON OF REFRESHING.

We have had, in this place, since I wrote you last, a protracted meeting of considerable interest. Brother A. Hale was the only minister with us from abroad. The minds of several persons were deeply affected, and six or seven give evidence of having passed from death unto life. As the fruits of this little shower of divine grace, five have already joined the Presbyterian church, and one, who had been entertaining a hope for some time previous.

*From Rev. John Lawton, Carthage, Hancock co., Ill.*

Although this church numbers but ten members, yet, it is in an important station, twelve miles from the county seat, and eight miles from Augusta.

One of the largest and most flourishing Sabbath schools in the county, is under the care of this church.

A time is appointed for organizing a Congregational church, at Franklin, 15 miles N. of this place, which is expected to be the largest church in the county. This will be the *sixth* church in the county, where, two years ago, when I commenced my labours here, there was none.

Brother Apthorp, from New-England, is about to locate himself as a preacher at Franklin; of course, I shall be released from my labours there, and be able to devote more labour on my other three stations. Considering the prospect now, compared with what it was two years ago, we have occasion to thank God and take courage. This county is improving very fast, not only in religious order and morals, but in a civil point of view, yet, we have to endure many privations.

*From Rev. John G. Simrall, Carlinville, Ill.*

## A GROWING CHURCH.

We have new members coming in every month, by immigration;—and I have no doubt, ere long, there will be here one of the largest and most influential churches in the state. We have a Sabbath school in a flourishing state, under the manage-

ment of Rev. Mr. Cooley, a clergyman from New-England, teaching a female school here. We have, also, just commenced a Bible class, embracing the church and congregation. The church here has done well this year, for its size and age, in contributions. We have raised money to build a comfortable brick church, large enough to seat three or four hundred people, and have the house now so far advanced, that we shall be able to get in it, by the middle of November. We have, also, raised \$150 for the foreign distribution of the Bible.

## OBSTACLES TO THE PROGRESS OF THE GOSPEL.

In the midst of our encouragements, however, we have many things to contend with, and there are many great *obstacles* in the way of the progress of religion. The country is *new*, and the minds of men are much taken up with their farms and improvements and speculations of various kinds. But little regard is paid to the Sabbath, by the great mass of our population. Ploughing and sowing and wagging are frequently carried on, in the country, on the Sabbath, and thousands on thousands have no regular place of worship.

Although this is a rich, growing and beautiful country, still, in the midst of all that has been done, and all our encouragements, the great work to be accomplished here, has but *just been commenced*.

*From Rev. Lucien Farnam, Princeton, Putnam co., Ill.*

“I WILL BLESS THE LORD AT ALL TIMES.”

We are too apt to feel, that we have nothing to say of the mercy and goodness of God, except when he is pouring out his Spirit in a remarkable manner, and bringing many sinners into his kingdom. At least, the mode of speaking and writing too generally adopted, is such as to give the impression, by way of inference, that we have little for which to give thanks to God, only when he is displaying, among hardened rebels, the wonder-working power of divine grace. When we witness, or take part in, those glorious “scenes surpassing fable, and yet true;” when, as the golden harvest bends before the summer breeze, so, in the solemn congregation, bends the richer harvest of souls before the breathings of the Holy Ghost, we are ready to exclaim, “Bless

the Lord, O my soul, and all that is within me, bless his holy name! And this is right. But, on the other hand, when the soul-subduing breath of the Almighty Spirit has gone by, and these scenes are withdrawn, and the wise slumber with the foolish, and no wandering sinner asks the way to Zion, we forget to bless God for the mercies that remain. We speak only of the winter, the night, the dark cloud. I do not say it is wrong. I only ask, is it right to speak of these *alone*, and thus leave the impression, that God is good and deserving of thanksgiving, only when he sweeps along saint and sinner heavenward, upon an ocean of love,—upon a resistless tide of renovating, sanctifying mercy and grace?

Among us, it is now what I should call a time of stupidity, in respect to religion. Not that we have any marked neglect of the means of grace. Meetings are well attended. On the Sabbath, our house is generally filled—people listen with attention—the Bible classes and Sabbath school are flourishing—but no sinners are converted. The word is heard, but not obeyed. To human view the prospect is dark. I say with the psalmist,—

“My God, I long—I hope—I wait  
For thy salvation still.”

But it delays. What shall I say? Have we no reason to bless God? Most surely we have. Health and plenty are bestowed, the day of probation is prolonged to these souls; the light of truth is not hidden from their eyes; God is reaching out the golden sceptre; he waits, “that he may be gracious.” Do not the *patience*, *forbearance*, and *long suffering* of God, which thus endure with his stupid children, with heaven daring sinners, and withhold his avenging hand from destroying them, furnish an exhibition of the divine character, that calls for gratitude? Yes, and for such infinite compassion, for love so amazing, so divine, I would praise the Lord, and ask you to praise him, on our behalf, and pray “that the *long suffering* of our God, may prove *salvation* to this people.

#### INDIANA.

From Rev. C. Cory, Lima, La Grange co., Ind.

The year specified in my last commission, has now expired and, with it, *four* years of my residence and labours in this

region of country. Within this full period, the greater part of the support which I have received, as a missionary, has been through your Society, for which, myself and my people are truly thankful. My own sacrifices, in order to preach the Gospel in these new settlements, have been considerable. During my residence in this region of country, I have been permitted to labour in *four* revivals of religion; to witness a happy increase to our churches, both by letter and by profession; and to organize, and assist in organizing *eight* new churches.

The past year has been one of more than usual prosperity. God has greatly revived his work; rising of fifty hopeful conversions have taken place among us; four churches of our order have been organized, in and near the sphere of my labours, and the fifth is expected to be organized, in about three weeks from the present time.

When the influence, upon the temporal and eternal destinies of men, exerted through these revivals, and by these churches newly organized in the heart of a rising community, shall be disclosed in the judgment, how momentous will the labours of this humble missionary appear; and what a glory will it be, to have contributed, from love to Christ and to the souls of men, to sustain him in his benevolent work.

From Rev. William Fisher, Allenville, Switzerland county, Ind.

Mr. Fisher has never been commissioned by the A. H. M. S. He had been a faithful and successful minister for many years, at the East; and circumstances, which he details below, led to his removal to the West. It must be interesting to every Christian, to perceive, how God has opened the way for his usefulness there; and to perceive, too, how much may be accomplished, single handed, at any period of life, in our infant settlements, if the whole heart be only fixed on doing good.

You may think strange, that, at my age, (about 60,) I should remove so far to the West, and engage in the work of the ministry, without any connexion with any missionary society, or any regular congregation, with which I could labour. My health was much broken down, by arduous labours at Meredith, where I had preached, over sixteen years. The church had become large, and required more labour than

I could perform, in my feeble state. One of my sons had come and settled in this region; my other children wished to emigrate to the West; and, on account of the want of preachers here, my son urged me to come on. I felt unwilling, that my children should be deprived of Gospel privileges, and I thought, perhaps the Lord would enable me to do a little, to promote his cause in this destitute region.

I arrived in this county in October last—took up a temporary residence, about three miles from Rising Sun—a few miles back from the river. The Methodists had circuit preaching once in two weeks, but rarely on the Sabbath. I was invited by them and a few Presbyterians, to preach on the Sabbath, in their school-house. I continued to preach, once on the Sabbath, for some time. In general, the school-house was filled.

In December, I removed and settled down in Allenville, about six miles distant. Here, I have, generally, preached half of the time, and the other half, at the place where I first preached. In this place, we have revived a temperance society, and have set up a Sabbath school of nearly fifty children.

#### A CHURCH REVIVED.

A Presbyterian church was formed, some years ago, a few miles from the place where I first preached; but, for want of a minister, was in a low state. My desire was, to revive this church. I found two or three elders still on the ground, who were able, efficient men, as to intelligence and property. They complained, that missionaries had passed them by, because they were weak. I had preached, some time, this summer, a second sermon on the Sabbath, in the vicinity of these church members. With the advice of some neighbouring ministers, I appointed a meeting about the last of July, to revive the church. I spent several days, in visiting and looking up the remaining members of the church. On Friday, July 29th, Rev. Mr. Bartlet, of Rising Sun, and Rev. Mr. Monteith, of Port William, Ken., who preaches part of the time at Vevay, came on to assist me. We began our meeting in the afternoon, and, on Saturday, we had two sermons, and then re-organized the church. Three persons were admitted from other churches. One young woman was examined and admitted. One of the two men, that were admitted, was chosen an elder. He had the principal management of a Sabbath school in the vicinity.

On the Sabbath, we had a solemn and

interesting meeting. Nearly three hundred people collected, and we held our meeting in a beautiful grove, near the school-house, which could not hold the people. We had a sermon, then the elder elect was ordained, several children were baptized, and the sacrament administered, and then another sermon. The church then consisted of thirteen or fourteen members, and there are some others who have moved into the vicinity, that communed, and will join the church 'before long. Probably, the church will be increased to twenty. This is called Zoar Church, and belongs to the Presbytery of Oxford. I have a recommendation to that Presbytery, but have not had opportunity to present it. I hope, after I attend the Presbytery, to have a church formed at Allenville. It will be small at present.

#### BETTER PROSPECTS.

Things looked very dark, in a religious point of view, when I came here. There were good religious people among our Methodist brethren. But intemperance, profane swearing, Sabbath breaking, quarrelling, &c., greatly abounded, and they do still, but I think reformation is rapidly advancing. Sabbath schools are established all around me. I have assisted in establishing two or three. The cause of temperance is slowly gaining, and societies are fast being formed. I live near the centre of the county. There are but two or three Presbyterian churches or ministers, that I know of, in the county. Zoar Church, is about two miles from Patriot—a new and growing town on the river. Most of the inhabitants are Universalists—but there are a few Presbyterians there; and, I think, I shall preach there, some part of the time. It would not be strange, from present appearances, if a Presbyterian meeting house should be built there before long.

When I read so much in the Home Missionary, about the missionaries in this region, I little thought, at my age, I should come here to labour in this great valley.

VIRGINIA.

*From Rev. Festus Hanks, Parkersburg, Va.*

#### HOW TO DO GOOD.

Some two or three months since, several young ladies and gentlemen came from New Hampshire to the West, for the purpose of doing good, by teaching school. One of the ladies inquired of me for a

situation. I recommended her to the settlement on Hughes' river, in which my church is situated, where she has since been employed. She appears to be an active Christian. Her exertions in the Sabbath school, in that neighbourhood, have manifestly awakened renewed interest, and given a fresh impulse to the minds of the people upon that subject.

From Rev. Enoch Thomas, Harrisonburgh, Va.

A HARD FIELD.

There is much ignorance in this county, and education is greatly neglected. In a Sabbath school of about twenty or thirty scholars, there are but four or five that can read. Many adults can neither write nor read, and though the field I labour in is, on the whole, a pleasant one, it is, nevertheless, hard to cultivate. It is not like the prairies of the West, where you have nothing to do but turn up the sod, put in the seed, and wait till harvest for a plentiful crop. But you must clear the ground, cut down the trees, burn up the brush, blow the rocks, dig up the stumps, and gather out the stones, before you can even plough the ground! This is discouraging, but what must be done? Here is a whole county, of about eighteen thousand souls, and no settled minister but one,—except an old gentleman, German Reformed, who preaches only in Dutch, which few can understand. If there are missionaries for the heathen, there should be surely for Rockingham.

OHIO.

From Rev. Henry Little, Cincinnati, O., Agent for the Western States.

The following communication from Mr. Little is dated, at New Albany, Ind.

FIVE PRESBYTERIAN MINISTERS, TO THREE HUNDRED THOUSAND SOULS.

In June, I visited Western Virginia, and found, that in a population of nearly three hundred thousand, there were only five Presbyterian ministers. This wide field has been sadly neglected, and, without attempting to describe, or plead for it all, there is a most pressing want of, at least, one missionary to labour in the neighbourhood of Charleston, on the Kan-hawa river, and his support could be made up by the people on his field.

DESTITUTIONS IN THE INTERIOR OF OHIO.

I have, also, been doing the work of an Evangelist and Agent, a few weeks, in the interior of Ohio. In the vicinity of Mount Vernon, there are three little churches, perishing for want of a minister. At Dresden, on the Ohio canal, they have raised a subscription, for the purpose of obtaining brother Harrison, one of our missionaries; and if he will settle with them, the people in the vicinity will, probably, make up the whole of his support. But, in this case, the Irville Church, and the Muskingum Church, must be left vacant. They are a little distance from Dresden, and might be easily supplied by one man. Hanover Church, too, with another interesting congregation near it, (now a part of brother Harrison's field,) would be left vacant. This is a promising field for him, or for any other good man who would enter it. A little further South, is a flourishing church, where our missionary, brother Tenney, has been labouring, two years, with such success, that they are now able to support a minister, without foreign aid. But brother T. is now absent, and may not return. If he does not, they will need, exceedingly, a man of as good a spirit in his place.

I have also spent some time in the Miami Presbytery. One missionary has, recently, gone to their help, and the Christians of Dark county, are calling, most urgently, for another, and could, nearly or quite, support him. Several other congregations are destitute, and are urgent for a supply.

"EASTERN SCHOOLS OF THE PROPHETS."

Destitutions, like these, are found in every part of the West. The Presbytery, that I am now visiting in Indiana, opposite Louisville, consists of twenty churches, and has only six ministers. I cannot see, why those eastern schools of the prophets, should not send us a much larger proportion of their graduates, annually. The whole southwest is, emphatically, a destitution, and has a just claim upon those, who are commissioned to "preach the Gospel to every creature." The northwest is better supplied; but such is the influx of emigrants, and the unparalleled growth of these states, that our missionary societies have, no one year, sent an equal ratio of ministers. Now, shall the young men shut their ears to our calls, and the churches stay their hands, when they have not even begun the work on a scale broad enough, or with energy enough, to give promise that it shall ever be completed.

## THE BEST PERMANENT FUNDS.

I write this, in New Albany, Indiana; where I find one of our best and most flourishing churches. When they were feeble, six or eight years ago, we gave them \$100 a year; but, they have, long since, refunded that; and, a year ago, gave me, \$142; and now have collected nearly \$160 more; and they treat other Agents as well as they do me. Our abundance was a supply for their wants, and now, their abundance is a supply to others. *Such churches, are the safest and most productive permanent funds.*

*From Rev. Alvan Nash, Sandusky, O.*

I have been gratified to witness the attention of my audience, for a few Sabbaths past. Some individuals who have long neglected religion, come regularly, and listen with interest. Our Sabbath school is prosperous, and is increasing in numbers. I have the superintendence at present; and I preach, one evening in a week, to a few, and, occasionally, go out four or five miles and preach to an attentive and large assembly, though it is in a small neighbourhood. The winter season is now fast approaching, which is, by far, the best time to promote religion in places like this. Navigation is then closed, business is, in a measure, suspended, and speculation rages less; there are fewer strangers visiting in the place, and the health of the community is much greater. I cannot but hope, the Lord may deign to visit us soon with special influences. The region far around, is in an alarming state; stupidity reigns over all the churches, while fearful sins abound, unrebuked by the lives or precepts of Christians.

## MICHIGAN.

*From Rev. E. N. Nichols, Clinton, Le-nawer co., Mich.*

My last report, contained some account of the deep regret, I was compelled to feel, on account of the depressed state of religious feeling among the people of my charge. I am still compelled to weep over the same declension, perpetuated—I fear, indeed, if possible, increased. When I wrote before, I ventured to hope for better things,—a brighter day; and so I do to this hour, and will; but God only knows, whether I shall ever see the people

among whom I dwell, whom I love, and for whom I labour, enjoying a season of religious revival. I must say, I hardly look for an event so desirable during the current year of my labours. This, I am certain, is owing, in part, to my own want of deep piety and fervent zeal. Sometimes, I ascribe it to my indiscretion, or more properly, to my want of experience.

## MORAL INFLUENCE OF SPECULATION.

Had I known, during the last winter, that the opening of spring would be attended with a spirit of speculation, bordering upon inveterate mania, and which would wither, like dissolving flame, every vestige of pious feeling, I should, perhaps, have done somewhat otherwise than I did.

But this I did not know, and the spring came, and with it, the spirit of speculation, which has raged ever since, and which not only neutralizes all efforts to promote religion, but which enervates, and well nigh destroys all virtuous principles. None, but those who have witnessed a campaign of western speculation, can have any idea of its irreligious and demoralizing tendency.

## SABBATH SCHOOLS.

Since my last report, we have started two Sabbath schools. They are both flourishing; though the falling weather, and the distance at which many live from the place of worship, makes attendance irregular. Of the number who attend, or who belong to the schools, I am not able to give an exact account. About forty, I am told, belong to a school in a distant neighbourhood. This is under the care of a very pious and judicious officer of the church.

The school held in the house of worship during the intervals of divine service, I superintend myself. We are determined, if possible, to have it embrace the congregation. It is composed of old and young, high and low, rich and poor—of all classes, so far as we can induce them to attend. We are about to establish, three or four miles out in the bushes, a third school. It is in a neighbourhood celebrated for immorality, especially for hunting, fishing, gambling, drinking, &c., on the Sabbath. I have been there several times to preach. I hope God will make me a blessing to that neighbourhood.

## BENEVOLENCE REWARDED.

The various enterprises of benevolence are contemplated by my people with con-

siderable interest. An Agent for the A. B. C. F. Missions addressed them not long since. They gave him, for that cause, about thirty dollars, *very cheerfully*. Some objected a little, as we had a Sabbath school library to obtain; but no *serious* objection was urged; all gave something. A few days after, some generous friends in Boston sent us a library, ample for our present wants! A beautiful illustration of the truth, he that watereth, shall be watered also himself.

In a letter of a subsequent date, Mr. N. writes as follows:

It is humiliating to me, and to you, no doubt, it is exceedingly painful, that I have so little to report of peculiar interest. We have had no revival, nor, so far as I know, any conversion since I wrote you last. There is good reason to believe, however, that the labours of your very unworthy missionary have not been entirely thrown away. The attention of the public to the institutions of the Gospel, has been uniformly on the increase—more decidedly so, for the last three months, than during any part of the year in which I have laboured in this place. The Sabbath, so lamentably profaned in these new settlements, appears, obviously, to be better regarded than hitherto. Our congregations on the Lord's day, are decidedly fuller than they have been, and seem still to be on the increase. Solemnity and deep feeling are also strikingly manifest, during our seasons of devotion. The people of God, especially some of the sisters in the church, are unusually anxious for a revival of religion. Indeed, I cannot but hope, that what we are witnessing from Sabbath to Sabbath, and even daily, is the harbinger of a brighter and better day to our feeble Zion. What is in store for us God only knows. We are making some effort to purify the church, and, thus, to prepare the way for Him to come and dwell among us.

Our Sabbath school still flourishes. Never before, has it awakened so deep and so general an interest. I feel much pleasure in seeing prejudices, heretofore painfully stubborn, fast wearing away, and, one after another, old and young, falling in, and zealous co-operating with us, in this heaven-approved effort to enlighten, purify and save immortal souls.

In closing the account of my past year's labour with this people, I may say that, although we have not witnessed the ingathering of souls to the kingdom of God, as I fondly anticipated, when my labours

commenced, yet decided good has been done. The society is enlarged and strengthened; its unity has also been preserved. The church, too, has received an addition of some thirty members, and appears most happily united and resolved to sustain and advance, among us, the kingdom of the dear Redeemer. Our little church edifice is (a few dollars excepted) paid for; and though, when I came here, a year since, it was ample for the congregation, we are now straitened; indeed, are beginning to think seriously about the erection of another.

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AN ABLE, DEVOTED MINISTER GREATLY  
NEEDED.

*From a professed follower of Christ; at  
Grand Rapids, Mich., asking for mis-  
sionary aid.*

I have been situated here some time, and know this place to be an important point, in the *great West*, and greatly in want of a faithful minister of the Gospel. There is a population, of about six hundred within the circle of six miles; and it is rapidly increasing, and there are not more than twenty professors of religion, of all denominations here. Eight years since, there were only two white persons, within one hundred miles of this place—one a missionary, and the other a French trader. Now, if you can assist us, with the labours of a faithful missionary, a short time, I think we shall soon be able to sustain among ourselves the Gospel of the blessed God.

A Missionary of the society, adds his testimony to the urgency of the foregoing request, in the following language:—

I am requested to say something to you, respecting the importance of the Grand Rapids, on Grand River, and all I have time to say now is, that there is no place within my knowledge, where an able, devoted minister, is more needed, than at the Grand Rapids. When I say, an *able, devoted minister*, I mean one capable of defending the truth, who is devoted to his work, and not a speculator or a land-hunter—but who seeks to know nothing, but Jesus Christ, and him crucified.

Again we ask, whom shall we send? And who will go for us?



*From Rev. O. C. Thompson, St. Clair, Mich., giving some account of a recent visit to Mackinaw.*

At the meeting of the Presbytery, July 6th, I was commissioned to visit the church at Mackinaw. I consented to direct my course thither.

#### SAULT ST. MARYS.

The boat in which I came up carried me, first, to Sault St. Marys, where I spent a Sabbath. You, doubtless, desire to hear from the good cause at the Sault. I know not better how to describe it, than to use Nehemiah's words, "the remnant that are left there, are in great affliction and reproach." Some of them feel it. I hope, in the good providence of God, a minister will soon be established at Mackinaw, who will revive and comfort the forsaken few at S., by visiting them, and re-suscitating the church.

#### MACKINAW.

The church at Mackinaw is low. I preached there a week ago last Sabbath. They turned out well to meeting. There are about 40 members in that church, but their prospects are gloomy. All the officers that remain, will move away, if the mission there is discontinued, as is contemplated. The church will then be composed mostly of females and soldiers in the fort. I have become deeply interested for this church, in discharging the duties of my commission. I question much the propriety of giving up that mission entirely. I have proposed a change, from the mission family to a college, or high school for Indian youth. Mr. Schoolcraft likes the plan.

Mackinaw is an important post. All the vessels to this upper country touch there. It is a port of entry, a good harbour, &c.; besides, it will soon become a resort for the summer residence of wealthy people. Some have already purchased there, on account of its healthful climate.

I hope you will be looking out for a man to occupy this ground, if you are not already distracted with calls of a similar nature. Their urgent request is, that you would not forget them.

#### CANADA.

*From Rev. A. J. Parker, Shipton, L. C.*

#### THE STATE OF THE CHURCH.

The state of the church and people here, in respect to spirituality, is not

what I wish to report. We are away from some causes of unholy excitement, which agitate portions of our beloved Zion, but we are not away from all that is evil—not out of that world where Satan holds dominion. The greatest occasion we find, however, at present, to weep when we remember our little Zion, is, than an apathy—a want of holy energy, is prevalent. Various things have operated, to direct attention a little more to worldly interests this season; and this, with the attention given to the building of our house, has seemed to absorb in a measure religious feeling.

#### HOUSE OF WORSHIP.

We have hitherto been obliged to meet in and about a school-house. Six months ago, an effort was commenced for building a chapel for our church and society. The result is, we have a house 42 feet by 50, enclosed and now in finishing—to be completed the 1st of March next. And with the assistance of about \$400, which we have asked, and most readily received from benevolent friends abroad, and by persevering effort to accomplish the object, we have the means forthcoming.

Our thanks are due to those friends, who have so readily aided us. And our hope is, that Zion will not always languish; nor our God be as a way-faring man among us.

The disposition of the people to favour the object, and their readiness to contribute, in some instances, "beyond their power," have exceeded our expectations, and somewhat confounded our adversaries.

#### LABOURERS SENT INTO THE HARVEST.

Another event, which has rendered the last six months a term of peculiar interest, is the arrival of three new labourers in this portion of God's vineyard. Long had the cry gone up to heaven, in behalf of the Lord's heritage in this region. And, now, we have it demonstrated before our eyes, that God is a prayer-hearing God.

Within six months, Rev. Mr. Robertson has been stationed at Sherbrooke and Lenoxville—two most thriving villages, about forty miles southward from my station; Rev. O. Pearson, at Compton, ten or twelve miles from brother Robertson's post, and Rev. Lewis Sabin, at Stanstead, twenty miles further southward.

These, with brother A. O. Hubbard, who was previously still nearer to me, constitute a brotherhood, which I had almost despaired of ever witnessing while in this field.

## ST. FRANCIS, L. C. ASSOCIATION.

For seven years, had I waited and wept, without a Presbyterian or Congregational minister stationed, more than for a few months, so near as sixty miles. And never, for the seven years, had I been permitted to attend an Association or Presbytery, so near as seventy miles.

Now, these four brethren beloved and myself, have been permitted to meet twice, in the capacity of the St. Francis L. C. Association; and thus far, I need hardly say, we have been permitted to know, that "it is good for brethren to dwell together in unity."

*From Rev. Lewis Sabin, Stanstead, L. C.*

## REVIEW OF LABOUR.

Following the instructions contained in my commission, I conferred with the Secretary of the Canada Home Missionary Society, and was directed to this place. Here I have laboured, preaching the Gospel publicly, and from house to house, as God has given me ability. I have, generally, preached three times on the Sabbath, and two or three lectures in the week. I have visited from house to house, as much as my other duties would allow, conversing on the truths of the Gospel, urging the duties of religion, and praying with those whom I met. The cause of Sabbath schools, and Bible class instruction, have come in for a share of my labours. My cares and labours have been multiplied, but the Lord has sustained me. And though I have not been permitted yet, to see such results as I could wish, still, we have reason to feel that the Great Head of the church has appeared, in some measure, to bless us. We are not left without encouragement.

## CHARACTER OF THE CHURCH.

The church comprises 70 members. It is, at present, united in feeling. It embodies a good degree of energetic, active, and humble piety. Many of its members have but little of this world's treasures, but I would hope, they are rich in faith and will be ready to every good work.

## STANSTEAD AND ITS POPULATION.

Stanstead is a large town, and the key to the eastern townships. It contains wealth enough to sustain one minister for every thousand of its inhabitants.

When I first came here, the congrega-

tion, on the Sabbath, was usually from 80 to 100. But what are these among a population of five or six thousand souls, the number in this town. True, there is one other denomination, and only one, which has regular preaching, and a living organized church,—and though they have had a constant and able ministry, for several years, their Sabbath assemblies, I am told, though larger than ours, are not very full.

At present, our numbers on the Sabbath, are larger than at first; but, it is painful to think of the extensive and awful neglect of public worship, and the consequent desecration of the Sabbath.

A large proportion of this population were, originally, from the States,—chiefly from New England. They passed their youth under the sound of the Gospel; and, while a few brought its spirit along with them, many of those who settled 20 or 30 years ago in this then wilderness, not only left the hallowed influence of the sanctuary and the Sabbath, but seemed also, to feel that they had "fled from the presence of the Lord." Instigated by the desire of gain, they reserved little time or thought for their souls. The voice of the minister of the Gospel, and the sound of the church-going bell, did not reach their sequestered retreat, or call off their attention from their fertile hills and vales. From time to time, the gracious providence of God has brought, here and there one into the kingdom of his dear Son. But multitudes have learned to whisper "peace, peace," to the troubled conscience, have declined to infidelity, or general unbelief. But "the preaching of the cross is the power of God." While we believe it will prove "mighty to the pulling down of the strong holds," the reflection is, nevertheless, irresistible, how much more glorious would be the results of planting and sustaining the Gospel, in connexion with the first settlement of a new country.

Though this church has been organized 20 years, they have had but one settled pastor,—a man of superior talents and worth. He died two years since, after a connexion of only four years with this church. They have sometimes been blessed with temporary supplies, and sometimes been destitute. They have often been called to struggle with disappointment and adversity. In their forlorn condition, nothing could be more grateful than the proffered aid of your society.

## THE YOUTH, THE HOPE OF THE CHURCH.

The hopes of the church are much exci-

ted by the efforts that are made in behalf of the young. In the different neighbourhoods, six Sabbath schools are instructed, and kept in successful operation, by the members of the church. These schools comprise about 200 scholars. They have small, but well selected libraries. One of these schools, containing 40 scholars, is held in the meeting-house, during the interval of public worship.

There is a Maternal Association here, in a flourishing condition. The monthly meetings, I am told, are very interesting and profitable. These hundreds of precious youth may be converted to Christ. Our hearts are encouraged to hope, that they will, ere long, be found in the church, beautiful in holiness, and numerous as the drops of the morning.

#### THE LABOURERS FEW.

In "the eastern townships, the labourers are few" indeed. The Wesleyan Methodists, and Calvinistic Baptists, are doing good. I am acquainted with but one of the Episcopal clergymen here,—I think him to be a very worthy man. The Congregational and Presbyterian ministers are only five. In July last, these formed themselves into an Association. We met at brother Parker's, in Shipton. It was a good meeting to us all, but especially to brother P., who for years has stood almost alone. Brother Chapin, who left his people in Mass., to labour in the townships three months, being sent out by the Hampshire Miss. Association, was with us at Shipton, and made up six in our little band. "The harvest is plenteous," and how can it be gathered? I fear that many will wander on the dark mountains of sin, and be devoured, before we can find them and bring them into the fold of Christ.

We need more men. At Granby and Shefford, where brother Chapin has laboured this summer, until a fortnight since, with considerable success, is an important church, without a pastor. I might spread out the case of Brown's Hill, a place ten miles from this,—and Eaton, forty miles distant, each needing a missionary.

#### GREAT DESIRE TO HEAR THE GOSPEL.

In many of the destitute places, it is affecting, to see the desire to hear the Gospel, manifested by some. It moves the heart, and does one good to see it; and more than compensates, for the sacrifices requisite to go to them. Four weeks ago, I went—accompanied by a Baptist brother—to Barford, a newly settled township of some thirty or forty families,

twenty-three miles from this place. I preached in the afternoon, according to previous appointment, and he continued the services in the evening. Here, a respectable number assembled, many of them with a hearing ear and a grateful heart. One young woman, of amiable accomplishments, came that afternoon five miles on foot, and brought her infant child in her arms, to hear the Gospel. Similar cases are not rare. She did not complain. How many excuses for neglecting the Gospel would be removed at once, if there were but a disposition to attend to it.

While we need more labourers, I will say, we feel encouraged. We want the prayers of our Christian brethren. We cannot work successfully without them. When they have given their money, they should feel that they have done but one part of their duty. *Brethren, PRAY for us.*

—  
From Rev. Robert Carver Phillipsburgh,  
L. C.

I entered the province, the first day of June, and on the Sabbath succeeding, preached at Rawdon, a newly settled township, fifty miles north of Montreal. Here, I spent four weeks, preaching every Sabbath, except one. That Sabbath I preached in L'Assumption, a French settlement, of considerable size, half way between Montreal and Rawdon. The congregations, in both places, were small, and composed, principally, of "old country people," as they are called—Irish, Scotch and English, with a very few Americans.

At L'Assumption, when I was there, no church had been organized. In Rawdon, one was in existence, formed, I think, by Mr. Curry, within a year. Considerable additions were made to it last February, by Rev. Mr. Miller, their present minister.

Early in July, I came to this place, and have furnished the people with preaching every Sabbath since. Here is a small Congregational church, organized in January, 1826, consisting at present, of 18 members, a number of whom, however, have removed from the place, so that only 10 or 12 of them live sufficiently near to attend on my ministry. The church is what you would expect to find one, which had never had a settled pastor, and had enjoyed only occasional preaching. Since my arrival, the prospects of the church have been gradually brightening.

*Missionary Appointments by the Executive Committee of the A. H. M. S.  
from September 15th, to October 15th, 1836.*

*Re-appointments.*

Rev. R. V. Hall, La Prairie and vicinity, L. C.  
 Rev. C. F. Halsey, Russelltown, L. C.  
 Rev. H. Halsey, Niagara and Lewiston, N. Y.  
 Rev. Z. Eddy, Sherborn, N. Y.  
 Rev. E. H. Stratton, Oakfield, N. Y.  
 Rev. L. Hull, Angelica, N. Y.  
 Rev. G. E. Dolevan, Hammondsport, N. Y.  
 Rev. R. West, Reading, N. Y.  
 Rev. G. Eastman, Farmington, Mich.  
 Rev. N. Burton, Ridgebury, Conn.  
 Rev. S. Manning, Masonville, N. Y.  
 Rev. A. Judson, Southwark, Phil.  
 Rev. L. Pennell, to go to West.  
 Rev. J. W. Beecher, Huron, O.

Rev. R. W. Landis, Lower Providence, Pa.  
 Rev. C. Smith, Bolton, N. Y.  
 Rev. C. R. Fisk, Logan, O.  
 Rev. H. Barnes, Washington, Ill.

*Missionaries not in Commission last year.*

Rev. T. Baldwin, Darien, N. Y.  
 Rev. W. Houden, Franklinville, N. Y.  
 Rev. R. Kay, Belleville, U. C.  
 Rev. H. L. Miller, Saginaw, Mich.  
 Rev. L. Kellogg, Columbus, N. J.  
 Rev. W. Ramsey, South West part of Phil.  
 Rev. J. Hellenstein, Allentown, Pa.  
 Rev. B. M. Nyre, Womelsdorf, Pa.  
 Rev. J. H. Bernheim, Elizabethtown, Pa.

*The Treasurer of the American Home Missionary Society acknowledges the  
receipt of the following sums, from September 15th, to October 15th, 1836.*

**NEW-HAMPSHIRE—**  
 Lyme, to const. Rev. E. Tenney a L. D., 100 00  
**MASSACHUSETTS—**  
 Boston, Park st. Ch. Ladies, 175; Samuel  
 Hubbard, 100; 275 00  
 Danvers, bequest of the late Mrs. Dorcas  
 Putnam, 100 00  
 East Abington, to const. Rev. Reed Wit-  
 kinson a L. M., 47 40  
 Hampshire Miss. Soc., per E. Williams,  
 Treas., 250 00  
 New Bedford, to const. Rev. J. A. Rob-  
 erts a L. M., 30 00  
 Northampton, Ladies' Benev. Soc., 40 00  
 Northbridge, to const. Mrs. Susan Forbush  
 a L. M., 30 00  
 Pilgrim Conference, to const. Rev. Tho-  
 mas Boutelle a L. M., 30 00  
 Plymouth, Robinson Ch., to const. Rev.  
 L. W. Clark a L. M., 34 00  
 Quincy, Evan. Ch. and Soc., to const.  
 Rev. Wm. McConnel a L. M., 30 00  
 Rehoboth, Orleans Fem. Miss. Soc., 15 00  
 South Reading, Fem. Cent. Soc., to const.  
 Rev. Reuben Emerson a L. M., 30 00  
 West Needham, Ladies' Miss. Soc., to  
 const. Rev. J. W. Sessions a L. M., 30 00  
**CONNECTICUT—**  
 Mystic Bridge, Fem. Benev. Soc., in part  
 to const. Mrs. Julia A. Stoddard a L.  
 M., 15 00  
 New-Haven, East Dist. Miss. Assoc., per  
 H. E. Hodges, Treas., 100 00  
 Southport, Ct., Mrs. E. B. Perry, 10 00  
**NEW-YORK—**  
 Canaan, North Church, 6 25  
 Outskill, Edward Hill, per Rev. Dr. Porter,  
 Fulton, Aux. H. M. S., 5 00  
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THE  
**AMERICAN PASTOR'S JOURNAL,**

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

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THE AMIABLE INFIDEL CONVERTED.

[Furnished by a Clergyman.]

A. T. M. was a young gentleman, of amiable disposition and insinuating address. He entered one of our rising institutions, at the West, and soon distinguished himself, in every department of learning, to which his attention was directed. In mathematical studies, he easily surpassed all his competitors, and stood pre-eminent and alone. But, such was his affability, his courtesy, and his modest deportment; that envy found no place in the hearts of his fellow students; they respected, they admired, they loved him. Even when he was promoted to the rank of mathematical tutor, before he had reached his senior year, every student felt that the appointment was judicious, that M. was eminently qualified for the station. In his general deportment, he was an example of industry and regularity; and his moral character was unimpeached. Little did his instructors think, that in the heart of one so amiable and so exemplary, there lurked the demon of infidelity.

A few months after M.'s admission to the institution, it pleased the Lord, to call the attention of many of the students to the subject of their souls' salvation. One and another professed a hope in Christ; many attended meetings for religious conversation, and a general seriousness pervaded the institution. M. appeared to take no particular interest in the revival. On the Sabbath, he went, as usual, to the sanctuary, and listened, respectfully, to the messages of truth. Sometimes indeed, when forcible and pungent appeals were made to the heart and conscience, a cloud would seem to gather

upon his knitted brow, and his dark, piercing eye would flash displeasure; plainly indicating, that the appeal found no welcome response in his bosom. Inquiry was made of his confidential friends, and it was soon ascertained, that M. had long been a *decided*, though *secret* INFIDEL.

Believing him to be somewhat impressed with divine truth, I sought an opportunity, after the public exercises of the Sabbath, to converse with him on personal religion. His half averted face, and stern aspect, showed, too plainly, that the subject was disagreeable to him, and that he wished to be left to his own reflections. With a few brief remarks, I left him. A few hours after, his room-mate called on me, with a request from M. that I would visit him without delay. I immediately went to his room, and what a spectacle! M. was stretched upon his bed, rolling and tossing in the utmost agony. He requested me to pray for him. I attempted. For a moment he was calm and quiet. The next moment, his whole frame was convulsed, by the intensity of his mental anguish. He said but little. Now and then, amidst his violent agitations, I could hear him say, in a suppressed whisper, "*lost! lost!*" I spoke to him of the mercy of God in Christ Jesus, but it availed not. I dwelt upon the justice of God in the condemnation of the sinner, but I could get no clue to the actual state of his mind. At intervals, he would be entirely composed, and then, without any visible cause, his whole frame would be agitated, and the most heart-rending groans would arise from his breast. In this condition, he continued about thirty hours, and then suddenly commenced

praising his God and Saviour. It was one of the clearest cases of conversion, I ever witnessed. The Saviour, which he had found so precious, he began to commend to his fellow students, with great effect.

A convenient opportunity presenting, I requested him to give me some account of his early life, and, especially, to inform me, what was the state of his mind, when his bodily agitation was so great. He said, his parents were pious, and he was early taught to revere the word of God. He believed, because his parents believed, but had not a particle of *evidence*, on which to rest his belief. He supposed the Bible to be true, of course; and never, for a moment, thought of doubting it, until one of his associates repeated to him some of Paine's objections to the Bible. This took him altogether by surprise. He had supposed, that the sacred volume rested on a basis, too firm, to be, for a moment, suspected, but what that basis was, he knew not. He procured a copy of Paine, and became familiar with his irreverent and vulgar attacks upon the Bible.

About this time he fell in company with a preacher, who proved to be as much an infidel, and as little informed on the subject, as himself. He hastily concluded that the Bible was false, and that the clergy were imposters. As he increased in years, he reflected more seriously on the subject, and began to think that he had been premature in rejecting the word of God, that as an honest man, he ought, at least, to examine the other side, and see what could be said in favour of Christianity. He commenced the examination, determined to follow the leadings of evidence. One infidel prop after another was removed, and his frail fabric stood tottering, when, on the Sabbath above alluded to, a sermon, on the resurrection as demonstrating the truth of Christianity, left him entirely without support. He had solemnly promised, when his objections were removed, to embrace the Gospel. And now, the time had come. He felt, that he had abused the mercy of God, and now he wished to fly to his protection. Crushed, beneath the weight of his own sins, and apprehending the punishment just-

ly denounced against sinners, his anguish was too intense to be endured. His mind, in seeking some relief, would fasten upon the reasoning of Paine against the Scriptures, and this would give him momentary respite. Then the overwhelming evidences of Christianity, would rush to his recollection, and throw him into the deepest distress, till, at last, he was made willing, and the lamp of hope was lighted up in his soul. In a few months more, after adorning his profession, he was called, in the triumphs of faith, to his reward on high.

In view of this history, my mind was impressed with this thought. How important, that parents and teachers should arm their children and pupils against the attacks of infidels, by furnishing them with the outlines of evidence on which the Bible rests, and by informing them, that objections have been made to the Bible, and showing them, how easily they can be removed. By such a course, no doubt, many a youth might be saved from infidelity.

#### FREEDOM OF CHRISTIAN INTERCOURSE.

It is an infirmity common to nearly all men, to think the former days better than the present. We attribute to the generation, and to the times, the deterioration which is personal to ourselves, or has its existence in the nearer view which experience has given us of facts, which before were but imperfectly understood. Still, changes do occur in the state of society, and in the modes in which religious feelings develop themselves; and it would be unreasonable to suppose they are always for the better.

As an example of an alteration for the worse, I would mention the absence of that confidence and freedom from restraint, which formerly characterized Christians in their intercourse with each other. Almost every professor of religion, whose experience enables him to look back upon twenty years spent in the service of his Master, feels an involuntary sigh steal from his bosom, as he remembers the departed freedom and familiarity of inter-

course, which he once was wont to hold with his brethren and sisters in the Lord, in the earlier days of his new life. There may be, at present, more precision of doctrinal views, more dignity of intercourse, than formerly, but we have suffered a loss in the whole-heartedness, the intense sympathy which pervaded the breasts, and marked the intercourse of active, spiritual professors of religion. How seldom, at the present day, do we hear persons newly converted, or saints of ripe experience, detailing the history of their religious conflicts and victories, or admonishing each other, by the trials through which they have been led, to guard against the follies which have produced those trials. And the reason is, not that Christian experience is different, but that the *fashion* is altered—the never ceasing fluctuation of human manners, has invaded even the intercourse of the family of Christ.

To give illustrations of this may scarcely be necessary, and yet without them, my object in writing this article may not be answered. The following, among many examples that might be adduced, are fresh in the records of memory.

"Brother H—," said a Christian merchant to a friend whom he met occasionally—"Do you not remember the meetings we used to have in the loft of my store, when I kept in — street?" "O yes," was the reply, "I often think of them, and sigh for the return of such blessed seasons. There were A. and B. and C. (and others whom he named,) how happy we used to be when together, and how loth to part!" "Yes," said the first, "and so free was our intercourse, that we used to know each other's spiritual troubles, and if any one was in difficulty and darkness, he was sure to have the sympathy and prayers of all the rest. We did not then mind meeting in a cold room, but could kneel down together, amid the barrels and boxes, on the unswept floor, and found it a Bethel." Thus did these brethren go on, recalling the days of their first love, and dwelling with delight on the simple manners and frank communications of their early discipleship, and regretting the necessity which seemed to be imposed upon them by

the altered usages of society, to be more distant and reserved; and, particularly, that now, though belonging to the same church, *they knew so little of each other's spiritual condition, as to be almost without a motive to pray for each other.*

Another example. I remember a social circle, assembled in a log house of the West,—(the memory of that cabin is dear to me, for it was kept warm with the breath of prayer and praise.)—There were present, besides the family, several professors of religion, among others, two young men, who, from their similarity of character and strong attachment to each other, were called by their friends "David and Jonathan." In the course of the "flow of soul," it was ascertained, that both of these young men were in spiritual darkness. As the evening advanced, and prayer and singing were mingled in the communion of that Christian circle, the various experience of those who composed it was drawn out, in reference to this point, viz: *the way in which holy affections may be excited.* One of the older professors present, then briefly analyzed what had been said, and deduced the conclusion, that holy affections cannot be expected, where the appropriate objects of those affections are not before the mind. The effect of the whole on these two young men was most happy. They had been examining themselves, with the expectation of finding religious emotions, whilst they were *doing* nothing, and *contemplating* nothing fitted to awaken emotion. Here they saw their error, and whilst they gained an accession to their stock of truths, they learned the way to foil the adversary, in his future assaults of the same kind. They now learned, that if they wished for love to Christ, they must bring him, in the details of his character and wondrous deeds, before the eye of the soul; if they wished for concern for the souls of sinners, they must not only go to their chamber expecting to find it there, but must fix their attention on some particular sinners, labour and pray for their conversion, and experience the resistance which corrupt human nature makes to all such efforts of love, and then they would feel emotions

of pity for sinners, and abhorrence for sin.

Another example of the same kind, I remember, occurred as follows. A pious lady, who was lamenting to a friend, her want of sensible affection to the Saviour, and even doubting her interest in Christ, experienced speedy relief, in consequence of her friend's repeating the hymn, beginning

"Hark, my soul, it is the Lord."

As the stanzas went on, and as each kind and faithful act of Jesus in behalf of the soul was brought under her notice, she felt the ice within her melt away, the clouds dispersed, and she was enabled to exclaim, "Lord, thou knowest all things; thou knowest that I love thee!"

But further examples need not be cited. May such blessed simplicity return—may this happy frankness, this confidence in a Christian because he is a Christian, become again a trait of our professors, and it will obviate a defect, which all the activity and machinery of modern piety cannot supply.

#### THE CONVENIENT SEASON.

There is a large class of those who hear the Gospel, that, we have reason to fear, will fail of eternal life, because they are looking for a season, more convenient than the present, for attending to their spiritual interests. They may feel, that there is a reality in eternal things,—they may be convinced, that they have a great work to do, to prepare for happiness in the presence of a holy God—they may admit, that they must be born again, or they can never enter the kingdom of Heaven. But, they cannot be persuaded to attend to their immortal interests now. They have so many *cares*—so much *business*, that they cannot find a moment's time for reflection. They do not intend to neglect these interests forever. But, at some more *convenient season*, they determine to make their peace with God.

This class of hearers, often occasions a Christian minister more solicitude than any other. There are those

among them, who will admit the truth of all that he preaches, and who feel, that it is his sacred duty, to urge the high motives of the Gospel upon every man's conscience; and to press men into the kingdom of Heaven. But still, all that he says, glances over their heads, and leaves them unaffected. They design, at some future time, to take heed to these things; but the *present*, is not a *convenient season*—they have so many *cares*.

L. W. was a man of this description. He was intelligent, charitable, and public spirited. He was a firm friend of good order; and contributed, largely, to the support of a preached Gospel. He assented to the great truths of this Gospel, and would often say, with evident emotion, that he *must* have a *new heart*. But he was overwhelmed in the cares of the world. The *convenient season* never came. But *sickness* came—and came, in a moment of which he was not aware, and with a violence, that no human power could control. His minister was immediately called. He came. But he came too late. Reason had taken her everlasting flight. He lingered, for a day, and dropped into eternity. He had scraped together seventy thousand dollars of this world's goods. But where, ye men of business and of cares, *where* is his soul?

Reader, art thou a man of *cares*? Care for thy *soul*. Art thou looking for a *convenient season*? Behold, *now* is the accepted time. Behold, *now* is the day of salvation.

#### PARENTAL INSTRUCTION.

Says a Missionary of the A. H. M. S., I have recently been called to the awful task of preaching, through the grates of a prison, to two unhappy men condemned to the gallows; one of whom, has expiated his crime, with professions of piety deeply clouded by the circumstances. The other, is to be hung in a few days. Oh! tell the world—tell parents, that the want of PARENTAL and Sabbath instructions, chiefly account for the horrid deeds of these unhappy men and their awful end.



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.  
How shall they PREACH except they be sent?...*Rom.* x. 15.

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## A QUESTION.

WHY SHOULD WE PROSECUTE THE WORK OF HOME MISSIONS WITH SO MUCH ENERGY, AND AT SUCH A LARGE EXPENSE, WHEN THE DEMANDS OF THE FOREIGN MISSIONARY CAUSE ARE SO URGENT?

## ANSWER,

For two reasons. First.—THE GREAT IMPORTANCE OF THE AMERICAN PEOPLE, CONSIDERED WITHOUT REFERENCE TO ANY OTHER PEOPLE. The empire of China, according to Gutzlaff, contains 367 millions of people. The population of the United States, according to Mr. Darby, by a ratio of annual increase much less than has marked its progress for the last forty years, will be, in one hundred years from this time, 333 millions, which is only \$4 millions less than the present population of China. If it is doubted whether the territory of the United States can sustain such a population, let the reader glance at the following facts in the history of China.

“Chih-le, the province where the court is established, is extremely sandy, and by no means fertile. Its area comprises about 59,700 square miles, and it contains, according to the latest census, 27,990,871 inhabitants!” The area of the state of Illinois is 57,900 square miles, and with its superior fertility, who will doubt that it may sustain as many inhabitants as Chih-le, in China?

Keang-soo and Gan-hwuy, comprising 81,500 square miles, with 72,011,560 inhabitants, are exceedingly fertile, and, perhaps, the most populous districts of China. Why may not Missouri, with an area of 65,500 square miles, support an equal population, in proportion to its territory? And why may not the Mississippi valley, embracing an area of 1,353,145 square miles, support as many inhabitants as China Proper, with an area of 1,298,000 square miles?

But if the population of this country shall increase as rapidly as we have supposed, and be sustained on our soil, and religious influence shall not keep pace with its advancement, then, in one hundred years, the conversion of this nation may be as great a work as is now the conversion of China. To prevent such a result, how tremendous is the responsibility of the present generation! No mind can estimate the importance of furnishing an adequate supply of the means of religious instruction to these states without delay, that they may

begin with the beginning, and grow with the growth of the nation. Every pastor and every Christian should awake to the claims of so great a cause. Shall these unborn myriads love God and cultivate the amiable and holy virtues, or shall they be a vast unhumbled people, abandoned of heaven to blasphemy and licentiousness? Shall the sun shine upon the numberless cities that in the next century will cluster along our lakes and upon our water-courses, and his light be reflected from the spires of temples of the living God; or shall he shed his reluctant rays upon a land wasted and blighted by infidelity and crime, and upon a people whose abominations have cried to heaven, till they have been given over to dig with their own hands the grave of their liberties! In a word, shall the future millions of America be saved or lost?

But there is a second consideration from which the necessity of evangelizing this country is still more apparent, and that is, **THE UNITED STATES WILL NOT STAND OR FALL ALONE.** They are destined to exert an unequalled influence on the character and destiny of other nations. The nature of our institutions, social and political, fit us to acquire and to wield greater power abroad than probably any other people. In Europe, we behold an aggregation of independent kingdoms, having different languages, laws, and religious views. In all of them we see the people split up into grades, which are so separated from each other as to have but little mutual influence. Between the different ranks of society there are chasms almost impassable; hence, in such communities, truth spreads slowly, opinions are propagated with comparative difficulty; it is almost impossible to create anything like *unity of interest*, or impress upon the whole population a homogeneous character. But in this country it is different; with one sad exception, we have no artificial distinctions in society; all are equal, all claim the right of canvassing and deciding upon the claims of every new practice or opinion; we all speak the same language, have the same civil and social character; intelligence circulates with immense rapidity throughout all classes of the community, and from one end of the land to the other. Every improvement in the arts, or theory of science, or doctrine of religion that is broached in one section of the land, immediately becomes the property of the whole nation, and is rejected or embraced almost without distinction of territorial location. These circumstances give a unity of character to Americans that can never be possessed by any other people. The power of America will, therefore, be the power of an entire nation—it will be uniform, and make a deep impression wherever it is exerted. Now bear in mind, that these free institutions and these elements of power belong to a nation that in 100 years will be 333 millions—who go abroad to every land, and sail on every sea, and who speak a language that will, undoubtedly, be the language of all North America, (except Mexico,) of New Holland, South Africa, and, probably, of Southern India and the Pacific Islands, as well as of Great Britain,—bear these things in mind, and the religious influence of this country becomes incalculable. The conversion of this nation will be, in effect, the **CONVERSION OF THE WORLD.** But let this be an irreligious people—let the giant energies of this great republic be exerted to scatter abroad infidelity and crime,—let our ships carry a moral pestilence from our shores, and bear it away to the distant oceans where cupi-

dity or enterprise may allure them, and, humanly speaking, the conversion of the world would be impracticable.

The conclusion is inevitable, then, that *America must, by all means, be thoroughly evangelized.*

## CORRESPONDENCE OF THE A. H. M. S.

### ILLINOIS.

*From Rev. A. Hale, Jacksonville, Ill.*

I have recently returned from a tour to the north-western part of the state, and to Wisconsin Territory.

My journey was principally in the lead mine district, and East of the Mississippi river. Brother Kent, of Galena, and myself, visited the principal villages and settlements. We found no minister of our denomination, and very few of any other. Indeed, we have no missionaries north-west of Rock River, except brother Kent and brother Watson at Du Buque.

### WANTS OF WISCONSIN.

In Wisconsin Territory, with a population of 25,000, there are not more than four or five ministers, that we could hear of, of all denominations. The population of the Territory is somewhat peculiar. A far greater portion of them are *foreigners* than of the people of Illinois. They are, as a body, *more intelligent*. There is more open *wickedness*—such as intemperance and gambling—more *infidelity*, or rather, it is more bold and open; and there is more *money*. We need, immediately, *two* missionaries, to plant within forty miles of Galena. But they must be *men*—men of sound minds, and warm hearts—men who can meet *opposition*, and bear insults, and who are willing to labour hard, and bear reproach, for Christ's sake.

It must not be forgotten, that *churches* in Wisconsin are as scarce as ministers. All is new. There are a few professors of religion, scattered over the field, panting for the bread and water of life, and a large number, who once were enrolled among the people of God, but are now twice dead, and among the most formidable obstacles to the progress of religion.

We wish it were in our power to furnish, immediately, the men that are needed for the field which our brother has surveyed. But where shall we look for them? The cry

comes to us, on almost every breeze, "*men! men!*" And what shall we say? Shall we say to the perishing, your case is indeed deplorable, but it is also irremediable? You need help, but there is no help for you? Dark as your prospects are without a preached Gospel, you must go to your graves and to the judgment-seat, without it? And shall we say this in the name of the churches of our Lord Jesus Christ, and in the name of his ministering servants, and in the name of hundreds of young men, who have within a few years been brought into the kingdom, and but few of whom have consecrated their energies to the ministry of reconciliation? Are our Christian brethren prepared, to share with us the responsibility of such a reply? Or will they inquire earnestly and prayerfully, what the Lord will have them to do, in this critical condition of Zion? What are the causes of the present alarming scarcity of religious teachers? Is the tone of piety in the church what it ought to be? Is the command of Christ obeyed, *pray ye* the Lord of the harvest, that he will send forth labourers into his harvest? Are there no more of the sons of the church, that will come forward to minister at her altars? And must this fearful disparity between our destitutions and our means of supply continue to increase, and the kingdom of heaven ere long be taken from us, and given unto those who will bring forth the fruits of it?

*From Rev. Flavel Bascom, Pleasant Grove, Ill.*

From the date of my last report to the 1st of September, I continued to divide my labours between the four places which have long been under my charge. Since that time, I have been constrained to leave Pekin and Sand Prairie, and devote myself to Pleasant Grove and Tremont, the people in those places being very desirous of having my whole time.

## A MINISTER WANTED.

In *Pekin* a wide door is open for the usefulness of a Presbyterian minister, of the right stamp. The town has been settled five or six years, and, to my knowledge, no minister of any denomination has ever resided there; and at the present time, there is an earnest desire, on the part of many of the leading citizens, to have a clergyman settled among them. There is ability and willingness to raise a large portion of his salary, and to erect a house of worship for the congregation.

## UNION MEETING.

In *Sand Prairie* I held a camp meeting in September, in union with the Cumberland Presbyterians. Though the weather was unfavourable, yet it was an interesting meeting. A precious feeling of union between the brethren and ministers of the two denominations was cultivated; Christians were revived, and brought to the exercise of penitence and faith, and were aroused to unwonted activity for the conversion of sinners. Several of the impenitent were awakened, and some professed submission to God, on the terms of the Gospel.

## ZION REVIVED.

A protracted meeting was held in our new meeting house in this place, the first week in September. It was a season of great solemnity. Our little church were, in some good measure, prepared to enjoy and improve such an occasion; and when, at the commencement of the meeting, the truth was brought to their minds, in its simplicity and power, there was a brokenness of heart apparent, which it is delightful to witness, but far more so, to experience. A spirit of believing prayer was equally apparent, accompanied with faithful and affectionate exhortation to the impenitent. And need I add, that this state of things was followed by cases of conviction and conversion among the impenitent? Every unconverted person who attended the meetings was serious, and more or less awakened to the realities of religion. From eight to twelve have since professed hope in Christ, and, to human view, appear to be true converts. Others are still in an interesting state of mind; and we hope yet to be able to speak of more conversions, as the result of that meeting. Our entire dependence on the Spirit of God, was distinctly kept in view, through all our exercises, and was

deeply felt by many of the church. And we feel, that *all* the praise belongs to God. *Most of the converts are among the children and youth of our Sabbath school.*

From Rev. E. H. Hazard, Prophetstown, Whiteside co., Ill.

## WHO WILL GO FOR US?

Since my last, I have been through the settlement, from the mouth of Rock River to the northern line of Illinois. I spent two Sabbaths at Rockford, and at the mouth of Kishwaukee, one at Cleave-land, near the mouth, and the remainder I have spent in preaching to the people in this settlement.

I mentioned to you in my last, that there are numerous destitute settlements in this region, whose inhabitants are desirous to have preachers sent to them. These are all increasing rapidly in population, and a *host* of ministers will soon be needed to supply the wants of Rock River. I am fully apprized of the impossibility of your society's being able, with all your solicitude and effort, to supply fully these wants. But, cannot your society send out, at least two men, who may occupy some of the most important points on the river—say one at Rockford, and the other at, or near, the mouth of Rock? You would then have three missionaries, stationed about forty miles apart, upon one of the most beautiful and healthy navigable rivers of the valley. And would this be more than our share, of the few you have to send out? The people are extremely anxious, at both these places, to have a man sent them. When I was at Rockford last, a man (not a member of the church) said to me, "I hope you will write to the Home Missionary Society every week, until they send us a minister." A church might be formed there immediately, of fifteen or twenty members.

We commend the foregoing communication, and the one which follows, to the special notice of candidates for the sacred ministry. Our hearts have been moved with compassion, as we have seen, in these and in other communications, the moral wants of this section of our country portrayed. And we have looked around, but have looked in vain, for the men, who will go and preach the unsearchable riches of Christ in these destitute settlements.

Here is a field, wide enough and fertile enough, for the expansion and the exhaustion of any man's powers. Here, churches are to be planted—character is to be formed—foundations are to be laid, and the foundations of many generations. Here, villages are springing up, and a population is rushing in, and a little one is soon to become a thousand; and a devoted man of God, by what he may accomplish while living, and by what his works may eventuate in after he is dead, may take fast hold of interests, the magnitude of which no finite mind can comprehend. And who is the man that will hearken to this call, and plant himself in this inviting portion of the vineyard? We will promise him work enough, and bread enough, and we will point him to a promise, in Daniel xii. 3, large enough, to satisfy his highest aspirations.

*From a Layman, at Rockford, Ill.*

#### GREAT NEED OF A DEVOTED MINISTER.

I wish to ascertain, whether it is in the power of your society, to send us immediately, a preacher of the Gospel. If you could do this, I have no doubt we should be able to support him, without expense to the society. At all events, we are prepared to make the attempt. We have as yet no church, but there are probably a dozen or more, including both sexes, prepared to be formed into a church, as soon as an opportunity presents itself;—that is, as soon as some one will come among us, qualified to accomplish the desirable object. For this, we are waiting. Must we remain in this unconnected state, exposed to numerous temptations, without even the bonds of church fellowship or union, for our defence? We must have a preacher, if one can be obtained. But, we want a man possessing the spirit of his station—a man of God, not of the world. The station may not be of more importance than some others in the growing West; but I am sincere in the opinion, that few places, if any, yet unoccupied, are of higher importance than this. Rock River country possesses advantages, which will give it rank among the most important in this portion of the West. But I cannot now enter into a detail concerning it. Had your correspondent, in a late number of the Home Missionary, been as well acquainted with Rock, as with Fox River, he might have added a chapter of interesting matter to his com-

munication. The inhabitants of this part of the river, are mostly from the East—men of enterprise and intelligence.

*From Rev. Enoch Kingsbury, Danville, Ill.*

The past quarter has been one of more than usual labour and interest. It has been the most sickly season in the year, and death has made its ravages.

#### ENCOURAGEMENT.

My calls have been unusually great. And never have I known a time, when there was a fairer prospect of usefulness. Some, within the field of my labours, have inquired for, and I trust found, the way to Zion. Such have been the calls, that I have been absent a great part of my time; and yet I am convinced that I ought now to be here all my time. Such is the urgent request of some, who are the most interested in the cause of Christ. What will become of this wide-spread and destitute field—I know not. But some of it, I must leave; for I am satisfied, that my labours are too much divided. It is too much like farming a township.

*From Rev. H. S. Colton, Hennepin, Putnam co., Ill.*

#### LAMENTED DEATH OF ELDER W.

Colonel J. W., who came here from Massachusetts, last year, and connected himself with this little feeble church, about the first of January last, and who was ordained ruling elder soon after, was removed from us by death, on the 28th of August. His mother, who connected herself with us at the same time with her son, was also removed by death, on the 25th of August. By the removal of elder W., this church has sustained, to human view, an irreparable loss. Under God, he seemed to be the mainspring of nearly all the operations of this church. His mind was remarkably active, his feelings ardent, and his enterprise and activity attracted the attention of all. His plans of usefulness were extensive, and constantly increasing, as he saw new fields opening before him. He possessed the entire confidence of all who knew him. The circumstance of elder W.'s death has spread a dark cloud over this church. Truly the Lord's ways are not

as ours, nor his thoughts as ours, but as high above them as the heavens are above the earth. For a few weeks past, our meetings have been very well attended, and good attention paid to preaching; but nothing of special interest is manifest in the congregation.

#### HINDRANCES TO THE GOSPEL IN NEW SETTLEMENTS.

Now, but those who live in this country, and feel for the interests of Zion, can properly estimate the counteracting causes to ministerial influence and usefulness in this region.—Such, for example, as *immigration, emigration, speculation in the extreme*, want of conveniences for secret prayer, for social prayer, for general religious meetings, &c., &c. Another thing. The population of this country is composed of people from all parts of the Union, as well as from foreign lands, with all their diversity of habits, views, feelings, *education, mental and religious*. Of course, they are not bound together by those common ties, which cement society, in older portions of our country.

From Rev. Lucien Farnam, Princeton, Putnam Co., Ill.

#### HELPS NOT MEET.

A good degree of harmony prevails in this church, and we only need more of the spirit of Christ, to make us a happy people. We have difficulties to encounter, such as are incident to a new country, as well as those which are common to all God's people, in this world of pilgrimage. We have, perhaps, escaped the influence of the spirit of speculation, to a greater extent than most of the churches in this part of our country, yet we see and feel the effects of that current of worldliness, which sets so strong towards the gulf of perdition, bearing away immortal souls to ruin. We have to encounter the reproach which is brought upon religion by Christians, and, in some cases, by ministers, who come from the East, professedly to do good, and when they get here, forget their object, give themselves up to the world, and instead of aiding, hinder the cause. Those who have been toiling amid difficulties and discouragements; who have borne the burden and heat of the day; and have been praying, and calling for help, to gather in the ripening harvest, feel the disheartening, withering influence of *such helpers*. They will weep at the

sight of them, because, by them their burdens are increased, and their hands weakened. Yet, not all—nor a majority, are of this class. Far from it. Many come who are fellow-helpers of our joy; whose coming is hailed as a blessing—with devout thanksgiving to God. But still, there are far too many, in respect to whom the prayer will break spontaneously from every heart that loves Zion, "Good Lord, deliver us." We shall be more benefited, by accessions which will bring an increase of holiness, and of the power of the Spirit, than by such as bring merely wealth and worldly influence. "Not by might, nor by power; but by my Spirit, saith the Lord."

From Rev. Isaac Foster, Plainfield, Ill.

#### DESTITUTIONS OF NORTHERN ILLINOIS.

My heart bleeds, when I look on the moral desolations of this extended region, to think of the multitude of sheep without a shepherd, and the multitudes of souls for whom Christ died, perishing in their iniquity. I suppose, from the best information I can obtain, there are sixty or seventy thousand souls in the northern part of this state, that have not more than about a dozen efficient ministers, of all the evangelical denominations, and I have heard of only one of our order—brother Clark, North of here, this side of Green Bay—a distance of from two to three hundred miles, of rich, fertile country, filling up most rapidly. The tide of immigration, is without a parallel. And who will take possession of this fairest, richest portion of our continent for Christ, before the enemy shall have entrenched himself in his strongholds? On the northwest, there is brother Hazard on Rock River, brother Kent at Galena. I know of no others, to the outskirts of civilization.

#### WORLDLY PROFESSORS.

There are many professors of religion, who come out to this western world, professing to wish, and probably intending, to do much for the cause of the Redeemer, who, when they get on the ground, find the cares of the world so great, the necessity of providing a home so urgent, and more particularly, the beautiful and fertile country of cheap lands so inviting, that they fall into temptation—lose their spirituality, and having no shepherd to watch over them, and bring them back to

the fold from whence they stray, they are buried up in the world, and thus become stumbling blocks in the way of sinners.

## TENT MEETING.

I have just closed a meeting in brother Gridley's tent, which was sent out to him by eastern friends. It was held at Blackstone's Grove, and continued, with some intermission, over three Sabbaths. God blessed us, with the outpouring of his spirit. Many Christians, we trust, were quickened, and a goodly number of the impenitent hopefully submitted their hearts to Him who died for them. The number will be best counted up at the judgment.

Oh, that some of our good brethren in the ministry at the East, could but see this inviting field, as I see it. Methinks they would be willing to exchange their fine churches for log huts, or shady groves, to preach the word of life to perishing souls. There are many trials to endure, in the privations of this new country, that I anticipated not before I entered it. But God has given me strength and health, so that I have been enabled to labour, as I never have done before.

## INDIANA.

*From Rev. S. G. Lowry, Crawfordsville, Ind.*

In my last excursion through the north part of the state, I visited Kosciusko co., where brother Jones is located. It is a fine county of land, and has an unusually dense population, for the age of it. But very few religious people. Some eight or ten members of our church are scattered in different directions. I have since learned of fourteen members, that are going into one part of it in a short time, others no doubt will be there soon.

There are many places yet in this state that are unsupplied. And many are places of great importance and good promise. We want you to send us more MEN, and then we shall want you to send us more money. Can't you furnish a man for Fort Wayne. I name that place now, because it is a place of so much importance. Let us have good men and true.

In several of the churches in this Presbytery, there are now pleasing indications of the divine presence. This makes our hearts rejoice. Let us hope in God.

*From Rev. M. M. Post, Logansport, Ind.*

## CLAIMS OF NORTHERN INDIANA.

Notwithstanding the efforts to supply this state with the institutions of religion, the destitution increases.

The population is ever outrunning the supply; even for the last ten years, the proportionate increase has been greater than that of Illinois, remarkable as that has been. This fact I think ought to be understood at the East. And another,—that the northern half of Illinois is in no respect, unless it be in the character of its immigrants, superior to the collateral section of Indiana, and that in nearly all other respects, especially in those of the admixture of woodland and prairie, of wholesome water and mill and manufactory privileges, it is decidedly inferior.—The character of the settlers in that part of Indiana also, is uncommonly high for enterprise and worldly thrift. Forso new a country, the internal improvements successfully commenced, and some of them far advanced, are, in number and importance, without a parallel. I hope the benevolence of eastern christians and patriots, will be wisely directed, and while they, in no degree, restrict their efforts to bless other parts of our common beloved country, they will greatly enlarge them in behalf of Indiana.

*From Rev. John Thompson, Crawfordsville, Ind.*

## HOPE ENCOURAGED.

Seven members of our Bible class, joined the church at our last communion. There is also an evident progress in piety among our members. And the solemn, and often deeply interested attention to preaching and prayer meetings, constrains me to believe, that the Lord is among us; and inspires the hope, that we shall yet see better days. This hope is strengthened by very plain indications, that the ministers and churches around, are thirsting for a revival. Our Presbytery met at Rockville, the first of last month, and was followed by a communion. The Lord blessed the preaching, and a very pleasing awakening took place. Twelve professed that they had found the Lord, and have since been added to the church. The interest still continues; and the elders and old church members are very much revived, making it hopeful that the work will continue. Last Friday, brother Shields,

was installed pastor of the united congregations of Pleasant Hill and Poplar Spring. The meeting was at the latter place, and was continued until Monday, having the Lord's supper on Sabbath.—The season was very solemn from the first; and the interest increased to the last. Many seemed to feel very deeply on the subject of their soul's salvation.—The whole church appeared very much revived.

We have lost one valuable member at Union—a mother in our Israel. She died a few weeks since; and so peaceful and composed was she in her last moments, that many were astonished, at her victory over the fear of death. So much feeling was never seen, with us, as at her funeral.

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*From Rev. W. W. Woods, Putnamville,  
Putnam county, Ind.*

It is very pleasing to record the loving kindness of the Lord, in building up the waste places of Zion. We have been in a cold and formal condition, for some months past, but the long slumber in sin, seems to be broken up; we have again been refreshed at our late communion, in the Green Castle church. Twelve were added at that time to the church, eight of whom were, for the first time, admitted to church privileges.

The great obstacle to the advancement of Zion, in this part of the country, is *worldly mindedness in the church*. Railroads—internal improvements have been the text for months, from which the people have been preaching, in season and out of season. The fever however seems to be abating, and a more healthy action, we trust, will follow, when they will come back with penitence to the deserted cause of Christ, and acknowledge again its claims to be the all-absorbing subject.

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OHIO.

*From Rev. B. Woodbury, Plain, Wood  
co., O.*

It is one year this day, since I commenced my labours, as your missionary, in Wood co., Ohio, and I now report to you the sequel.

You will allow me first to say, that although I am not dispirited in view of the past year, I am far from being satisfied. I feel, indeed, that God, in the greatness of his goodness has blessed my hum-

ble attempts to serve him, while I have been all unworthy. I feel, that although I have been able to do something for the honour of his name, yet in all things I have come short of his glory.

The little church, which commenced its career in December, 1835, by the gathering together of ten or twelve persons into covenant relations, now consists of twenty-four members. Seven others stand propounded for admission. The little Sabbath school has increased to a number rising of thirty. We have a Bible class, at present embracing our own young people, designed to embrace those of other families and communities, which we think will be large for the population, and very useful. This Bible class, or young people's meeting, embraces as one of its objects sacred music, and as it goes from house to house, in a circle of three or four miles, and all feel great interest to attend, the social benefit, I deem of no small consideration.

Of our auditory, I would say that they make great sacrifice, on the Sabbath.—Most of the Christian families shut up their houses—and are from one to two and a half hours on the road to meeting, drawn frequently by oxen. Some women walk four miles—others ride on horseback, as far as six, seven, and eight miles. In good weather our congregation numbers about seventy. This number, doubtless to you appears small. But were you here, your feelings, I think would be modified. Our little church meets indeed, at the centre of Plain, but it looks out by its members over the interests and perhaps destinies of five or six townships; and most probably, will prove the mother stock of as many churches, in a very few years. I was recently, the only ordained minister in the whole valley of the Maumee, from its mouth to Fort Wayne. Supplies have just been procured at Perrysburgh and Maumee.

We have formed a permanent Home Missionary Society in our church. This is of recent origin, and its results will be duly reported another quarter. Suffice it to say, that all the church embrace it heartily, and will respond as they are able. We have had no other hold on Foreign Missions, than the Monthly Concert. This has been attended in two places, and has yielded \$5. This will be forwarded in due time to the Board. We consider this quite important, as the first fruits of a very young vineyard. The Lord grant that the general harvest may be abundant. The Tract box did not arrive till late in the spring. I am now selling the volumes



as I have opportunity—and the good seed is going in all directions. The *Tracts* so kindly given me, I distribute every where, at home and on my journeys—and they are doing good. I have nearly completed the survey of my field for the supply of the Bible. I have found but one destitute family.

From Rev. H. R. Howe, Vinton, Gallia co., Ohio.

#### DEATH OF MRS. H.

While the Lord has gladdened the hearts of all that love his holy name and holy cause, by manifest tokens of his presence, he has caused the heart of the little church in this place to bleed, by removing one from her communion, by the hand of death, who was dear to all, and to whom all could look for example and instruction.—My dear companion sleeps in the grave. On Sabbath morning, Aug. 14th, her ransomed spirit took its upward flight to mansions on high, leaving her companions "in the kingdom and patience of Jesus," to weep and labour yet a little longer in this vale of tears. I had felt myself alone before, but this fact was more forcibly impressed on my mind, on that mournful occasion, when I looked around and not a ministering brother of my own denomination, within thirty miles, to perform the services, even at the funeral of a wife.—Mysterious indeed, is this visitation of Providence, but sure I am, that the same benevolent hand which gave, has taken away, and that benevolence dictated, as much the latter, as the former dispensation.

Mrs. H. was a native of Lee, Mass. From her 17th to her 26th year, she was an intelligent, consistent and devoted Christian. Her whole energies were given to this field of missionary labour. Without a murmur, she endured all the privations incident to a residence in this uncultivated region of the vast valley of the West. But I must forbear—and speak of our prospects in general.

#### SEASON OF REFRESHING.

Some time in the month of July, the church and congregation of Huntington resolved on holding a meeting for several successive days. It commenced on the 15th, and closed on the 20th of September. A deep, silent, and delightful solemnity prevailed during the whole season. On Sabbath, 45 persons attended an inquiry

meeting; and on Monday night, 50 individuals came forward, and requested an interest in the prayers of God's people. Before the meeting closed, from 20 to 25 expressed the hope and belief, that they had passed from death unto life. The children of God were filled with sweet and delightful emotions of soul—careless professors felt their sandy foundations crumble beneath their feet, and sinners trembled in view of their guilt and final doom. We all felt that God was there. The preaching was plain, pointed and dispassionate. Since the meeting, 8 persons have been examined for admission into the church. There are still tokens of the presence of the Holy Spirit in the congregation; several cases of conversion have occurred within a few weeks.

From Rev. E. Bascom, Jackson, Jackson co., O.

Here are five counties without a Presbyterian minister, except brother Howe and myself; yet there is a church at every county seat, and a few others organized. My heart sinks, and my spirits droop, when I think of the magnitude of the work in which I am engaged.

From Rev. G. G. Poage, Bainbridge, O.

I have just returned from the meetings of our Presbytery and Synod. From the reports on the state of religion in the bounds of this Synod, it appears that there is occasion both for rejoicing and mourning. No signal revival of religion has been enjoyed, no copious effusion of the Holy Spirit, no large ingathering of souls into the church; yet there is reason to believe, that the preaching of the word, and other means of grace, have not been in vain; many souls have been born again, and considerable accessions have been made to most of the churches.

On the other hand, vice, in its various forms, is extensively prevalent. The desecration of the Sabbath, especially on the great thoroughfares, is believed to be on the increase; and what is most lamentable is, that many professed Christians are involved in this sin, and by their example, exert a most pernicious influence. Intemperance continues to make its ravages among us, though it is, in a great measure, banished from the churches. A worldly spirit is the great sin in the church. There is a great want of active piety and zeal in the cause of God, and for the salvation of souls. Yet God has not left his people without cause for gratitude. The preaching of the Gospel is generally well attended. Sabbath

school, Bible class, and catechetical instruction, is extensively enjoyed. The religious and benevolent enterprises of the day, receive the attention and support of the churches. The cause of foreign missions, especially, is receiving increased attention, in some places, in the bounds of our Synod. The *claims of the oppressed and degraded* have not been forgotten. Efforts have been made for the instruction and moral elevation of the coloured population, with cheering prospects of success.

In my own congregation, the prospect is rather less encouraging at present, than formerly. In reviewing the three years I have laboured here, I have reason to lament, that I have done so little for the glory of God, and the good of souls. Yet, I have reason to believe, that my labour has not been in vain in the Lord. Though the seed lie buried long, it may yet spring up, and produce fruit. I would here express the gratitude of this church, to the A. H. M. S., for the aid they have received. To you, under God, they are indebted, for the stated means of grace for three years past.

#### PENNSYLVANIA.

*From Rev. A. Kelchum, Bethany, Pa.*

#### DESTITUTIONS IN WAYNE COUNTY.

I am the only Presbyterian minister in this county, excepting brother McReynolds, who lives in an adjoining county, and preaches a part of the time at Canaan; and there are six Presbyterian churches. Like the seven churches of Asia, God has removed their candlesticks out of their places, and now, a deathlike stupor reigns throughout our borders. At Honesdale, a large house of worship is going up, to be done next spring. The congregation are still destitute. Mount Pleasant wants a minister, and can unite with Herrick, four or five miles distant; and this would be a large and important field. Herrick lies just in the bounds of Susquehannah county.

And now, shall the cause languish, and these churches become extinct, for the want of labourers? To me, the prospect is gloomy beyond description. The fields are all white—the cause of Christ calls for labourers. O, may the Lord of the harvest send forth labourers into his harvest. Can you not send us *one* labourer?

#### CANADA.

*From Rev. E. Marsh, Brantford, U. C.*

#### INTEREST AT THE COMMUNION TABLE.

Our last communion was one of deep interest, and, I hope, of much profit to the church. One of the Sabbath school scholars, of about five or six years of age, had just died, in the hope of heaven;

evincing, that she had not been taught the word of God in vain. She not only gave clear evidence that she understood the way of salvation, but appeared like a Christian of riper years; and, in an intelligent and affecting manner, entreated those about her to prepare to meet her in heaven.

Also, one of the sisters in the church, who was greatly beloved, after an illness of some months, was taken to her final rest. In all her sickness, she exhibited a childlike Christian spirit,—was patient, meek and submissive, under the hand that afflicted her, and prayed to her heavenly Father, for grace to glorify him in life and in death. She felt a great anxiety for the conversion of her kindred. As she drew near to her end, she was favoured with bright views of heaven, and enraptured with the prospect of soon having her dwelling there. Her parting exhortations and triumphant death, made a deep impression on many. This sister had been converted, through the instrumentality of the church, and had been led on by their counsels and prayers from strength to strength; and now, as they saw her pass from earth to heaven, they felt that their labour had not been in vain in the Lord.

As we came around the table, these circumstances, mingling with the scenes of Calvary, brought heaven and eternity near,—warming and enlivening every heart, and teaching us, more clearly, how to live in humility and die in faith.

#### A DOOR OF USEFULNESS OPEN.

There is a door opened for Americans to do good here, especially among those who were formerly from the United States, or have descended from those who were.

What most limits the extension of our usefulness, is the want of men, and means to sustain them. For men, we must look wholly to our brethren in the States. As to means, some few churches, certainly, might do much more than they have done; though it is not in Canada, as among you, that many rich people belong to evangelical churches. Our churches are in their infancy; and, of course, far behind you in the spirit of expansive benevolence and the means of doing good to others. We must then continue to look to your society, as children look to parents, both for your prayers and for your alms. We are thankful for what we have received, and hope that what you have bestowed upon us will not be in vain.

## NEW-HAMPSHIRE MISSIONARY SOCIETY.

*Extracts from the Annual Report of 1836.*

Seventy-one different places have been aided by the funds of this society, in securing the preaching of the Gospel a part or the whole of the time; sixty ministers have laboured in the employ of the society; fifty-three of these are settled pastors, or have furnished a stated supply, others have performed a shorter service. Unitedly they have performed the amount of forty-three years of ministerial labour. Not far from 3,500 of the disciples of the Lord, who must otherwise have been destitute, have in this way enjoyed the preaching of the Gospel. Twelve of the churches under the care of this society have experienced seasons of special religious interest; not far from 300 are believed to have been added to these churches. With the congregations supplied with preaching by the aid of this society, are connected not less than 5000 children and youth, who are under a course of biblical instruction; many of whom, during the past year, have hopefully submitted their hearts to Christ. In connexion with these labours, the cause of temperance has been materially aided, and the best interests of the community advanced.

We give a few facts, respecting some of the places aided by the society.

### GREAT FALLS, SOMERSWORTH, STRAFFORD CO.

This church was organized about nine years since, and consisted then of eight members. It was early assisted by this society, and afterwards by the A. H. Missionary Society. But this church and society have since been able to erect a house of worship, sustain their own institutions, and render important aid to the various benevolent objects of the day. They have been distinguished above most other societies in the vicinity, by the influences of the Holy Spirit. There are not a few, now connected with other churches in different parts of the land, who commenced their Christian course in this place.

We are now able to say, that by the timely aid which has been received from Boston, Hartford, Ct., and Dover and Concord in this state, this church and society have been freed from their embarrassment, their debts have been paid, and they have already refunded to our treasury more

than half the sum which they received from us.

During the past year, the Spirit of the Lord has been poured out upon them, and more than twenty have hopefully embraced the Gospel.

### ISLES OF SHOALS.

Assistance has for several years been granted by this society, in securing religious instruction to the people upon the Isles of Shoals. This has been done through the agency of a society of benevolent ladies in Newburyport, by whose self-denying efforts great good has been done among the people of these islands. It is hoped that the churches in New-Hampshire will not cease to remember them. They are within our borders. They have a convenient house for worship, constructed from the stones of the island upon which it stands. There are the graves of some of the fathers of New-England, whose prayers and pious example are our inheritance. But their posterity are cut off from religious privileges and influences, except as they are furnished them by the benevolent.

### WILTON, HILLSBOROUGH CO.

This church, which, five or six years ago, when it was received under the patronage of this society, numbered thirty-five, now consists of 120. All the regular members of the congregation are members of the Sabbath school. Two have gone forth as missionaries to the heathen. Four young men are in the course of preparation for the Christian ministry. Twenty-seven have been received to the church during the past year. This church has been assisted \$100, the past year, and has in this time contributed, in various ways, to our funds, \$101.

### THORNTON.

The church in this place, has for many years been in a depressed state, and passed through various trials. But during the past year, the Lord has shown favour to that people—a revival of much interest has been enjoyed, nineteen have been added to the church, and hopes are entertained of an additional number. The prospects of that church are now considered as encouraging, provided they can continue to enjoy the fostering care of this society.

### NEW-CHESTER.

This church has received accessions

the past year. One of these, says the pastor, was a child of the covenant for sixty-five years, before he was ready to acknowledge his covenant obligations. "But this," said he, "was by the grace of God, what held me,—the remembrance that my parents early dedicated me to God in baptism. I never could forget it. I desire now to dedicate myself to this covenant-keeping God."

MILTON.

The pastor of this church says, in his report, "We have had almost one continued scene of reviving in religion for five or six months past. The number of hopeful conversions we have not yet definitively reckoned. Perhaps there have been fifty or sixty; thirty-eight have been added to our church. This is more in number than previously composed the church. In other respects, the church may be considered as more than doubled. There were but few males in the church, previous to the late additions; fourteen of this number were males, and most of them heads of families. A number of young men have apparently become interested, some of whom may yet be found among the ministers of Christ.

Many family altars have been erected among us of late, as many, it is judged, as before existed. The interests of temperance have been greatly promoted by this attention to religion, and numbers who have abandoned the use of strong drink, merely from a conviction of its ill effects, have been brought under a religious influence. The attendance on meetings has of late been unusually good. A new house of worship has been finished the past year. This effort gave a decided impulse to the cause of truth among us. Just so soon as the people began to build for God, he began to bless them with the pouring out of his Spirit, and the gathering in of souls into his kingdom. Sabbath schools have been prosperous. More than 300 children and youth are connected with them. This is about one fourth of the population of the town.

It is with such blessings, that our feeble and unworthy efforts the past year have been crowned, and notwithstanding the many discouraging circumstances which have met us from time to time, and the little which has been done, compared with what might have been done, with more faith and greater means, we will yet thank God, and take courage. But it still remains a question of overwhelming interest, whether the churches

in this state, in their present worldly prosperity, can remain guiltless, and hope to prosper while such multitudes among us are living and dying, from year to year, without the Gospel ministry.

It is to be borne in mind, that the responsibility of attending to their wants is not divided among the Christians of our land, and the world, and we are called to sustain only a share of it; but that it devolves wholly upon the churches of this State. No other body of Christians can be expected to come, and see to the wants of New-Hampshire. We must make provisions for the poor and destitute among ourselves, or they must remain as they are to the end of time, and we meet them at the day of judgment, saved by our beneficence or cursed by our covetousness and sloth.

There is an additional fact in regard to this State, which gives interest to our missionary operations. It is, that from present appearances, it is destined to become extensively a manufacturing State. For this business, the numerous waterfalls on all our considerable streams afford abundant encouragement.

Already are manufacturing villages springing up in every direction, where our youth are collecting; and there, at no distant period, a large number of them will find their employment. Shall the preaching of the Gospel be early established in these places? Already is assistance asked for such a purpose in ten of these places.—Others will soon be in a situation to receive it.

The condition of the northern part of this State is such, at the present time, as to require particular notice. For more than one hundred miles on Connecticut river, the garden of the State, there is not at this time a settled congregational minister, and in all that region but two or three missionaries. There are a few places in that part of the country where it is expected the ministry will be re-settled, so soon as suitable men can be obtained. But to a very great extent the people must be destitute of religious instruction of any kind, if not supplied by this society. Strafford county has received no additional supply of ministers, while three have been removed. Seventeen towns out of the thirty-four in that county are still destitute of the preaching of congregational ministers, and to a great extent of the preaching of ministers of other religious denominations. Five towns in Rockland county, have received a supply during the past year, and all of them by the aid of the Missionary Society, except Kingston; yet there are fourteen destitute towns in this, the oldest county in the State.

Our attention was called at our last anniversary to the destitute condition of the Protestant population of Lower Canada, and particularly that part of it occupying the eastern township. It appeared clear that assistance was needed. We felt that we were emphatically their neighbours;—many of them in former years having gone out from among ourselves. The resolution was afterwards adopted by the trustees, to attempt to sustain one missionary in that Province, and, under the manifest guidance of Providence, we have been able to introduce in that field one faithful labourer, a brother beloved, from among ourselves, in whose ability, discretion, faith and perseverance, we have entire confidence. His location is Compton, a town, to use his own language, at least ten miles square, and almost every foot of it capable of cultivation; with a population exceeding two thousand, and may soon contain twice that number. The town has one acknowledged centre, and place of business; and the roads are so constructed as to make it easy of access from all parts of it. Eventually I think, says he, that a large congregation may be gathered here. As to the importance of this undertaking, after having been long enough upon the ground to form an opinion, we have his views in the following language. I deem the undertaking of the New-Hampshire Missionary Society, to sustain a missionary in this Province, highly important. I am well persuaded that the great Head of the church approves of the undertaking.

The expense of the enterprise must be considerable in the outset; much more than it would have been a few years since, when an attempt was made by the people of that place, to obtain a minister, but failed, because no one would go and preach the Gospel to them. Three hundred dollars is the estimated expense for the present year, and from the interests which this mission has already excited in this State, we have reason to think that this amount has been contributed by our friends in advance of what would have been contributed, had it not been undertaken.

We would here acknowledge our obligations to the American Tract Society at Boston. By a grant from that society, each of the missionaries in the employ of this society in the year 1835, was furnished with their publications to the amount of \$5, for gratuitous distribution. At the commencement of the present year, a resolution was adopted by the trustees of this society, to expend \$100 for the same purpose. On being informed of this appropriation, the Tract Society at Boston, generously appropriated an equal sum. In this way each missionary has had the opportunity, the

present year, of procuring for distribution in his vicinity the same amount of tracts as the last year. By these instances of liberality, we hope the churches in this State will be reminded of their obligations to the Tract Society. No small part of what they have contributed to that institution has been sent back to refresh the barren regions of their own State.

One missionary reports that the tract entitled "The Way to be Saved," was sent by him into a family at a distance from him, where tracts were but little known, and that it fell into the hands of a young lady, who had for sometime read her Bible with a desire to know what she should do to be saved, but had not been able to discover the plan there revealed, until she read this tract. She has since come and united with the church under the care of this missionary.

The address to the *young men* of this country, on the use of ardent spirit, was put into the hands of an *old man*, who had been in the habit of using it from his youth, and he has now become in this respect a *new man*.

A tract containing arguments against infidelity, was put into the hands of a woman, professing to be a Universalist. She has since turned her attention to the study of the Bible, has been convinced that her Universalism was leading her to rank infidelity, and now gives pleasing evidence that she is a disciple of Christ. The circulation, he says, has created a thirst for tracts, so that he cannot get enough to supply the people.—He has distributed the \$5 worth furnished by the society,—expended \$5 from his own funds for this purpose, and distributed several additional bundles, and the demand for them increases.

The agent reports, that in complying with his instructions, and fulfilling his obligations, so far as he had been able to do it, to this society, he has presented the cause of Home Missions in 80 congregations on the Sabbath, attended the meetings of four county conferences, and two Associations, visited and addressed, as opportunity presented, about 30 of the feeble churches, and destitute places, preached in the course of the year 140 sermons, and travelled about 2900 miles.

He has also endeavoured to keep the subject of Home Missions before the public mind; in the first place, by the circulation of the last report of this society, 1400 of which have been distributed, and afterwards, by the distribution of the report of the Cent Institution, containing an address to the ladies of this State, 1500 of which have been sent out; and about the 1st of June, by a circular showing the operations

and wants of the society, 4000 of which were distributed through the State. He has also received, and circulated monthly, 150 of the publication of the parent society, the Home Missionary and Pastor's Journal.

It has been a subject of regret, that it should have been found necessary for the agent to spend so large a portion of his time as he has done, in soliciting funds. While the time of more than one man is required in the other department of his labours, in encouraging and assisting the feeble churches, in attending to the wants of the destitute generally, and in endeavours to secure the labours of a greater number of ministers; three fourths of his time, embracing the best portions of the year, has been required in spreading out the wants of this society before the churches. It is well known to have been an unusually difficult time for collecting funds the past year. This has made it necessary that greater efforts should be made for this purpose.

The report of the Treasurer shows the income of this society for the past year to have been \$8699. Though this is a less sum than was fixed upon at the commencement of the year, yet it is greater than at some times in the year we dared to expect, and greater by \$2000 than was ever before raised in one year in this State, for this society. The operations of the society have all the year been embarrassed for want of funds, and the trustees have been obliged to borrow; and at some times, to the amount of seven or eight hundred dollars; and still a number of the brethren to whom money had been pledged, have been deprived of it for months. While we deeply feel that this society has not received from the friends of religion in this State what was expected, while many individuals and churches have contributed nothing, and many more have given little, we would gratefully acknowledge the hand of a gracious Providence in the liberal contributions of a pleasing number of individuals and churches. There are not a few cases where special efforts and sacrifices have been made, to secure the success of this cause. There are those to whose liberality our Treasurer's report bears honorable testimony. Now, it is a fact well known to us, that the great proportion of these persons are in moderate circumstances, and not a few of them are poor. The rich in our churches and congregations, except in a very few cases, have neglected to come to our aid. We often receive the *widow's mite*, but do not see the *abundance of the rich*. It is believed there is no individual in the State, who has contributed the past year so much as one hundred dollars to this society. We are happy to learn that this is not the case in every portion of the country. In reference

to a similar association in the western part of New-York, we have in their last report, the following statement: "The expense of this society for the year past, was borne by forty individuals, who contributed the necessary amount, \$5,050, in donations varying from 1,000 to 100 dollars. These men have sustained a great and noble work. The churches aided, hold them in remembrance. They have made for themselves an enduring monument. Their names are engraved, not on stone, but on the tablets of renovated, immortal minds. Their munificence has also placed at the disposal of the Board, a sum sufficient to sustain 50 missionaries in other parts of our land, as all the smaller donations, received during the same time, have in consequence been transmitted to the parent society for that purpose."—Now it cannot for a moment be doubted, that there is an equal number of individuals in this State, who have the ability, if their hearts were set upon it, to sustain all the expense of this society, and allow its present income to go to the parent society. It is a well known fact, that within five or six years past, there has been a great increase of wealth in the churches of this state. But where is the evidence of any suitable return to God for this, and the other favours, almost without number, by which we have been distinguished? We have had occasion to mourn the absence of the reviving Spirit of God. But is it not a fact deserving of notice, that a much larger proportion of the churches sustained by charitable aid have been blessed by revivals the past year, than of the other churches of the State. This fact is manifest, from the returns which have been given in at the General Association. Does it afford no indication of the will of God? Ought we not, without delay, fully and heartily, to put to the test his own gracious assurances, when he says, "Bring ye all the tithes into the store-house,—and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

## WESTERN RESERVE DOMESTIC MISSIONARY SOCIETY.

### APPOINTMENT OF AN AGENT.

The cause of Home Missions on the Western Reserve has had no permanent agent, and but a small amount of temporary agency, for a year or two past. We are happy to announce to the friends of the society, and especially to the churches in northern Ohio, the

appointment of Rev. O. P. HOYT, late of Cambridge, N. Y., to fill this vacancy. Mr. H. has promptly repaired to his field, and is already actively engaged in the duties of his agency. From his experience as agent in the same species of well doing, on another field, and his consequent knowledge of the various exigencies of the feeble and destitute churches, we anticipate an increase of interest and efficiency in this auxiliary.

The anniversary of the W. R. D. M. Society was held on Friday, 19th Oct. There having been no permanent agent and corresponding secretary, a report of the directors was not presented. The following statements were presented by Rev. J. H. Eells, who had acted as temporary agent. He had travelled 2,500 miles, visited most of the churches in five counties, had been universally cordially received, and had found that this cause had taken a strong hold upon the affections of the people. The receipts during the year, amount to \$1600; and about \$700 had been pledged, but not yet paid.

Fifteen missionaries had been commis-

sioned within the year, and five others sustained, who were commissioned near the close of the preceding year. Besides these, fourteen have been commissioned by the parent society and five others sustained, who were commissioned near the close of the preceding year. Total, thirty-nine missionaries.

#### OFFICERS.

The following officers were elected for the current year:

##### *Corresponding Secretary.*

Rev. O. P. Hoyt, Cleveland.

##### *Treasurer.*

T. P. Handy, Esq., Cleveland.

##### *Auditor.*

P. M. Weddell, Cleveland.

##### *Directors.*

Rev. D. Witter.	Rev. D. C. Blood.
Rev. J. Seward.	Mr. A. Seymour.
Rev. G. E. Peirce.	Mr. E. Folsom.
Rev. D. W. Lathrop.	Mr. A. W. Walworth.
Rev. S. C. Aiken.	Mr. J. L. Severance.
	Mr. B. L. Lyman.

## HOME MISSIONARY EFFORTS IN OTHER CHRISTIAN COUNTRIES.

The important step which was taken by the A. H. M. S., at its last anniversary, (viz., the alteration of its constitution, so as to admit of its extending aid to Home Missions in other nominally Christian countries,) has met with very general approbation from the most active and liberal friends of the cause. The grant of \$3,000 in aid of the Evangelical Society of France, which was announced in our last Annual Report, was received with the warmest gratitude, and we are assured was a most opportune and useful appropriation. Other appeals in behalf of the same Society, and of similar associations, have been received, and have deeply affected the hearts of the Committee. But they have, thus far, been compelled to deny themselves the pleasure of responding to these appeals, except in a single instance—that of the “*Evangelical Society of Geneva*.” This society carries on its operations by the means of “*colportage*,” or the distribution of the Scriptures and tracts by suitable itinerant labourers, and by “*evangelization*,” or preaching the Gospel. It is for this latter purpose

that it sought the aid of the American Home Missionary Society; and the Executive Committee have accordingly made to that Society an appropriation of \$1,000 for the current year. We are assured that the intelligence of this greatly encouraged the friends of evangelical piety abroad; and the officers of the Society at Geneva have forwarded to us the report which their Committee presented, for the year ending April 1, 1836. It would be highly gratifying, we doubt not, to our readers, to have this report entire, but as a considerable portion of it respects the Bible and Tract departments of the Society's labours, and will probably reach the public through other channels, we confine our extracts to the department of preaching, in aid of which our appropriations were made.

#### *Evangelization in France.*

The labours of your society for the evangelization of France have been much blessed in the department of Saône and Loire. Your committee have thought it right

to endeavour to consolidate what has been begun in former years, before they attempted any new work in other departments. You have seen in our last year's report, how severe the struggle was for some months. Since then, all has been quiet, and we have been allowed to rebuild the breaches made by the enemy. The Gospel will never be preached in a country without men's making some opposition to it, and the emphatic expression of Luther, that "whenever Christ raises up a church, there the devil is sure also to build a chapel," has been but truly accomplished in the department, of which we are speaking. It is now actually divided into five stations, which we will successively examine with you.

#### *Tournus.*

This little church, the first born of our society, continues to prosper. It consists of about a hundred members, of whom the greatest part seem to be sincerely converted to the Lord. The number of hearers who follow the services, varies from 50 to 280. The place where the meetings are held, is already too small for them, and your committee will soon be obliged to seek another larger. We have been able to comply with the wishes of the pastor, Mr. Achard, by establishing a school, which is attended by 20 children, many of whom appear to be really pious. The smallness of the number is owing to the decided opposition of the Roman Catholic clergy, who employ every means in their power to keep the children away. It is difficult for the parents always to resist the temptations that surround them, as the church of Tournus consists chiefly of very poor persons, who are often threatened, and sometimes actually deprived of the sums of money given them by charitable institutions, when they send their children to the evangelical school.

The Bible society formed in this station, begins to take an active part. A tolerably large number of Bibles and Tracts have been sold this year. Mr. Achard has thought it fit, not to visit, for a time, the post of Senecy; the prejudices and indifference of the inhabitants, and the small number of hearers, convinced him that he could employ his time better.

You will have seen by the monthly bulletins, that the village of Brancion had requested Mr. Achard to preach the Gospel there, having had no service among them for many years. For some weeks, the service was very well attended; but the neighbouring clergy becoming ac-

quainted with the circumstance, sent a priest in great haste to perform mass in a chapel which was before quite neglected, and they have spared no pains to re-establish the popish worship in the parish.—Nevertheless, the Gospel is not preached here without fruit; and an adult school is established, to enable them to read the Scriptures. A small congregation, composed of from 12 to 15 persons, who seem attached to the doctrines of the Gospel, meet together every week, and though the number is small, we must not be uneasy, as the spirit that pervades it, will ultimately extend further than the cottages of Brancion.

#### *Châlons Sur Saône.*

This station, which is too large to be served by one pastor, is now divided into two, that of Châlons itself, and that of Givry, now placed under the care of Rev. Mr. Berbey.

Mr. Hoffman, who resides at Châlons, is much blessed in his ministry, and the number of his congregation increases; the converted catholics amongst them show much zeal for the truth. "A short time ago," writes Mr. H., "they kept on the defensive, but now they give with courage, and in general, with moderation, a reason for the hope that is in them; some even assemble their friends and their neighbours together to pray and read the Scriptures with them." Mr. H., whose zeal knew no diminution during the painful conflict which he had to support last year, had continued his ministry with activity, and is now rewarded by seeing its fruits. Amongst the means employed by him, we will notice an adult school, of from 15 to 20 persons, one of whom is eighty, and another seventy-four years of age, who come assiduously to learn to read the Bible. In spite of many demands made in France, and in the Canton de Vaud, we have not yet been able to find a schoolmaster fit for this important and populous station. Would that these lines might reach some heart disposed to come to Châlons, where much good could be done, by a Christian schoolmaster.

Mr. H. desirous of filling up this blank, has formed himself a children's school, which is held three times a week, but when one considers that Mr. Hoffman preaches four times a week, and holds several meetings besides in private houses, it is evident that this fatiguing occupation, added to the rest, must be beyond his strength.—As the flock is poor, the female part meet once a week to work together, and the produce is destined for the mission house in Paris.



*Mâcon.*

This station prospers—the number of persons who followed Mr. Zipperlen's ministry, amount to from one to three hundred, and sometimes even much more. In general, the service is remarkable for the attention and order that prevail.—The opprobrium that attends the Gospel in general, does not seem so great at Mâcon, as it is elsewhere, and the better instructed and richer class begin to follow the service of the Protestant chapel. Discussions on religious subjects occur even in the highest society, and we cannot but look upon these little indications of spiritual life as a happy beginning—praying that they may become in the hands of the Almighty, a means of showing that rich and poor are equally in want of a Saviour. The 'Sunday schools and catechisms are regularly attended. Mr. Zipperlen, ever anxious to render himself as accessible as possible, has established familiar meetings or conferences, where any one can freely question the pastor on points of doctrine, or texts of scripture; this excellent example has been followed elsewhere with much success.

The pastor of Mâcon, has considered his flock as sufficiently enlightened to allow him to celebrate the Lord's supper with them, and there are now fifty communicants. Mr. Z. requires of his communicants before he admits them to the Lord's supper, (as is the custom in all reformed churches,) to give him sufficient proofs of their being instructed in the doctrines of the Gospel, and that their state of mind and conduct are in harmony with their words. When once admitted to the sacrament, every one is at liberty to take it again without examination.—The Bible Society formed by the members of this new church, begins to act with vigour; it has sold in the last four months, to the amount of sixty-three francs. A particular service for the missions seems to have excited much interest, and the money collected there is sent to the mission-house in Paris.

We have succeeded also in establishing a children's school. Mr. Elie Band, from the Drôme, after having gone through the examinations required by the laws, spent some weeks in Geneva, seven months ago, to learn the system of the schools there, and has opened his at Mâcon, with seventeen children. Though this number seems small, yet it does not discourage us, as it is infinitely better to begin with a small number of children well disciplined, and make them complete.

ly masters of the system followed in these new schools; and we have every reason to believe, that in spite of the prejudices which will ever exist where the Gospel is preached, this school will become by the blessing of God, a powerful means of effecting good.

These three churches, as you have seen, present us with a very encouraging aspect of stability and advancement; the feeling that has drawn these congregations together, is no longer one of simple curiosity, and we can plainly discern, that the work conducted by the word of God, though it may advance slowly, yet advances surely. Elders or deacons have been chosen, to help the pastor in his labours, who attend the sick, to converse with them on the Saviour, to read the Bible, and pray with them. They also assist the pastor in the adult schools, and distribute alms to the poor of the flock; while the female part meet to work, that they may have wherewithal to give. Interest is beginning to be felt also for the Mission and Bible Societies; and what we are of all most pleased to notice, is that these young Christians begin to feel, that those who hear the word, ought to make some sacrifices for the expenses attending the preaching of it. They have, therefore, defrayed those occasioned by the fitting up the schools and chapel, as well as that of lighting. The flock of Mâcon have placed an organ in their church, by means of a subscription. Our evangelists in these three stations, have not confined their labours to the towns they inhabit; their sphere of action is extended also to the country round about, where the example of the neighbouring towns has always more or less influence. Mr. Zipperlen wrote us last month, that "the environs of Mâcon do not remain insensible to the awakening here; for some time past, and especially on the Sunday mornings, we have remarked several men in our church, who have come one or two leagues, and who often remain for the evening service, carrying home with them, tracts and testaments. I have no doubt that as things advance in the town, the country also will feel the happy influence.

We will now proceed to that part of our labours which has made the least progress.

*Louhens.*

This station, under the care of Mr. Charlier, can reckon up five different places of worship, where the Gospel is preached. The unbelief of the people, and the fanaticism of the priests, have pre-

sented formidable obstacles. The unfortunate necessity that your committee was under, from its great want of labourers, of changing but too often the evangelists of the station, had much hindered the work which at first appeared to be so promising. Nevertheless, here, as elsewhere, we can perceive the faithfulness of our Lord. The services at Louhans, at St. Usage, at Soriney, and at Branges, for instance, which is a large commune, several leagues in extent, the meetings are much more regularly attended, and consist of from eighty to a hundred persons, of whom many give signs of spiritual life.

Mr. Charlier goes regularly round these four churches, and preaches seven times a week; an evangelical schoolmaster is also much desired for this station, who could help Mr. Charlier in his services, whilst he sets on foot, at the same time, one or two schools, for it is impossible that the bodily strength of the pastor can suffice for such fatiguing occupations.

#### Givry.

This station at present consists of six hamlets or large communes. Here it was, that last year an amazing crowd was collected to hear Mr. Hoffman preach; but here was seen what presents itself in so many pages of the history of the reformation. The people showed a great deal of interest, as long as they saw in the new religion, nothing but an attack upon the shameful superstitions of the Romish church; but as soon as ever the preacher, after having shown them that the word of God condemned popery, that it had even taken care to predict, many ages before, what the mystery of abomination would be, and warned the church of all that man's imagination would invent to turn away souls from the truth: when he then, after having pointed out these vital errors, showed them, that he did not come to bring them that empty Protestantism, which has been but too well described by the author of "*Lettres de la Montagne*," as one which consists in attacking every one's faith, without knowing what one believes oneself. When he warned all those that heard him, in the name of the living God, and with his word in his hand, that every soul of man is lost, if he does not turn to Christ; when he laid before them the doctrine of true grace, as a doctrine of life for them that believe, and of death for those who despise it; when he showed them that Christ requires more than words, a heart regenerated by the Holy Spirit, which shows forth its faith by its life,

then the hearers left him, his places of worship were deserted, and a strong opposition declared itself. It was a time of great trial. It was also impossible that the health of our excellent evangelist would be equal to nine sermons a week. It seemed, for a moment at least, that man had been too hasty, and that the Lord had not yet declared that "the time was come." But, thanks be to his unbounded mercy, we now see that he had prepared for himself a great people in this country. Mr. Barbey was chosen to assist Mr. Hoffman, and Givry was confided to his care. For many months his task was a most painful one, and he was obliged to seek one soul after another, and engage, as it were, in single combat with infidelity and bigotry. During the winter, he established an adult school, consisting of eighteen persons, at Givry. Among them is a man of thirty, who learned to read in five weeks. The meetings have become gradually more numerous, and are now regularly attended by eighty or a hundred persons. Mr. Barbey has also had many trials to bear, at St. Hélène, at Buxy, at St. Desert, and Bourgneuf. Nevertheless, in each of these places, from twenty to thirty persons meet once a week, to hear the Gospel preached.

Such is the report we have to lay before you of the work of evangelization, and you see, gentlemen, that in less than three years, fourteen houses of prayer have been opened in this department, and three schools founded.

It would seem as but little to us, were it but the work of man; but the Lord has graciously shown us that it is his own, by calling forth in these young congregations, a spiritual life, which is not always to be found in churches that have heard the Gospel preached for many years. Let us not lose sight of this important fact, as it answers, at once, all the objections that man's unbelieving heart can suggest.—Several hundreds of souls, in the midst of these fourteen congregations, have, by the mercy of God, received Christ as their Saviour, and have confessed him not only by their words, but in their lives. You will also have remarked, from what I have laid before you, that these souls have not only passed from darkness to light, but that they have also felt the necessity of proclaiming their salvation to those that surround them. This beginning of spiritual life, fills us with hope for the future. We read in the Acts, that when Paul came to Ephesus, the church there consisted only of twelve persons, and that two years

afterwards, the number of those that believed was so great, that the enemy of souls raised up a tumult, to stop the progress of the Gospel. And, gentlemen, we would fain believe, that the same Lord who has himself effected these small beginnings in this part of France, will do more than we can dare to hope.

These churches are indeed composed of what the world calls poor and miserable, but was it ever otherwise? and does not the Lord show us, in the history of his church, that he always made use of the weak and lowly of this world to confound the strong, that the glory may be given to Him alone. The years that have just flown over are memorable ones for the people of God.

The Lord has kindled a flame, of which we only see some little sparks carried about by the breath of the Holy Spirit, from one end of the world to the other; but it *exists*, and no human power can extinguish it; and whether we look on what

is already done, or whether we look to the powers of action reserved for the future, it is impossible not to acknowledge that we are entering on one of those solemn eras, predicted in the sacred volume. The wants of France are incalculable, and might discourage us by their immense extent, if we were to compare what remains to be done, with the means of doing it: but now is the time, if ever, to sow in faith, and these young churches, when the spirit of Christ shows itself, promise to furnish us, before long, with zealous "Colporteurs" and evangelists beyond all calculation.

But during the intervening years, our Christian brethren, wherever they may be found, must not refuse their aid, for it is impossible for these poor congregations to maintain their clergy. If once the flame is kindled, who shall extinguish it? Help us then, oh Lord! for we trust in thee, and in thy name are we come up against this multitude!

*Missionary Appointments by the Executive Committee of the A. H. M. S. from October 15th, to November 15th, 1836.*

*Re-appointments.*

Rev. Elijah Buck, Havana, N. Y.  
Rev. John N. Smalts, Ger. Ref. Ch., Trenton, N. J.  
Rev. Thomas Holiday, White Lake, N. Y.  
Rev. Ellery Bascom, Jackson, O.  
Rev. Varnum Noyes, Guilford, O.  
Rev. W. F. Apthorp, Franklin, Ill., and Fort Madison, Mo.

*Missionaries not in Commission last year.*

Rev. Elijah Wollage, Pultney, N. Y.  
Rev. Robert Hubbard, Ossian, N. Y.  
Rev. J. Townsend, Fort Gibson, N. Y.  
Rev. Joel Osborn, New Concord, N. Y.  
Rev. Robert Brotherton, Canton and Madisonville, Miss.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from October 15th, to November 15th, 1836.*

<b>MAINE—</b>		
Portland, legacy of the late John A. Smith, by Mrs. Harriet M. Smith, ex'rs.,	300 00	
<b>NEW-HAMPSHIRE—</b>		
Missionary Society, by F. N. Fisk, Esq., Treas.,	500 00	
Dunbarton, Mrs. Abigail Buntin, L. M., in part, 10; John Buntin, do., 5,	15 00	
Hancock, Joseph Hill, L. M., in full,	5 00	
Hopkinton, S. B. Sergeant,	3 00	
Ossipee, Rev. Abel Manning, L. M., in full,	20 00	
Pembroke, Mrs. Catherine Stevens, to const. her son, Charles Emery Stevens, a L. M.,	30 00	
<b>VERMONT—</b>		
Vergennes, Juvenile Benev. Soc.,	17 28	
<b>MASSACHUSETTS—</b>		
Missionary Society, by B. Perkins, Ass't. Treas.,	442 25	
Braintree, Jonathan Newcomb, for Missions for France,	100 00	
Brighton, Young Men's D. M. S., to const.		
Ellsworth C. Holbrook, James Ricker, and George L. Baldwin Life Members,	100 00	
Franklin, Rev. Mr. Smalley's Soc.,	188 75	
Mattepoisset, Aux. Soc., by John A. Le Baron,	52 25	
Monson, A. W. Porter, 100; Praying Circle, 69,	169 00	
Taunton, Rev. Mr. Maltby's Soc.,	100 00	
<b>CONNECTICUT—</b>		
Bethlem, legacy of the late Mrs. Elizabeth Hillhouse, by Joseph Bellamy and David Buel, Ex'rs.,	500 00	
Lebanon, in part of legacy of the late George Metcalf, by T. E. Metcalf, Ex'r.,	100 00	
Middletown, Fem. H. M. S., to const. Deacon Richard Rand a L. M., by E. Colton, Treas.,	30 00	
New-Haven, a member of the First Church, 100; Centre Sab. Sch. Miss. Assoc., by Miss Grace A. Daggott, 52,	152 00	
Stonington Fem. Miss. Soc., by Miss L. A. Sheffield,	20 00	
<b>NEW-YORK—</b>		
Big Hollow, Samuel Atwater, L. M., in full,	15 00	

Cairo, Wm. Avery, in part, to const. himself and Mrs. Avery Life Members,	30 00
Clintonville, Presb. Ch., by J. W. Flack,	6 00
Carmel, widow's mite,	0 50
Durham, Fem. Char. Soc., by Mrs. H. Hand, Treas.,	7 25
Marshall, Elias Page,	3 00
Mattenwan, Presb. Ch., Mon. Con. coll., per Rev. J. D. Wickham,	10 42
Mayfield, Aux. Soc., by Rev. J. Wood,	25 00
Mount Hope Cong'l. Ch., by Rev. D. Abel,	18 00
<i>New-York City, viz:—</i>	
Bleeker st. Ch., T. Lord, 20; Mon. Con. coll., 12.20,	32 20
Laight st. Ch., H. Mott, 1; I. Sayre, 5; H. Coit, 5,	11 00
Mercer st. Ch., Mon. Con. coll., per L. Holbrook,	35 23
Pearl-st. Ch., Coll. by R. Aikman,	64 13
Sand Lake, by Rev. E. M'Dowall,	5 76
Stuyvesant, Robert Goman,	100 00
Sullivan Co., a lady, to const. Rev. Thomas Holiday a L. M.,	30 00
Troy, 2d Presb. Ch., Gent. H. M. Assoc., by C. Lyman,	233 00
West Point, Mrs. Sophia B. Ford,	5 00
White Hall, Miss. Soc., by R. Adams, Treas.,	23 50
White Lake Presb. Ch., by Rev. T. Holiday,	5 25
Wilson, Fem. Benev. Soc., by Rev. G. Crawford,	10 50
Friend,	5 00
<b>NEW-JERSEY—</b>	
Morristown, W. A. Carmichael,	2 00
Bridgeton, D. P. Stratton,	5 00
Chatham Village, friend,	1 00
Fairfield, Presb. Ch., coll., in part,	26 00
New-Providence, Presb. Ch.,	28 93
South Orange, Presb. Ch., Mon. Con. coll., by Rev. H. Doolittle,	5 00
<b>PENNSYLVANIA—</b>	
Elkland, Presb. Ch., by Rev. E. D. Wells,	8 00
Lawrenceville, do.,	10 00
Leacock, Presb. Ch., in part,	40 50
Meadville, Fem. Sew. Soc., to const. John F. Reynolds, Esq. L. M.,	30 00
Montrose Presb. Ch., by J. J. Lyons,	5 50
<i>Philadelphia, viz:—</i>	
First Presb. Ch., I. M. Van Harlingen, 50; friend, 100,	150 00
First Cong'l. Ch., Mon. Con. coll.,	10 50
Fifth Presb. Ch., Mon. Con. coll., G. W. McClelland, Treas.,	42 77
Rev. G. Duffield's Ch., in part,	145 00
R. W. Davenport,	10 00
Reading, Hon. Wm. Darling,	50 00
Womelsdorf, Presb. Ch., Mon. Con. coll.,	18 00
<b>DELAWARE—</b>	
New-Castle, Presb. Ch., Mon. Con. coll., 30; friends, 18,	48 00
Wilmington, Hanover-st. Ch., Mon. Con. coll., 40; Fem. Praying Soc., 10; Fem. Miss. Soc., 2; coll. and donations, 49.82,	101 82
Second Presb. Ch.,	14 06
<b>TENNESSEE—</b>	
George Ewing, by Rev. R. E. Tedford,	23 00
<b>OHIO—</b>	
Berlin, Presb. Ch., by Rev. C. N. Ransom,	8 25
Friend, by Rev. J. Huntting,	10 00
HOME MISSIONARY,	23 57
	<b>\$3754 17</b>

KNOWLES TAYLOR, Treasurer.

*Receipts of the Western Agency, at Geneva, N. Y., from Sept. 11th to Nov. 11th, 1836.*

Albion, Miss Adeline Voecker, to sustain a feeble church,

100 00

Auburn, J. H. Hardenburgh, 100; Richard Steele, Esq., semi-annual donation, 50,	150 00
Buffalo, First Presb. Ch., H. Pratt, Esq., in full, to sustain a missionary, 50; Joseph Dart, do., 50; H. P. Russell, do., 50; Jabez Goodell, do., 50; H. B. Seymour, 50; Orlando Allen, 25,	275 00
Pearl-st. Ch., H. B. Heacock, in full, to sustain a missionary, 50; Ira Joy, do., 50; J. J. Baldwin, do. do., 50,	150 00
Cayuga Bridge, Lorin Willard, Esq., in part,	95 00
Ellicottville, by Rev. S. Cowles,	6 00
Geneseo, C. Colt, 10; Z. Griswold, 10; E. H. Perkins, 5; Isaac Chamberlain, 5; C. Shepherd, 5; others, 9.60,	44 60
Geneva, Mr. Robbins, 5; Sarah Cooley, 1; coll. in part, 52.80; Judge Sutherland, 25; others, 20.75,	104 55
Gorham, Ladies' Miss. Soc., by Rev. Mr. Gaylord,	11 00
Ithaca, Ansel St. John, Esq., 100; L. Himrod, 10; R. Coddington, 1,	111 00
Knowlesville, per Rev. J. Thalheimer,	15 00
Livonia,	18 00
Newark, Wayne co.,	17 62
Ogden, Ladies' Soc., in part, by Charles Church,	12 00
Penn Yan,	132 75
Pultney,	17 23
Riga, to const. Rev. Richard De Forest a L. M.,	31 00
Rochester, Hervey Lyon in full, to sustain a missionary,	75 00
Trumansburgh, L. Strobridge, 5; J. Kellogg, 5; others, 10,	20 00
Walworth, Rev. J. K. Ware, 7; others, 2.78,	9 78
Warsaw,	5 00
Woodhull,	5 00
	<b>\$1335 53</b>

*Receipts of the Central Agency, at Utica, N. Y., from Sept. 17th to Oct. 20th, 1836.*

Augusta, Fem. H. M. S.,	9 00
Boonville, Presb. Soc.,	8 62
Bridgewater, do. do.,	10 00
Cambridge, do. do.,	35 25
Elbridge, — Mather, Esq.,	5 50
Leyden, Cong. Soc., per R. Kimball,	5 00
Madison, Cong. Soc.,	31 75
Oxford, Presb. Soc. Sab. Sch.,	2 75
Peterboro', Gerrit Smith,	100 00
Watertown, Joel Goodell, legacy,	7 50
West Leyden, Presb. Soc.,	13 05
Whitehall,	75 00
	<b>\$303 42</b>

*The following sums are acknowledged as received by E. P. Hastings, Esq., Detroit, Mich.*

Adrian Church,	3 00
Ann Arbor, First Presb. Ch.,	38 00
Bloomfield, Deacon E. Fisk, L. M., 30; A. M. Morris, L. M., 30,	60 00
Brownstown, to const. Rev. A. Worthington L. M.,	30 00
Detroit, E. P. Hastings, 100; G. E. Hand, 15; — Chester, 10; Z. Chandler, 10; J. L. Whiting, 10,	145 00
Farmington, First Presb. Ch.,	12 25
Munroe,	5 00
Plymouth,	5 00
Stoney Creek, Gent., 5.25; Ladies, 7.62,	12 87
Tecumseh, First Presb. Ch.,	17 00
White Pigeon,	16 00
Ypsilanti, First Presb. Ch.,	13 25
	<b>\$257 38</b>

THE  
**AMERICAN PASTOR'S JOURNAL,**

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

A GREAT CHANGE.

[Furnished by a Missionary.]

CAPT. R. was instructed in childhood, by pious parents. But, fixing his attention on false professors, and associating in the army, where he held an office, with ungodly chaplains, he fell into the labyrinths of infidelity. He rejected the Bible as a divine revelation, and amused himself in perverting its truth. It is not necessary to name particulars, in regard to the religious books which pious friends put in his way, nor the fruitless efforts that were made to lead his mind to the truth, by personal conversation. He was, however, fond of reading history, which had a tendency to keep up in his mind a strong apprehension, that the Bible would, after all, prove to be true.

At length, God, in his sovereign mercy, directed the steps of two faithful ministers to the place where he resided, to hold a protracted meeting. Capt. R. had the curiosity to attend the meeting; and his mind was affected seriously by the first sermon he heard. He resolved at once, that religion should be the great object of his pursuit to the end of life; and that ardent spirits, which he had used freely, should never again touch his lips. It was not long before a change of heart began to appear.

His Bible, for some months, was almost the only book he read. The New Testament, he read through in course several times, in a few months, with a pencil in his hand, to mark any striking passage, or any which he thought peculiarly adapted to himself. He said he did it, for two reasons; one was, his own benefit, another was, that when he was dead, his children might look at-

tentively at those passages. The pressure of worldly business upon him was immense, but it was never known to cause him to omit, or cut short family devotions, in which he read the Bible, sung, and prayed with remarkable fervour. He journeyed much in steamboats, in which, as well as elsewhere, it was his purpose to do good. His manners were uncommonly attractive, and his powers of conversation rarely surpassed. His imagination was powerful, and when kindled, a stranger would listen with amazement. He had tender feelings for those that were in the errors in which he was once lost. And often, did the hardened scoffer melt to tears before him. He could say, "I once thought and spoke as you do, but I have been convinced of my error, and have found a more excellent way."—In all his travels, his Bible was his companion, and texts of Scripture he kept in his pocket-book, to regulate him in his business.

He was a man of ardent temperament, and he endeavoured to guard most carefully the weakest points. It was a favourite psalm of his,

"Thus I resolved before the Lord,  
Now will I watch my tongue."

His plans for doing good were large, but he did not live to accomplish them. With the assistance of his neighbours, he intended to support a minister, build a meeting-house, and finish and furnish it, even to the organ. He considered that a *tenth*, at least, of all he had belonged to the Lord. He was an ardent advocate of the cause of temperance, and many, through his instrumentality, were persuaded to quit the intoxicating cup. He loved the cause of Christ through the world. He said "it is all

one." When his minister expended part of his labours abroad, he said, he would pay just as much for his support. "The cause is one."

His last end was peace. For a short time before his last sickness, he thought much of his departure from this world. During his sickness, he viewed death near, but it seemed disarmed of its terrors. In his more lucid moments, he gave religious instruction to his children, administered the consolations of the gospel to his wife, and spoke, with deep interest, of his minister, and of the welfare of the little church to which he belonged. But, he has gone to his rest, having been a member of the church, only about a year and a half. His race was soon ended. But, we trust, his reward is great. Blessed are the dead, who die in the Lord.

#### HOW TO GET RID OF A UNIVERSALIST PREACHER.

[Furnished by a Clergyman.]

Rev. Mr. R., a Universalist preacher, made an appointment to preach in a schoolhouse, in the village of ———. Among those who attended his preaching and wished to believe his doctrine, was Doctor L——. After preaching, the preacher was invited by Doctor L——, to partake of the hospitalities of his house. This was something new in the family of the Doctor, and Mrs. L——, concluded their guest should be treated as a minister of the Gospel. Accordingly, she announced family worship, handed Rev. Mr. R.—— the Bible, and requested him to conduct the exercises. This was taking his reverence on surprise. But he could not avoid it. He, however, soon hurried away, and has not found it convenient to partake of Doctor L——'s hospitality since.

A few days afterwards, Mrs. L——, and her neighbour, Mrs. P——, met, and the following conversation ensued.—Well, Mrs. L——, I understand you had the honour of entertaining the Rev. Mr. R——. O yes, but I don't think I shall be honoured in that way again. Why not?—Why? I made him do, what he hates as bad as I do—I made him pray. Do you think *he hates*

*to pray?* Yes, it was a tough job for him; but I fixed it so he couldn't get by it. I put on the best face I could, and said to the Doctor, we must ask Mr. R. to pray. *To pray!* said the Doctor; O no, that's not necessary.—Why! how will it look to have a *minister* stay with us, and not ask him to pray? How do you think he will like it? Do you think I would treat him so meanly? So the Doctor couldn't do otherwise, and I got the Bible and handed it to Mr. R. and asked him to pray. He looked as if he would rather have had a tooth drawn; but he couldn't get by it—and he hurried off as soon as he could afterwards. So I'll warrant you, that I have got rid of him.

#### THE LUXURY OF DOING GOOD, AND HOW TO ENJOY IT.

A striking illustration in point, we copy from the "Philosophy of Benevolence." It is a sketch of the experience of an individual in humble life, as he gave it to a circle of Christian friends.

"You know, my friends, that I am a poor man. Fifty acres of land is all I have from which to support myself, wife, and six children. For fifteen years after I professed religion, I thought myself perfectly excused in giving nothing to religious objects, and I believe others thought so too, for they never called on me for anything. I was in debt, could hardly bring the two ends of the year together, my family was poorly provided for, and we were even in the habit of receiving occasional donations from our neighbours. Being, about five years since, at a neighbour's, a lady called to ask assistance for a poor family, who had been burnt out, and lost two children in the fire.

"I was so much affected by what I heard, that to be able to give something for their relief, seemed to me would be an inexpressible gratification. I had in my pocket a piece of silver, of small value—it was all the money I had in the world, but still, ere I was aware, my fingers were upon it, and I involuntarily handed it to the lady. On my way home, I reflected

upon myself, thought my family needed this money at that moment, to buy necessities with, and if *they* did not, it was the property of my creditors, and I ought not to have given it away. It disturbed my mind so much, that I went and spread the case before God in prayer. While thus engaged, the words of our Saviour occurred to my mind—'Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.' My faith found here, a support for itself, and I rejoiced that our Saviour did not single out the rich from the poor, as under obligation to observe this precept, but addressed it alike to all. Satisfied that I had done no wrong, I was willing to leave the result with God, and bent my thoughts to see how I could repair my loss, and allow myself the gratification of doing good in this way, on future occasions. I soon discovered, that in the manner both of purchasing and using articles of consumption in my family, I might practise greater economy than I had been accustomed to. By buying every thing on credit, I had subjected myself to the double loss of giving more for articles, and of paying interest on the money they cost. After all, they must be paid for; and hence, by contriving to pay when I got them, I should make a saving. And it was only by exercising great care and self-denial, the first year, that we succeeded to revolutionize these old habits; but when it was done, it cut off no small item of useless expense. I found, also, that there were several articles of previous consumption, such as a number of gallons of ardent spirits, and as many pounds of tobacco, which we could give up altogether, and yet be better off than we had been with them. I contrived also, with the assistance of my wife, who entered into all my plans, to use what I purchased much more economically than before. Many ways both of increasing the comfort of living, and of doing it at less expense, occurred to us, that we had never thought of, which we reduced to practice, greatly to the improvement of our table and fireside enjoyments. By these means, we effected a very considerable retrenchment of our expenses.

"I then looked over my farm and manner of husbanding it, to see if I could not increase my income. By early rising, and being more strict in training my sons to business, I was able to supersede the necessity of hiring a man, in harvest. I kept up my fences, disburdened my barn-yard of a quantity of manure, which had long lain useless, and scattered it over my fields, greatly to the improvement of the soil; was punctual to get my crops in at the proper season, and to harvest them before they were injured. By all these plans, which I pursued up with diligence the first year, I closed the crevices through which the little fountain of my wealth had been wasted, and at the same time, increased the stream of my income; I liquidated my debts, paid my taxes, supported my family better than before, and had something to give away besides. As God had prospered me so far, I felt it my duty to lay myself out still further for his glory, in cultivating my little farm. I therefore set off one tenth of that part, which was productive, about three acres, determined to cultivate it, and devote the proceeds to God. From this, I realized the first year, about one hundred dollars, which I appropriated to various objects of benevolence, and from the rest of my farm, I obtained more than ever I did from the whole, in any one year before. Since that time, I have enjoyed the luxury of doing good with my money, my family have been better supported than ever, and blessed be God, all my children have become hopefully pious, one of them is studying for the ministry, and my house has been like the house of Obed-edom, where the ark rested." Here his heart was too full to admit of his saying more.

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"I HAVE LOST MY SOUL."

S. G. was a young man of amiable disposition, superior talents, and unblemished character. He had been nurtured in the bosom of a pious family, and faithfully instructed, in the great doctrines of the Gospel. His

intellect assented to the truth of these doctrines, but his heart had never felt their power.

At the age of nineteen, he entered one of our most distinguished institutions of learning; and during his first year, there were few of his class, who excelled him in scholarship, who stood higher in the respect and affection of their acquaintances, or who gave fairer promise of long life and extended usefulness.

At the opening of his second year, he was seized with a virulent typhus fever. His mind, almost from the moment of attack, was so bewildered, as to preclude all hope of administering, successfully, to his spiritual necessities. His friends could say little to him, of his sins or his Saviour; nor could they obtain any satisfactory evidence, that he had, even for a moment, a clear conception of his condition and his prospects.

He remained in this state, till a few hours before his death. He then seemed to awake, a moment, from his delirium, and to be fully conscious of the power of his disease, and of the realities that were fast opening upon his spirit. He cast his eyes around the room in which he lay, and upon the friends that stood by his bed-side, and exclaimed, "*O my soul, my SOUL! I have lost my SOUL!*" His delirium soon returned, and, in a short time, his spirit went back to God, who gave it.

The exclamation of this dying young man, made an impression, upon the mind of the writer of this article, which he will carry with him to his grave. It taught him the value of the soul, and the importance of attending, first of all things, to its salvation. Reader, how is it with *thy* soul?—Should its probation this moment close, would it be *saved*, or would it be *lost*?

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"PRECIOUS SAVIOUR."

Mrs. H. became, in early life, a humble follower of Christ. She adorned her profession, by her consistent example, her pious zeal, her deeds of charity, and her various and unwearied efforts to promote, to the utmost of her ability, the kingdom of her Redeemer.

When first I saw her, disease had laid her, emaciated and pale, at the gate of death. Her beauty had faded as the leaf. Her withered limbs and ghastly features told, that the moment of her departure was at hand. She had bid farewell to her bosom friend, and her little ones. She had told them to believe in Jesus, and prepare to meet her in Heaven. And now, her eyes were set, her pulse was still, and all around thought she had gone to her rest. When, suddenly, her dying eye shot forth a beam of rapture, and kindled with celestial joy; and with a smile, sweeter than an angel's, she exclaimed, "*Precious Saviour, PRECIOUS SAVIOUR,*" and fell asleep.

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SELF EXAMINATION.

BEFORE COMMUNION, ASK YOURSELF,

1. Am I prepared to approach the table of my Lord with lively penitence and faith?
2. Have I fervent charity toward all the brethren?
3. Have I grown in grace since the last communion?
4. Is it owing, in any measure, to my neglect of duty that no more converted souls are now coming, for the first time, to the table of Christ?

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MORNING.

1. What good can I do to-day?—to my own family?—to the church?—to the world? Especially, what impenitent sinners can I warn?
2. To what temptations shall I be peculiarly exposed?

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EVENING.

1. What good have I done to-day? to my own family?—to the church?—to the world? Especially, what impenitent sinners have I warned?
2. Have I been faithful in the duties of the closet?
3. Have I gained a victory over temptation, and lived near to God?



# THE HOME MISSIONARY.

Go..... PREACH the GOSPEL..... *Mark* xvi. 15.  
How shall they PREACH except they be sent?... *Rom.* x. 15.

Vol. IX.

JANUARY 1. 1837.

No. 9.

## LETTERS FROM THE CORRESPONDING SECRETARY.

THE Corresponding Secretary, Rev. Dr. Peters, being on a tour in the Western States, we present our readers with the following extracts from his Correspondence, addressed to his associates at the Home Missionary Rooms. They were written during his passage from Cincinnati to St. Louis, after having attended the anniversaries at the former place.

### LETTER I.

*Steamboat, on the Ohio River, Nov., 1836.*

#### ANNIVERSARIES AT CINCINNATI.

Dear Brethren:—I arrived at Cincinnati on Tuesday morning. The Temperance Anniversary had been held the evening before, and was spoken of as an interesting meeting. Brother Spaulding engaged me on my arrival, to address the Education meeting on Tuesday evening. The report was a good one, and the addressees were said to be as good as usual. I did what I could to give interest to the occasion, and have reason to believe that my labours were not wholly in vain. On Wednesday evening, the Home Missionary Anniversary occurred. Mr. Little's report was excellent in spirit, and interesting in detail. Addresses were delivered by Mr. Lehmanowsky, a Polish Christian, who has been several years in this country, and been highly useful among the Germans and others, in Ohio and Indiana. His remarks were spirited and good. Then followed Rev. J. M. Dickey, of Indiana, with an address, which, for simplicity of manner, and richness of historical detail, I have seldom heard surpassed. Having resided a quarter of a century in the state of Indiana, he was better able than any other man in it, to describe the self-denial of the ministry, and the history of the churches. "Twenty-one years ago," he said, "a new thing occurred in Indiana. It was the meeting of three Presbyterian ministers in that state. Now there are not less than eighty, and churches already organized de-

manding many more!" Things of this sort were said by him from his own personal knowledge, with an appropriateness, and a veracity of feeling, which produced a marked effect on the audience. Our agent, Rev. T. Baldwin, of Illinois, having arrived just in season for that occasion, made the next address, in his best style of warm and impassioned eloquence, rendered pungent and controlling, by his familiar acquaintance with the subject, and the spirit-stirring facts which are furnished by the brief and brilliant history of the Home Missionary cause in that state. On me it devolved, to close the addresses of the evening; and I can truly say, I have never addressed an audience under any circumstances more suited to impress my mind with the importance of the work in which we are engaged, or to excite my best feelings on its behalf.

On Thursday morning, the Sunday schools of the city were assembled, and addressed by several gentlemen. In the afternoon, the Emigrants' Friend Society held an interesting meeting, addressed by Mr. Lehmanowsky, Prof. Biggs, and myself; and in the evening, the Sunday School Union held its anniversary, with interesting addresses, by N. Wright, Esq., Mr. Baldwin, and others. The Foreign Missionary anniversary was on Friday evening, and was not surpassed by any other. Addresses were made by Rev. Mr. Shedd, of Ohio; our friend, Mr. Brigham, of New-York; Mr. Baldwin, of Illinois, and myself. On Saturday evening, a meeting was held on behalf of the Bible Society, with interesting effect.

On Sabbath morning, it was my privilege to address a large and deeply interested congregation, in Dr. Beecher's church, on the subject of Home Missions; when the annual subscription of that church was taken, amounting to more than \$500. At evening, I preached in the Third Church, under the pastoral care of the Rev. Mr. Mills, late of Kentucky. When I add to this running account of the public exercises, that every morning was occupied with a prayer meeting, and other portions of each day in meetings for consultation and advice on the subject of our benevolent efforts in the West, you will perceive that the week was one of much activity and labour, as well as of deep and thrilling interest.

#### INFLUENCE OF THE WESTERN ANNIVERSARIES.

The number of clergymen and others from Ohio and the adjoining states, was larger than has been usual at these anniversaries in former years; and I am happy to add, that my own impressions of the importance of these anniversaries to the cause of religion and of benevolent efforts in the West, have been greatly increased. Great advances have been made in both these respects, since I was last in this country, nearly four years ago; and nothing exhibits these advances so palpably, for our encouragement in every good work, as the reports at these anniversaries. They also possess the advantage, familiar to us in older cities, of calling together the friends of missions from every direction in the country, to unite their sympathies and counsels on subjects, which, with the blessing of God, are better suited than any other to promote the growth of grace in their own hearts, and through them to bless the churches. I rejoice, therefore, to see these annual assemblages in the West increasing in interest and in the extent of their influence, both on the ministry and the churches. There are some, it is true, in these states, whose minds have been ill affected towards our benevolent societies, by the alarms which have been sounded out through the land by those who contend that missionary operations are never safe, excepting when they are conducted in the name, and by the authority of church courts, as such. There is no evidence, however, that the number of such is increasing. The resolutions of certain ecclesiastical bodies, recently adopted and industriously circulated, in opposition to voluntary societies, are to be regarded only as the expression of the feelings of those who have never co-operated with us, many of

whom, when the present occasion of their temporary excitement shall have passed away, will regret these causeless assaults upon institutions which have done more than all others to bless our country with the administration of the Gospel, and make it a blessing to the world. That there should exist, to any extent, among good men, prejudices against the American Education, Home Missionary, and Foreign Missionary Societies, must appear marvellous to the benevolent and devoted patrons of these institutions generally, who have been familiar with their objects and measures, and have watched their progress, and rejoiced in their results. But, whatever may be the strength, or the extent of these prejudices, nothing can be better adapted to diminish and remove them, than the annual reports of the doings of these societies, with the excellent spirit which, both in the East and the West, attends their anniversary meetings. It is not too much to hope, that we may in this way furnish even to those who have doubts of the usefulness of these societies, so many opportunities of correcting their impressions, as shall induce them to unite with us in sustaining them, both by their prayers and their contributions. When I look at the vast amount of work to be done, the extent of country to be occupied in our own land, the number of ministers to be educated and sustained, and the immense number required to carry the Gospel to other countries, I cannot but regard such a result as most desirable. O for the spirit of the Highest to descend, and make his people one, in their endeavours to convert the world.

Most affectionately yours, A. PETERS.

#### LETTER II.

*Steamboat, on the Mississippi River, }  
Nov., 1836. }*

Dear Brethren:—We left Louisville on the morning of the 10th, in the steamer Clinton, having on board a crowd of passengers, among whom were five Presbyterian clergymen, viz. Rev. J. Waters, of the state of New-York, on his way, with his family, to the state of Illinois the Rev. President Laberee, of Tennessee; the Rev. T. Baldwin, of Illinois; the Rev. R. Davidson, of Kentucky, and myself; and one Baptist minister, the Rev. Mr. Sweet, of Illinois; and several laymen and ladies, professors of religion, of different denominations; in all about 30; the whole number of cabin passengers being about 100, and perhaps an equal number in the

steerage. Several of us had come in the same boat from Cincinnati; and on entering it, had agreed with the captain to land us at any place on the river where we might wish to spend the Sabbath, provided we should not reach St. Louis before that day. We had also, with the leave of the captain, enjoyed the privilege of conducting morning and evening devotions in the cabin, to which most of the passengers yielded a respectful attention. The large accession to our numbers at Louisville, though it embraced many who appeared reckless of spiritual things, did not abridge our religious privileges. Our morning devotions were conducted immediately after breakfast each day; and at evening, when the proper hour arrived, at our request, the card and chess players would suspend their games, and attend with apparent seriousness to our services. One evening we were obliged, by the dense fog on the river, "to lie by," as they say, and the boat being still and at rest, we obtained leave to protract our services; and Mr. Laberee, by request, preached a lecture, with much point and animation, to which the captain and officers of the boat, with the whole of the passengers, gave a fixed and interested attention. The captain remarked the next morning, that this was the only sermon he had heard for seven years. During that time, he had been employed principally on the waters of the lower Mississippi, and had known no Sabbath. Such is the effect of the uniform practice, on these waters, of employing the Sabbath as other days.

As we approached the close of the week, we proposed to the captain to lie by on the Sabbath, 31 of the passengers uniting in the request; but in vain. He treated our request respectfully, but pleaded the uniform usage of the river boats in justification of his refusal, and said he would not be hired to stop short of \$500. This being more than we were willing to allow, 19 of our number went on shore at Smithland, in Kentucky, at the mouth of the Cumberland river, on Saturday night, and took lodgings for the Sabbath, trusting Providence to supply us with another boat to convey us on our journey on Monday. Such is the powerful influence of public opinion, and of almost universal usage on these waters, and the feeble hold of religious obligation upon those who throng the boats of these rivers, that, of the 31 professors of religion on board the Clinton, only *nineteen* were willing to endure the sacrifice of time and money which the sanctification of the Sabbath would have demanded. We would be careful to indulge no uncharitable judgment

of those who proceeded on their way; yet we must express our deep regret and lamentation, that the temptation to disregard the Sabbath on these rivers, is so great as it really is. To show the reality and the force of this temptation, it is only necessary to remark, that the actual expense to the 19, who, in this instance, turned aside to rest on the Sabbath, was more than \$130, the charge of each individual at the tavern being \$2 25, and the additional expense of passage to St. Louis in another boat, \$5, making to each of us an additional charge of \$7 25, for the privilege of observing the Sabbath according to the commandment of God. To one, a clergyman of limited means, who is removing with his family of six persons, including himself, the charge of keeping this Sabbath has been \$43 50. In such cases, the temptation is great, to save this oppressive expense, by disregarding the day of God, especially when the voice of public opinion is loud and constant, as it is here, in resisting the suggestions of conscience and the claims of the Gospel. When, O when, shall these adverse influences be changed, and the cabins which float upon our broad rivers and streams, as well as our homes, upon the land, become bethels! The importance of commencing some systematic action on this subject, begins to be discussed among western Christians; and I am not without hope that arrangements will be made to establish lines of boats on these rivers, whose proprietors will be satisfied with the gains of six days' labour, and whose officers, passengers and crews, may enjoy the sweet satisfaction of resting on the seventh day from all their labours, and devoting its sacred hours to the worship of God. But I must go back, and give you some account of our

#### SABBATH IN KENTUCKY.

Smithland is one of the oldest settlements on the Ohio river, having been occupied as a town as long as Nashville in Tennessee. It is pleasantly situated, on the Kentucky side of the river, and is the landing place of numerous boats for the transfer of passengers and freight for the Cumberland river, and for both directions on the Ohio. Its population is from 600 to 800. The Sabbath morning opened with a pleasant sun, and we rose to contemplate the field upon which a beneficent God had placed us *to spend one day in his service*. The public inn where we were all accommodated, was spacious and ample, and our host and hostess, with their servants, were attentive to our wants. We found among the books of the lady of the

house, the large family Bible, Ambrose on "Looking unto Christ," and several other standard religious books, which indicated that her education had been under Presbyterian influences; and her deportment was dignified and serious. We announced our object in having left the boat to spend the Sabbath on shore; and breakfast being over, and our morning devotions concluded, we inquired what opportunities were furnished in the place for public worship. We were informed that they had occasional preaching in a small school-house by a Cumberland Presbyterian; and that a young Episcopal minister, who was teaching a school in the place, was accustomed to conduct the service of his church once on the Sabbath, when the school-house was not otherwise occupied. His was the only service appointed that day, and was to commence at 11 o'clock. The afternoon being unoccupied, our host kindly offered us the use of his large rooms for public service in the afternoon and evening, and notice was circulated through the village. In the morning, we attended the service of our Episcopal brother. It was in a log school-house, about half a mile from the village, in a secluded spot, and very inconvenient of access. We found the room in miserable repair, open and cold, and capable of holding perhaps 60 persons. On our entrance, the young preacher was dismissing his small Sabbath school, which he sustains with exemplary diligence. He then commenced his service, and there remained in the house about 15 individuals, besides our company. Such is the carelessness of the inhabitants of the old town of Smithland, in regard to religious institutions and observances. The occasion, however, was instructive; and the sermon such as deserved a better audience, and a much more general attendance of the people. We returned to our lodgings, feeling that it was a privilege to mingle, though it had been with so few, in work and worship so divine.

At 3 o'clock in the afternoon, the people assembled at the tavern. Our accommodations were much better, and our audience many times larger than that of the morning. Mr. Davidson, at our request, preached an animated and appropriate sermon, which was received with fixed attention and interest. To us, the season was sweet and interesting, and we felt that our presence and labours were not in vain in the Lord. At evening, the assembly was much larger, filling every room within the reach of the voice of the preacher, when it was my

privilege to speak to them of the things which concern the redemption of sinners, by the blood of Christ, and the way of salvation through him. We closed the day with warm and deep feelings of gratitude for the facilities of usefulness to which we had been admitted, and not without some hope and confidence in God, that the impressions of his truth, by the influences of his Spirit, might be made permanent and saving upon the hearts of some of our hearers. We reminded them of the great blessing of a preached Gospel to any people, and the great obligation resting upon such a people as this, so settled in their habitations, so numerous and able, to build a house for the worship of God, and to sustain the institutions of religion, for the benefit of themselves and their children, and the numerous strangers who daily throng their public houses, and contribute to their increasing wealth and prosperity.

On Monday morning, just as we were rising from breakfast, a boat arrived, the Vermont, on which we resumed our passage, with accommodations quite as good as those which we left in the Clinton, on Saturday night. Here, too, we found ourselves associated with an orderly group of passengers, a majority of whom united with us in our morning and evening devotions. Truly, it will be pleasant to pass upon these waters, when the countless boats that will float here, shall be consecrated to God, and incense and a pure offering shall go up to heaven from the thousands that shall do business upon these great and long rivers.

#### INFLUENCE OF STEAMBOATS.

Since our Sabbath in Smithland, I have been led to reflect upon the immense influence which might be exerted by Sabbath-keeping boats in all the towns which line these rivers, a distance, on them all, of not less than 10,000 miles. The effect of the frequent intercourse of these villagers with travellers, would then be the reverse of what it is now. It would no longer break down and destroy, but build up and strengthen religious institutions; and the arrival of a boat, on Saturday night, would be regarded by religious people, not as a curse, but a blessing.

#### ADVANTAGES POSSESSED BY THE NEW STATES.

I have also been impressed with the contrast between the great advantages enjoyed by some of the new states of the West, and those which were possessed by the older states in this valley. The early habits of the people of Ken-

tucky, in regard to religious observances, were formed before any efficient system of Home Missionary operations had been commenced. Hence very many places in that state, like Smithland, having commenced their settlement without those encouragements which are now afforded to new settlements to establish religious institutions; and having been long accustomed to dispense with them, have at length become insensible of the value of those blessings. The desolations of Kentucky are accordingly very great, and many, and difficult to be repaired; while Illinois, with a population only about half as numerous as that of Kentucky, and rapidly accumulated from all parts of this country and the civilized world, has already secured (all within the last ten years) a more numerous supply of efficient ministers than Kentucky. This contrast is doubtless to be attributed, in a great measure, to the active operations of the Home Missionary Society in Illinois, affording early aid to new settlements in the support of approved ministers, and thus

encouraging churches and congregations to exert their own energies for the same object. In this way the churches of Illinois have been early initiated into the doctrine of their own responsibilities, and by being blessed, are prepared to be blessings to others. Here, accordingly, the value and usefulness of our Society are seen and appreciated, as they are in all other states where they have been invited and cordially seconded. It is regarded with none of those suspicions which have ever embarrassed its operations in Kentucky, and which have lately been expressed by a portion of the clergy of that state; and the reason is obvious; its object and tendency are there distinctly seen. May it have free course in every state, until its work shall be accomplished in the building up of the kingdom of Christ, in the length and breadth of this immense country. Commending you and all our associates to the grace of God, I remain yours in the bonds of the Gospel,

ABSALOM PETERS,  
Cor. Sec. A. H. M. S.

## AUXILIARY SOCIETIES.

### LOWER CANADA HOME MISSIONARY SOCIETY.

The Society from whose Report the following extracts are taken, is called the "Canada Education and Home Missionary Society," though it is in the latter capacity alone that it holds a relation to the A. H. M. S., and indeed it is at present doing nothing for the other object. It has existed for nine years, but for want of an Agent devoted to its interests, and attending wholly upon this one thing, little more was accomplished, for the first eight years, than merely to "strengthen the things that remained, and were ready to die," and to keep alive Christian sensibility to their own wants. More recently an Agent, Rev. W. F. Curry, was engaged by the Society to devote himself to the work, and the happy results are already seen in the facts presented in their Report. It should moreover be stated, that the Lord has, within a year or two, called

the attention of his people, particularly in Massachusetts, to the condition of the American population in Canada, and to this fact may be attributed, in some degree, the success which has been realized in the efforts described below.

#### EXTRACTS FROM THE REPORT.

#### *Condition of the field at the commencement of the year.*

At the commencement of the present year there were but six of our missionaries in the field, and two of these had been recently introduced. So that after eight years effort and painful anxiety, our territory for hundreds of miles was yet unblest by the influence of the Gospel, and was as the valley of the shadow of death, except in a few favoured spots, where the Missionaries of other Societies had gathered their small flocks from the surrounding multitudes, that were wandering upon the dark mountains. It was found necessary, in the prosecution of our plans after the last anniversary, speedily

to consummate our contemplated connexion with the American Home Missionary Society, by becoming their Auxiliary: for the double purpose of securing the amount of funds necessary for sustaining our operations in future, and, at the same time, securing the confidence of a greater circle of Christian friends.

In this, our most sanguine hopes have been realized. The American Home Missionary Society received us with open arms, and our frequent calls for aid have been promptly answered. The young men

at the schools of the Prophets, who are preparing for the Gospel ministry, when they heard from your Agent and others, the wants, the circumstances, and prospects of Canada, were deeply interested.

Of the comparatively small number of those preparing for the ministry, (small when viewed in connexion with the constantly increasing demands throughout the world,) we have received our proportion since our wants have been made known, and the promise of continued help.

*The following abstract will present, in a condensed view, our Missionary statistics for the last year.*

PLACES OR CONGREGATIONS.	MISSIONARIES.	Date of Commission.	Dollars appropriated.	Proportion by Parent Society.	Number in Congregation.	Number of Church Members.	Added since last Report.	No. in Sabbath Schools.	No. in Temperance Societies.
1. Shipton,.....	Rev. A. J. Parker,...	Aug. 21	150	150	250	58	3	80	150
2. Melbourne,...	Rev. A. O. Hubbard,	June 15	200	200	100	32	32	50	80
3. Sherbrooke, } Lenoxville, }	Rev. J. Robertson,...	May 1	200	200	—	35	35	—	—
4. Compton,.....	Rev. O. Pierson,....	May 15	300	300	60	—	—	—	400
5. Eaton,.....	No Missionary,	—	—	—	—	26	7	—	—
6. Stanstead,.....	Rev. L. Sabin,.....	June 3	150	150	130	70	2	200	—
7. Potton,.....	Rev. W. E. Holmes,	Dec. 1	80	80	—	—	—	—	—
8. Missisquoi,.....	Mr. R. Carver,.....	June 8	250	280	100	12	2	75	500
9. Henryville,.....	Rev. J. J. Gilbert,...	June 6	100	100	250	—	—	—	—
10. Russelltown,...	Rev. C. F. Halsey,...	Dec. 10	300	250	200	32	10	95	100
11. Laprairie,.....	Rev. R. V. Hall,....	Dec. 19	200	200	150	31	37	—	—
12. Granby & } Shefford, }	Rev. H. B. Chapin,...	—	—	—	200	35	1	60	90
13. St. Eustache,...	Rev. D. Shanks,....	July —	80	—	250	24	8	30	270
14. New Glasgow,...	Rev. W. M. Killican,	Dec. 29	80	80	—	—	—	—	200
15. Rawdon,.....	Rev. J. Miller,.....	July 1	200	200	200	53	53	121	—
16. La Chute,.....	Rev. W. Brunton,...	June 1	80	80	150	84	8	4	240
17. Hull,.....	Rev. P. Montague,...	May 20	225	225	120	30	—	40	—
			2595	2365	2920	576	188	810	2030

*Extracts from the reports of Missionaries.*

Shipton, one of the Eastern townships, contains 1500 inhabitants, 1150 of whom are Protestants. The Rev. A. J. Parker, our missionary, is the only resident minister in the town. He organized the church of which he is now the pastor, in November, 1832; but it was not until recently that he could devote much of his time to their spiritual culture, on account of the numerous and pressing calls for

his service, in more destitute neighbourhoods. For a long time, he was the only Congregational or Presbyterian minister within a territory of more than one hundred miles square, and comprising more than 30,000 inhabitants.

Mr. Parker's church, within the last summer, has been engaged in accomplishing what appeared to them once an almost hopeless task, the erection of a suitable house of worship; but the pastor laments "that this and the world, have engrossed

their attention too much, and thrown that which is spiritual in the back ground."

The General Agent visited this station during the last year, and spent a short time in preaching and visiting, in company with this brother. He left the ground, deeply impressed with the conviction of what he had so often heard, viz: that the labours of this missionary are laying the foundation of a most important spiritual structure, that shall ere long, gladden the sight, and be a storehouse of blessings for the multitude around.

For particulars of Mr. P's labours, see former numbers of the Home Missionary.

#### MELBOURNE.

This town, adjoining Shipton, contains from 800 to 1000 souls, nearly all of whom are Protestants. There are but two resident ministers in the town, one of whom is our missionary, the Rev. A. O. Hubbard. His commission bears date June 15th. He has entered on his second year, and although encountering many discouragements, he is persuaded that his labours were not in vain. In his recent report, he thus writes:—"When our church was first organized, it consisted of eighteen members; one half of these were received by profession; a few especially in the back part of the town have indulged hopes of their acceptance with God, since I commenced my labours in this place. In the neighbourhood just referred to, good has evidently been done, three brothers with their wives have been joined to our number. At our communion in April, four additional members were received, and at our communion in July, six; these with the four received in December, number thirty-two. I am happy to say, that our little band promises well.

The General Agent has also visited this station, and can bear witness to the faithfulness of the preceding report.

#### SHERBROOKE AND LENOXVILLE.

Sherbrooke being the seat of the agency of the British American Land Company in the townships, and possessing many other natural advantages, must eventually rise into importance, and exert a powerful moral influence on the surrounding country. In December last, a church was organized at that place, comprising twenty-seven members, some of whom reside in Lenoxville, four miles distant. In May last they succeeded in securing the services of the Rev. J. Robertson, who has

ever since been labouring amongst them with much acceptance.

#### COMPTON.

This town contains about 2000 inhabitants. The Rev. O. Pierson, the missionary, commenced his labours early last spring, and is sustained by the New Hampshire Missionary Society. With a self-denial that few experience, this brother turned away from several pleasant places in Vermont, where his labours were requested, and came into the province at a most inclement season. He commenced his work amidst discouragements enough to make a stout heart quail; yet he has persevered, and in his last communication informs us, that he hopes soon to organize a church. In April last, the first monthly concert for prayer ever observed in that town, was held at his house.

#### EATON.

This town contains about 3000 inhabitants; a Baptist minister is settled there. The Wesleyans have a part of their circuit there, and the people are also supplied with preaching by an Episcopal minister. The Congregational church was organized in November last, but have not yet succeeded in securing the services of a pastor.

#### STANSTEAD.

This is a comparatively old town, and resembles in its physical features some of the most beautiful sections of New-England. It contains about 5000 inhabitants.

Mr. Sabin, in his last communication, thus writes:—"At present the church appears to be united and prosperous, and I think there is evidence of an increasing spirit of piety and prayer, for a few weeks past. Our last communion on the first Sabbath in September, (the only one I have dispensed to this church,) was, I trust, a profitable, and certainly it was a pleasant and affecting one. This season was the more interesting, as some individuals sat with us at the table of our Lord for the first time for two or three years.

"Most of our population are sons and daughters of New-England; they passed their youth under the sound of the Gospel; and while a few brought its spirit along with them, many of those who settled twenty or thirty years ago in this then wilderness, not only left the hallowed influence of the sanctuary and the Sabbath, but seemed also to feel that they had fled from the presence of the Lord."

In the different neighbourhoods there are six Sabbath schools, instructed and kept in successful operation by the members of this church. They comprise above 200 scholars; they have small but well selected libraries.

#### POTTON.

This town is on the borders of Vermont, west of Stanstead, and has been supplied one third of the time, for a part of the year only, by the Rev. W. E. Holmes. Nothing of peculiar interest has been reported from this place.

#### MISSISQUOI BAY.

The Congregational church was organized in 1826; but, like many others, just within our borders, has not gained strength with years. At present it numbers only 14 members. Since Mr. C. commenced his labours in June last, there has been a gradual increase of the congregation, and two members have been added to the church. The Sabbath schools contain about 75 scholars.

#### HENRYVILLE AND VICINITY.

The Rev. J. J. Gilbert at present occupies 4 stations, at one of which a meeting-house has been recently erected, principally through his exertions.

#### RUSSELLTOWN.

Numbers about 1500 inhabitants. It is an important, and in some respects, a very difficult station. The Congregational church was organized in December, 1832, by the Rev. James Nall, a former missionary, and is now supplied by the Rev. C. F. Halsey, who has recently commenced his second year. He has been indefatigable in his efforts for the good of that people; and considering all the circumstances, has succeeded well. The administration of discipline, which was much needed in the church, has been of late more prompt; and its beneficial results are already apparent.

#### LAPRAIRIE.

For some time previous to the spring of 1834, this place had been almost forsaken by all denominations of Christians. No minister was resident in this place. The Presbyterian and Congregational church had been broken up, and the few professors that were left were as sheep without a shepherd; after a season of inaction and discouragement, they appointed a day of

fasting, humiliation, and prayer. A revival began. Several of the clergymen from Montreal who went to their assistance, found themselves surrounded by the tokens of God's presence and power. Christians wept and prayed; converts rejoiced in the Lord; and convicted sinners inquired, "men and brethren, what shall we do?" The church was in a few weeks re-organized, with about 20 members; and immediate efforts made to secure the services of a pastor. In September following, the Rev. R. V. Hall, their present pastor, arrived, and commenced his duties.

[For particulars, see page 113, of this volume.]

#### GRANBY AND SHEFFORD.

[The report of this station, from the missionary, Rev. H. B. Chapin, is reserved until the next number of the H. Miss., where it will be presented more in detail than is practicable in this abstract.]

#### ST. EUSTACHE.

This congregation is in a Scotch settlement, and is surrounded entirely by Canadian Catholics. Mr. Shanks, their minister, has been with them three years, during which time, he says, the congregation has more than doubled. It has been only during the last year that he has received aid from this society. He reports nothing of special interest, except the regard had by both parents and children for the Sabbath schools.

#### NEW GLASGOW AND VICINITY.

The Rev. Mr. McKillican was commissioned for ten months to labour a part of the time in this place. It is gratifying to learn, that in this town the cause of temperance has gained a most decided triumph, and that they are enrolling hundreds on their lists of persons pledged to entire abstinence from all intoxicating drinks.

#### RAWDON.

This town contains a population of about 1700, nearly one half of whom are Roman Catholics. The inhabitants, with a few exceptions, are emigrants from Great Britain and Ireland, and generally manifest much desire to avail themselves of the means of grace. There are in the town, besides our missionary, an Episcopal minister, who preaches three fourths of his time, and a Methodist once a month.



Early last winter the general agent made a second visit to this town, and spent a few days in preaching to a solemn assembly. Two or three disciples who had wept for joy, when on a former occasion they anticipated a season of such high privilege, were now instant in prayer for themselves, their families, and their neighbours. God heard and answered. He manifested himself graciously to the people; not only did deep solemnity pervade the place of meeting, but sinners we trust, were born into the kingdom. The result was, the organization, on the 5th of January, of the First Presbyterian Church of Rawdon, consisting of seventeen members, all of whom adopted the pledge of abstinence from all intoxicating drinks. Rev. J. Miller went to Rawdon in June last, where he has been since labouring with every prospect of continued success.

Within the last summer, by the strenuous exertions of a few individuals, a house of worship has been erected and enclosed, and having expended all that they or the people can at present appropriate for that purpose, they fear that, for want of funds, they shall not be able to make it habitable during the approaching winter.

#### LA CHUTE.

This settlement contains about 1000 souls, amongst whom are scattered a few Roman Catholic families. Our missionary reports nothing of special interest that will not be found in the table of statistics.

#### HULL.

This township contains at present about 2200 inhabitants, 1800 of whom are Protestants. A large proportion of these last are from New-Hampshire and other New-England states. The Rev. P. Montague, who was recently ordained and installed the pastor of this church and society, commenced his labours in May last.

#### SUMMARY.

There are now in commission, and labouring within our bounds, fourteen missionaries, including the general agent. Five of these have been ordained, and two installed during the year.

The aggregate of missionary labour during the twelve months, has been eighteen years.

The appropriations made for the support of missionaries has been, in round numbers, 3000 dollars; 2300 of which have been received from the funds of the

American Home Missionary Society, or her auxiliaries in the United States.

There are 576 members of churches reported, and 188 of these as having united since the last anniversary. A full report would swell the number of church members to 600, and the additions to 200.

Eight hundred and ten members of Sunday schools, and 2030 members of temperance societies, have been also reported; but these numbers are also far below the truth.

Our prospects brighten. And if our prayers, our alms, and our efforts, shall continue to be acceptable unto God, we shall hasten the coming of the day, when the thousands of Protestants who are scattered throughout this land, shall become a holy people, and over the grave where prejudice and sin lie buried, shall hold up before the eyes of the astonished Catholics, the light, and love, and blessedness of the glorious Gospel of the Son of God. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations."

#### DOMESTIC MISSIONARY SOCIETY OF UPPER CANADA.

The ministers belonging to the Presbytery of Upper Canada, have formed an auxiliary to the A. H. M. S. under the above title, and presented the following appeal in behalf of the churches under their care.

This Presbytery is made up of six or seven ministers, who have the charge each of from one to three churches, of which there are not far from twenty-five, and the number of members may be from six to eight hundred.

The question, whether these churches shall be sustained in maintaining their denominational character, is one we have tried to decide under the influence of a prayerful spirit. Shall they be disbanded? Shall they unite with English Independents? They have tried it, in one instance, to their deep regret. Chiefly owing to the opposition of the majority of members of the churches of that denomination to the cause of temperance, our churches cannot unite with them. But in addition to this, and other reasons which might be mentioned, there is a national difference which renders it prob-

bly unpleasant to both English and Americans to meet together. Shall they go to the Kirk of Scotland, and be amalgamated with them? They are opposed in principle to church establishments. And the Kirk takes all she can get from government, as well as some of the different orders of Methodists, of which there are four in the province, and also the Church of England. Or shall these churches struggle in poverty for a season, trusting in God for a supply of ministers to break to them the bread of life, and the means by which they can be supported? Shall they call on ministers of the Gospel to come over and help them? Shall they be comforted and assisted by the prayers and alms of Christians in the United States? Can the Home Missionary Society do any thing towards feeding these lambs in the wilderness? We would be glad of advice, and shall be anxious to hear, whether you can take us under your patronage, and send us an agent and a missionary who will go among our churches, and cheer the hearts of the people of God which seem ready to despond.

It is said that there are many places throughout the province settled in part by people from the States, where ministers from their own country are desired, and where many small churches might be organized.

Now, in view of the difficulties we are obliged to encounter, of which you may not be ignorant, and in view of the urgent calls for labourers in the churches of the United States, shall we leave and fill your vacancies, or shall we remain, hoping that God has many people here to be brought under the influence of the Gospel through our agency, and may we expect any additional labourers to do a work which is indeed needful to be done, but which is entirely beyond our ability to accomplish?

In answer to the foregoing, these brethren have been assured of the cordial co-operation of the A. H. M. S., as well as our deep sympathy with them in the affecting state of their feeble churches and waste places.

## REPORTS.

### VIRGINIA.

*From Rev. Festus Hanks, Parkersburg, Va.*

### UNION TEMPERANCE MEETING.

The Methodist ministers upon this cir-

cuit and myself, agreed to devote Sunday, the 18th of Sept., to a joint effort in the cause of Temperance; and I do not believe that a meeting has lately been held in this place, whose influence will be more salutary and permanent. The congregation was unusually large, and attentive. We laboured to convince them of the vast importance of adopting the extended pledge, embracing intoxicating liquor of every kind. Many of the friends of Temperance were prepared to take this step in advance. A pledge was circulated, and signed by some 60 or 70 persons, and a number have been added since, among whom are some of the most respectable and influential people in the place. I believe the cause is gaining ground in this region, but very slowly. It has serious obstacles to encounter. The community generally are decidedly in favour of restraining the traffic, and a large proportion believe that it ought not to be licensed at all. But the men who are determined to sell spirit, watch the opportunity, and make application for license when they are sure a majority of the magistrates upon the bench love their drama. It is only at such a time, that they can succeed. It ought to be said, to the honour of a considerable majority of the magistrates in this country, that they would not consent to license any man to destroy others for the sake of enriching himself. But the misfortune is, that three magistrates form a quorum; and, sometimes, that number can be found upon the bench, who would not refuse. I know of no man who sustains a reputable character as a follower of Christ, who is engaged in vending ardent spirits. But a few may be found who profess religion, that love to drink it, and oppose Temperance societies.

### SPASMODIC RELIGION.

Our Sabbath school, which first went into operation two years ago last spring, has never been suspended, winter or summer. Every spring, \_\_\_\_\_ revive their school with great zeal, but it gradually runs down, and in a few months is given up till the next spring. One of the greatest difficulties in bringing the holy, transforming, and permanent influence of the Gospel to bear upon this community, is a restless, feverish desire for something new, and a consequent fickleness in the dispositions and pursuits of the people. Most of them seem to have no idea of engaging in the spiritual, holy, self-denying duties of religion, with refer-

once to permanent action, and remote results. They do not calculate to hold on more than a few months, and then go in pursuit of something new. Every thing goes by spasms. This is the legitimate consequence of that kind of religious influence, to which this region has been subjected. But I am happy to perceive that an important change is gradually taking place. There are those who have begun to reflect and compare, and who are convinced that this inconstant, fitful, spasmodic manner of serving God, is not only at variance with that which the Bible inculcates, but in many respects, injurious to the best interests of the community. They begin to entertain the impression that the religion of the Bible was designed to remodel the character, and to exert, increasingly, a holy influence until death; and this, as a preparation for the eternal enjoyment of God in heaven. I have great confidence that our Sabbath school will do much to correct erroneous impressions, and to extend the influence of the truth, as it is in Jesus.

#### THE POST OFFICE AND THE SABBATH.

A missionary in the West, gives us the following illustration of the conflict of human with the Divine authority.

A gentleman and his wife, of highly respectable and intelligent character, who had enjoyed some early religious advantages,

became deeply interested in the subject of religion, and, I trust, experienced a saving change of heart. They made application, and were admitted as members of the church. The man had, for many years, been a post master, and exchanged the mail on the Sabbath. Soon after he entered publicly into covenant with God and his people, he began to feel unpleasantly about this part of his business. After reflection, and earnest prayer, he became convinced that, for him to transact such business upon the Sabbath, would be a deliberate violation of the sanctity of that day. He therefore promptly wrote to the P. O. Department, and requested, that, if possible, there might be an alteration upon the route, so that the mail should not arrive at that office on the sabbath, as he conscientiously believed it was wrong for him to attend to it on that day; or, if such alteration could not be made, that he might be excused from opening the mail when it arrived on the Sabbath; or, if neither of these could be done, that his communication might be considered as a resignation of his office. He was informed by the department, that neither of the things requested could be done, and that his letter was regarded and accepted as a resignation. O, that every post master who professes to follow Jesus, possessed such a conscience, and such decision of character. The church would soon wash her hands of one abomination; and the work of desecrating the Lord's day would be prosecuted by none but wicked men.

### *Missionary Appointments by the Executive Committee of the A. H. M. S., from November 15th, to December 15th, 1836.*

#### *Re-appointments.*

Rev. B. Burnap, Parishville, N. Y.  
 Rev. E. D. Willis, Eaton Village, N. Y.  
 Rev. John Eastman, Fulton, N. Y.  
 Rev. R. Kimball, West Leyden, N. Y.  
 Rev. M. W. Leonard, Sandy Creek, N. Y.  
 Rev. W. B. Tompkins, Lebanon, N. Y.  
 Rev. A. Boutelle, Westfield and Harrisville, O.  
 Rev. James H. Shields, Poplar Spring and Pleasant Hill, Ind.  
 Rev. W. W. Woods, Putnamville, Ind.  
 Rev. B. J. Hall, Thorntown and Bethel, Ind.  
 Rev. Justin Marsh, Napoli, N. Y.  
 Rev. J. T. Hough, Mentz, N. Y.  
 Rev. B. Kent, Hamden, N. Y.  
 Rev. F. Harrington, Head of Delaware and Blenheim, N. Y.  
 Rev. J. H. Wheelock, Clinton, Ind.  
 Rev. B. Brown, Fort Ann, N. Y.

Rev. John Smith, Chester township, Penn.  
 Rev. N. H. Harding, Milton, N. C.  
 Rev. Benjamin Woodbury, Plain township, Wood co., O.  
 Rev. Lucien Farnam, Princeton, Ill.  
 Rev. F. Bascom, Pleasant Grove and Tremont, Ill.  
 Rev. W. McKillichan, Indian Lands, L. C.  
 Rev. W. N. Sayre, Pine Plains, N. Y.  
 Rev. Joseph Vance, Boonton, N. J.  
 Rev. Joseph Butler, Merom and Carlisle, Ind.  
 Rev. Cyrus Nichols, Racine, Wisconsin Ter.  
 Rev. A. J. Parker, Shipton, L. C.  
 Rev. L. F. Laine, Brunswick, O.  
 Rev. Reuben Armstrong, Brownstown & 2d Ch., Nankin, Mich.  
 Rev. A. W. Seeley, Hillsdale, N. Y.  
 Rev. B. Barber, Vermillion, O.  
 Rev. E. H. Snoddy, Prospect and Liberty Chs., Tenn.

*Missionaries not in Commission last year.*

Rev. Austin Kent, Massena and Brasher, N. Y.  
 Rev. Daniel Van Valkenburg, Richfield, N. Y.  
 Rev. George Sheldon, Franklin Mills, O.  
 Rev. P. Riser, Corydon, Ind.  
 Rev. J. H. Hoffman, Jonesboro', Ill.  
 Rev. Benjamin Russell, Causton, N. Y.  
 Rev. Jesse Townsend, Port Gibson, N. Y.  
 Rev. A. W. Bushnell, Livingstonville, N. Y.  
 Rev. R. S. Finley, Louisiana.

Rev. Abel Pierson, D. D., Meigs and Bradley cos., Tenn.  
 Rev. Moses P. Clark, Potton, L. C.  
 Rev. J. M. Ellis, Grass Lake, Mich.  
 Rev. E. B. Emerson, Stoney Creek, Mich.  
 Rev. A. S. Wells, Troy, Mich.  
 Rev. F. Tuckerman, Pleasant Valley West, N. Y.  
 Rev. J. G. Wilson, Salem, Ind.  
 Rev. G. N. Smith, Plainfield and Otsego, Mich.  
 Rev. D. Pratt, Hudson and Bean Creek, Mich.  
 Rev. L. H. Van Doren, Farmington, Mo.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from November 15th to December 15th, 1836.*

**CONNECTICUT—**

Fair-Haven, Ch. and Cong., \$25 00  
 Greens Farms, 28 50  
 Greenwich, First Cong'l Soc., 7 50  
 New-Canaan, Cong'l Ch. and Soc., 42 95  
 New-Haven, Centre Sab. Sch. to const. Miss 30 00  
 Grace Ann Daggett a L. M., 20 00  
 Stamford, First Cong'l Soc.,

**NEW-YORK—**

Castle Creek, by Rev. Seth Burt, 5 78  
 Centreville, Green Co., Presb. Ch., by Rev. J. J. Thompson, 12 31  
 Charlton, Ladies' D. M. S., in part to const. Rev. John Clancy a L. D., by Mrs. Sarah Ann Smith, 40 00

*New-York City, viz:—*

Young Men's H. M. S., by J. M. Halsted, Treas., 102 00  
 Allen-st. Ch., 641 62

Bleecker-st. Ch., Tracy and Gould, to const. Charles Gould L. D., 100 00

Duane-st. Ch., N. L. Griswold, 50; G. Griswold, 50; M. Ketchum, 25; R. Buloid, 30; Ramsdell, Brown & Co., 25; C. St. John, 10; Cash, 1 50; D. Perkins, 5; G. Scofield, 10; D. N. Demarest, 3; Cash, 25; L. Andrews, 5; J. Wurts, 20; J. N. Cobb, 20; T. Masters, 10; F. Markoe, 10; Estate of the late Elisha Williams, 20; S. Grosvenor, 10; G. G. Howland, 25; Cash, 2; O. Thompson, 10; W. Gibson, 2; Cash, 3; H. Ball, 10; Cash, 5; W. S. Alexander, 1; M. Smith, 10; S. Stevens, 5; J. A. Stevens, 10; J. M. Seymour, 3; P. Sumner, 1, 416 50

Fourth Free Ch., Young Men's D. M. S., by L. Coe, 100 00

Mercer-st. Ch., E. Wainwright, 100; N. Littlefield, 25; W. Shaw, 20; A. Bronson, 20; W. W. Campbell, 10; coll. 150 22; Mon. Con. coll., 30 40, 355 62

Rensselaer, Heman Ferry, L. M. in full, 15 00

South New-Berlin Cong., 11 00

Unionville, Presb. Ch. coll., 32 06

Windham, Young People's Miss. Soc., by Rev. J. R. Lockwood, 30 00

**NEW-JERSEY—**

Dover, Presb. Ch. coll., 25 57

Hardiston, First Presb. Ch., coll., in part, to const. Rev. Ezra F. Dayton, L. M., 22 00

Mendham, R. Morrow, 1 00

Newark, Ephraim Beach, Eq., L. M. 30 00

North Hardiston, Presb. Ch., 30 62; Rev. E. R. Fairchild, to const. his niece, Miss Ann Caroline Darcy, L. M. in part, 20, 60 62

Princeton, R. Voorhees, Eq., by J. Talbot, 10 00

Rockaway, Presb. Ch., coll., in part, 50 00

Wantage, First Presb. Ch. coll., 49 14

Second Presb. Ch., do., 28 50

**PENNSYLVANIA—**

Carlisle, First Presb. Ch. Mon. Com., coll., 25 46

Second Presb. Ch. coll., in part, 70 05

Harrisburgh, Presb. Ch., coll., in part, 106 03

Honesdale, Presb. Ch. coll., 40 54; Isaac B. Foster, L. M., in part, 15, 55 50

Montrose, Presb. Ch. coll., 47 50; Benjamin Sayre, L. M. in part, 15, 62 50  
 Philadelphia, Western Presb. Ch., mon. con., coll., 5 25  
 Wilkesbarre, W. C. Gildersleeve, 5 00  
 HOME MISSIONARY, 24 78

\$2637 36

KNOWLES TAYLOR, Treasurer.

*Receipts of the Western Agency at Geneva, N. Y., from Nov. 11th to Dec. 11th, 1836.*

Benton, Jonathan Whitaker, 10; William Roy, 10; others, 20, 40 00

Branchport, Ladies' Miss. Soc., 25 00

Bristol, 12 57

Castleton, 5 00

Cayuga Bridge, Lorin Willard, 2d quarterly payment, 25 00

Geneva, 10 00

Newark, Wayne Co., Mrs. Sarah Lusk, 5; others, 2 75, 7 75

Rochester, First Presb. Ch., Mrs. Eliza West, 100; G. F. Bush, 25, Jas. K. Livingston, Esq., 100, 225 00

" Brick Ch., Lewis Scoble, 50 00

Scipio, Second Presb. Ch., 16 31

Scottsville, A. Hanford, 5; N. Hanford, 5; Mrs. Filer, 5; P. Filer, 2; Smith Strong, 2; I. Robinson, 2; Mrs. Haines Hanford, 10; P. M. Naughton, 2; Miss E. McElroy, 1; others, 3 25, 37 25

Seneca Falls, W. G. King, 10; Mrs. M'Allister, 5; others, 18 16, 33 16

West Otto, Fem. Benev. Soc., Mrs. Eunice Plumb, Treas., 12 00

\$409 04

*Receipts of the Central Agency at Geneva, N. Y., from Oct. 15th to Dec. 10th, 1836.*

Boonville, per R. Kimball, 10 51

Ridgewater, 5 00

Camden, 22 81

Cooperstown, 50 18

Homer, Sisters' Soc., Mrs. S. Woolworth, Treas., 30 00

Marshal, E. Page, 3 00

Middle Granville, 15 00

New-Hartford, 26 27

Oswego, Fem. H. M. S., Mrs. D. P. Brewster, Treas., 22 86; Presb. S. S., per B. Park, 8 71; Presb. Soc., 58 64, 90 23

Plessis, 10 60

Rome, Second Ch., 28 13

Springfield, 24 41

Theresa, 9 31

West Granville, 12 00

\$338 54

THE  
**AMERICAN PASTOR'S JOURNAL,**  
OR,  
SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

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GLEANINGS FROM THE SEVENTEENTH  
CENTURY.

Editor of the Pastor's Journal—Sir, In the course of some recent investigations relating to the progress of religion in the 17th century, I have met with many anecdotes of deep interest, from which I have selected a few, which I propose to furnish, in their own quaint style and orthography, for the readers of the Pastor's Journal, if deemed by you suitable for that publication. Though not "original," as your work seems to require, they are found only in books so rare as to be virtually lost to the present generation, from whom the knowledge, as well as the spirit, of the ancient 'Puritans' is so rapidly passing away.

Yours, &c.

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ANECDOTES OF A PURITAN.

[From Gillies' Historical Collections.]

Old Mr. Studly was a lawyer in Kent, of about 400*l.* a year. He was a great enemy to the power of religion, and a hater of those that were then called Puritans. His son, in his youth, seemed to follow in the same steps, till the Lord, that had separated him from the womb, called him home, which was as followeth. The young man was at London, and being drunk in some company, and going in the night towards his lodging, fell into a cellar, and in the fall was seized with horror, and thought he fell into hell at that time. It pleased God he took little harm by the fall, but lay there some hours in a drunken drowse, his body being heated with what he drank, and his soul awakened, he thought he was actually in hell. After that he was come to

himself, and was got home into Kent, he fell into melancholy, betook himself to read and study the scriptures, and to much prayer; which at length his father perceived; and fearing he would turn Puritan, was troubled, and dealt roughly with him, made him dress his horses, which he humbly and willingly submitted to. And when, at that time, his father perceived that he sat up late at night, reading in his Bible, he denied him candle light; but being allowed a fire in his chamber, he told Mr. Knight, he was wont to lie along and read by the fire light; and said, that while he was dressing his father's horses in his frock, and in that time of reading by the fire, he had those comforts from the Lord, and joys, that he had scarce experienced since. His father seeing these means ineffectual, resolved to send him into France, that by the airiness of that country his melancholy temper might be cured. He went, and being at his own dispose, by the Lord's guiding him, he placed himself in the house of a godly Protestant minister; and between them, after they were acquainted, (and such is the cognation of saving grace in divers subjects, that, a little time will serve for Christians to be acquainted) there grew great endearment. Great progress he made in speaking the language; and his father, expecting an account from the gentleman with whom he sojourned, of his proficiency in speaking French, he sent it to him; but soon after he had orders to return home. And the father directing it, or he intreating it, the landlord with whom he had sojourned, came into England with him, and both were made very welcome at his father's house, he not knowing that he was a minister.

At last the father took the French gentleman and his son at prayers together, was angry, paid him what was due to him, and sent him away. Then his father having an interest in a person of honour, a great lady at White-Hall, and his son by his now past education, accomplished for such an employ, prevailed with that lady to take his son for her gentleman, to wait upon her in her coach. He thought by a court life to drive away his melancholy, as he called his son's seriousness in religion. The lady had many servants, some given to swearing and rudeness, whom this young gentleman would take upon him to reprove, with that prudence and gravity, that sin fell down before him. And if any of the servants had been ill employed, and they had heard him coming, they would say, let us cease, or be gone, Mr. Studly is coming. After a year's time, his father waits upon the lady, to inquire of his son's carriage. She answered as it was, that she was glad that she had seen his son's face, he had wrought a mighty reformation in her family. She, that had formerly been troubled with unruly servants, by his prudent carriage was now as quiet in her house as if she had lived in a private family in the country. After this the father stormed, what, will he make puritans in White-Hall? told the lady that was no place for him, he would take him with him, which to her trouble he did. When he had him at home in Kent, as his last refuge, he thought of marrying him: and to that end found out a match which he thought fit for his ends, to stifle that work of religion in his son. He had him one night put on his clothes in the morning, and ordered his servant to make ready their horses in the morning, and himself to wait upon them. When they were riding on the way, he bade the man ride before, and spake to his son to this purpose: "Son, you have been matter of great grief to me, and having used much means to reclaim you from this way you are in, to no purpose, I have one more remedy to apply, in which if you comply with me, I shall settle my estate on you, else you shall never enjoy a groat of it; I am riding to such a gentleman's house, to whose daughter I intend to marry

you." The son said little, knowing that family to be prophane; but went with his father, who before had made way there. They were entertained nobly, he had a sight of the young lady, a great beauty, and the young man fell much in love with her. When they had taken their leaves, on his way, his father asked him "What he thought of her?" He answered, "No man living, but must be taken with such an one; he feared she would not like him." The father was glad it had taken, bid him take no care for that. The wooing was not long: at three weeks' end they both came to London to buy things for the wedding. The father had charged, that the time of wooing in that gentleman's house, there should be no swearing nor debauchery, lest his son should be discouraged. Wedding clothes were bought, and the day come, the young couple were married. At the wedding dinner, at her father's house, the mask was taken off; they fell to drinking healths, and swearing among their cups; and, amongst others, the bride swore an oath. At which the bridegroom, as a man amazed, took occasion to rise from the table, stepped forth and went to the stable, took an horse, none observing, all were busy within; he mounted, and rode away, not knowing what to do. He bewailed himself as he rode along, as undone, and deservedly; for that he had been so taken in love, and the business so hurried on in design; he said he had at that time restrained prayer, and slackened his communion with God, when, as in that grand affair of his life, he should have been doubly and trebly serious; and so might thank himself, that he was utterly undone. He sometimes thought of riding quite away. At last, being among the woods, he led his horse into a solitary place, tied him to a tree, in his distress, and betook himself to his prayers and tears, in which he spent the afternoon. The providence of God had altered his argument of prayer; which was now for the conversion of of his new married wife, or he was undone. This he pressed with prayers and tears a great part of the afternoon, and did not rise from prayer without good hope of being heard. At the bride house was

hurry enough; horse and man (after they missed the bridegroom) sent every way. No news of him. He was wrestling as Jacob once at Peniel. In the evening he returned home, and inquiring where his bride was, went up to her, and found her in her chamber pensive enough; she asked him, "If he had done well to expose her to scorn and derision all the day?" He entreated her to sit down upon a couch there by him, and he would give her an account of his doing what he had then done, and tell her the story of his whole life, and what the Lord through grace had done for him. He went over the story here above-mentioned, with many beautiful particulars, (no question here omitted,) not without great affection and tears, the flood-gate of which had been opened in the wood. And ever and anon, in the discourse would say, through grace God did so and so for me. When he had told her his story over (and by the way, this was the apostle Paul's method by which many were converted, to tell over the story of his conversation,) she asked him what he meant by that word, so often used in the relation of his life, "through grace," so ignorantly had she been educated; and asked him if he thought there were no grace in God for her, who was so wretched a stranger to God? Yes, my dear, saith he, there is grace for thee, and that I have been praying for this day in the wood; and God hath heard my prayer, and seen my tears, and let us now go together to him about it. Then did they kneel down by the couch-side, and he prayed, and such weeping and supplication there was on both sides, that when they were called down to supper, they had hardly eyes to see with, so swelled were they with weeping. At supper, the bride's father (according to his custom) swore. The bride immediately said: Father, I beseech you swear not. At which the bridegroom's father, in a great rage, rose from table: what (says he) is the devil in him! has he made his wife a Puritan already? and swore bitterly, that he would rather set fire (with his own hands) to the four corners of his fair-built house, than ever he should enjoy it. And accordingly he acted, made his will, gave his son

(when he should die) ten pounds, to cut off his claim; and gave the estate to some others, of whom Dr. Reeves was one: and not long after died. Dr. Reeves sent for the gentleman, paid him his ten pounds, told him he had been a rebellious son, and dis-obliged his father, and might thank himself. He received the ten pounds, and meekly departed.

His wife (the match was so huddled up) had no portion promised, at least that he knew of, who relied on his father, so that she was also deserted by her friends: and having two hundred pounds in her own hand, that had been given her by a grand-mother, with that he took and stocked a farm in Sussex, where Mr. Knight had often been, and seen her who had been highly bred, in her red waist-coat, and milking her cows; and was now become the great comforter and encourager of her husband, exceeding cheerfully. God, saith she, hath had mercy on me, and any pains-taking is pleasant to me. There they lived some years with much comfort, and had by the blessing of marriage, divers children. After some three years he was met in Kent, on the road, by one of the tenants of the estate, and saluted by the name of landlord: alas, said he, I am none of your landlord: yes, you are, said he; I know more than you do of the settlement; your father, tho' a cunning lawyer, with all his wit, could not alienate the estate from you, whom he had made joint purchaser. Myself, and some other tenants know it, and have refused to pay any money to Dr. Reeves; I have sixteen pounds ready for you in my hands, which I will pay to your acquittance, and that will serve to wage law with them. He was amazed at this wonderful providence, received the money, sued for his estate, and in a term or two recovered it. "He that loseth his life for my sake and the Gospel's shall find it."

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#### JOHN WELCH AND THE FRIAR.

Mr. Welch was a Scotch minister, at Air, who, with several of his brethren, was imprisoned by King James VI., because they would not comply

with his measures in ecclesiastical affairs. Afterwards, Mr. Welch left Scotland, November, 1606, and went over into France, where, in a little time, by the Lord's blessing on his diligence, he was able to preach in the French language, and was speedily called to the ministry, first in one village, then in another; and afterwards was settled in St. Jean d'Angely, where he continued the rest of the time he sojourned in France, which was about sixteen years. There were many times persons of great quality in his auditory, before whom he was just as bold as ever he had been in a Scots village. While Mr. Welch was minister in one of these French villages, upon an evening, a certain Popish friar travelling through the country, because he could not find lodging in the whole village, addressed himself to Mr. Welch his house for one night. The servants acquainted their master, and he was content to receive this guest. The family had supped before he came, and so the servants conveyed the friar to his chamber, and after they had made his supper, they left him to his rest. There was but a timber partition betwixt him and Mr. Welch: after the friar had slept his first sleep, he was surprised at the hearing of a silent, but constant whispering noise, at which he wondered very much, and was not a little troubled with it. The next morning he walked in the fields, where he chanced to meet a countryman, who, saluting him because of his habit, asked him where he had lodged that night? The friar answered he had lodged with the Huguenot minister. Then the countryman asked him, what entertainment he had? The friar answered, very bad, for, (said he,) I always held there were devils haunting these ministers' houses, and I am persuaded there was one with me this night; for I heard a continual whisper all the night over, which, I believe, was no other thing, than the

minister and the devil conversing together. The countryman told him he was much mistaken, and that it was nothing else than the minister at his night-prayers. O! said the friar, does the minister pray any? Yes, more than any man in France. (answered the countryman,) and if you please to stay another night with him, you may be satisfied. The friar got him home to Mr. Welch's house, and pretending indisposition, entreated another night's lodging, which was granted him. Before dinner, Mr. Welch came from his chamber, and made his family exercise, according to his custom; first he sung a psalm, then read a portion of scripture, and discoursed upon it, thereafter he prayed with great fervour (as his custom was:) to all which the friar was an astonished witness. After the exercise, they went to dinner, where the friar was very civilly entertained; Mr. Welch forbearing all question and dispute for that time. When the evening came, Mr. Welch made his exercise as he had done in the morning, which occasioned yet more wondering in the friar, and after supper to bed they all went; but the friar wanted much to know what the night whisper was, and in that he was soon satisfied, for after Mr. Welch's first sleep, the noise began, and then the friar resolved to be sure what it was, so he crept silently to Mr. Welch's chamber door, and there he heard not only the sound, but the words exactly, and communications betwixt God and man, such as he knew not had been in the world. Upon this, the next morning, as soon as Mr. Welch was ready, the friar went to him, and told him that he had been in ignorance, and lived in darkness all his time; but now he was resolved to adventure his soul with Mr. Welch, and thereupon declared himself Protestant. Mr. Welch welcomed him, and encouraged him, and he continued a Protestant to his dying day.



# THE HOME MISSIONARY.

Go,..... PREACH the GOSPEL.....*Mark* xvi. 15.  
How shall they PREACH except they be sent?...*Rom.* x. 15.

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Vol. IX.

FEBRUARY 1, 1837.

No. 10.

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## AMERICAN HOME MISSIONARY SOCIETY.

### CANADA.

As we promised in our last number, we now lay before our readers extracts from the deeply interesting report and journal of the Rev. H. B. Chapin, of Westhampton, Mass., who has performed three months missionary service in Lower Canada the last season;—the expense of his mission being assumed, and his pulpit supplied during his absence, by the churches of the Association to which he belongs. The same Association, it will be recollected, delegated two of their number, Rev. Messrs. Clapp, of Enfield, and White, of Southampton, to perform a similar service two years since. The labours of these brethren have been greatly blessed, in advancing the cause of Christ in Canada. A deep sympathy for the destitute and the perishing in those provinces has been awakened in the churches around them, and liberal contributions have they forwarded to the treasury of the A. H. M. S., for the purpose of sustaining permanent labourers in the field, which has occasionally been blessed by one and another of their beloved Pastors. The Lord give unto the members of the Hampshire Association the recompense of those who turn many to righteousness, and the Lord incline many other Associations to go and do likewise!

#### THE FIELD OF MISSIONARY SERVICE.

My missionary field is Granby and Shefford, making a circuit, including the back settlements, of thirty miles.

Granby is bounded on the West by the seigniory of St. Hyacinthe, or the French country;—a land that interests the traveller with its white-washed hamlets, extensive meadows, and fields of wheat; where nature reveals her beauty amid scenes of moral darkness and death. The high cross by the way side, with its mock implements of crucifixion, is a standing memorial that here the beast has dominion.

St. Per has a Catholic population of two thousand souls. A cloud of darkness rests upon this people. Here apparently fall the last rays of Gospel light. All beyond is a land of darkness, deep and perpetual.

No revival has ever blest the people between me and the St. Lawrence, or, to any great extent, the most favoured portion of the country from Stanstead to Montreal.

There is no minister of our order in the confidence of the people, if I am correctly informed, on this great business road, for the distance of one hundred miles.

A recent account states, that not one parent in thirty amongst the French Canadians, can either read or write.

A great mass of mind lies in sin, sor-did, degraded, and untaught.

#### GRANBY.

Granby is a small pleasant village with one thousand two hundred inhabitants; has good water-power for mills and manufacturing—on the stage road, fifty miles from Montreal, and the same distance

from Stanstead. The town is clipped a little on the West by the seignior of St. Hyacinthe, and is ten miles square. At the North is a dark forest of thirty miles extent, unbroken but by here and there a clearing and a hut, and is the range of more deer and moose, than men.

#### DIVERSITY OF HEARERS.

I have had hearers of different nations and dialects—English, Scotch, French and American. Sects—Episcopalians, Methodists, Independents, Catholics, Presbyterians, Universalists, New Lights, and Congregationalists, Nothingarians, and Anythingarians.

Among these, subject to sectarian and national jealousies, your missionary comes once in two weeks for his turn at the school-house desk, as there is not a sanctuary belonging to the people of our faith, or a church-going bell within fifty miles. Any body, no body, and every body can preach that happens along. He that makes the first appointment holds the house. Hearers flock in without knowing to what denomination the preacher belongs. The consequence is, religious opinions are floating and unfixed. The Sabbath is desecrated by many. Revivals of religion are often publicly denounced. My heart fainted within me, when I was put down at Granby, and understood the state of the church and society.

#### STATE OF THE CHURCH.

The church had enjoyed no communion for upwards of three years. The congregational interests were at the lowest point. To a pastor coming from New-England, every thing of a religious character appeared to be dead or dying.

My impressions and views in the second or third week, as then recorded, were as follows:—The field assigned me not only lays a heavy tax upon my physical powers, but presents many considerations of deep and lasting interest to the church of Christ and salvation of souls in this region. To a missionary who looks not beyond things visible, there is much to dishearten him. The diversity of national character, of religious education and sentiments, the difference of childhood-impressions and associations, influencing the young and old, render it a drilling process to reach the heart and reform the man.

At Granby the church is completely down; a dense fog and darkness cover it; the lights, which have not ceased wholly to shine, are greatly obscured. There are

a precious few, I believe, whose eyes weep, and whose hearts bleed over these desolations of Zion.

Strange things have been done here as to admission of members, and the church, strictly speaking, know not who are or should be her members.

I thought if God would but make me instrumental in reclaiming this prostrate church, healing any of its unhappy divisions, and of placing it upon principles which should make it more distinct and separate from the world, and bid them farewell around the table of the Lord, I would say I had finished my work, and depart in peace.

This, after much anxiety, and the results of two ecclesiastical councils, I have, to a good degree, by the aid of infinite wisdom, been permitted to accomplish.

#### INTERESTING COMMUNION.

*Sabbath, August 28.*—In the presence of a full house, the church renewed her confession of faith and covenant. This was like the day of her espousals—a solemn transaction, and deeply felt. Then came the holy supper, the communion of saints—the first the church had enjoyed for more than three years. Praying mothers walked six miles through the woods, to gladden their hearts and eyes with the sight.

And we were glad. We prayed—we sung—we wept—we blessed God that he had opened a fresh spring in the desert for his thirsty people, and given them a little reviving in their bondage. There was one admission to the church, and one baptism.

#### GOSPEL ORDINANCES APPRECIATED.

Said a pious Scotchman, as with his wife he was walking back to his distant hut—“Sixteen years have I been on the continent of America, but I have enjoyed no day like this day.”

Afterwards rode eighteen miles to pass the night with this very interesting family, where I found the custom and example of what is so beautifully described in the “Cotter’s Saturday Night.” It was a scene that transferred me to the land of his fathers; and the tears which were shed by parents and children, as we unitedly looked up to God for his blessing, had, I trust, a more durable record than mine.

The evening I came to his humble dwelling, which, with the exception of benches, contained but one old chair for a seat, he said, with a good deal of emotion, as he presented me his toil-worn

hand, "I could once, sir, have taken you into as good a room, and shown you as rich furniture as you find in this country, but it is all gone." Said his weeping wife, "*I never thought God was good, until I was poor.*"

"Were you not weary, madam, when you came home from the communion at the village?" "O! yes, sir; I was so tired I could hardly stand, but it was the happiest day I have seen in America."

#### SHEFFORD.

Shefford lies twelve miles East of Granby, and is twelve miles square. Population 1500 or upwards, mostly Americans, with a great variety of religious opinions.

My places of preaching, on the Sabbath, are at Waterloo village and Four Corners.

There is a Sabbath school at Four Corners, and a well selected library. Waterloo has unfailing water-power for manufacturing purposes, an enterprising class of inhabitants, and nothing is wanting but a sanctuary, and a devoted, settled pastor, to produce the happiest results.

A road nearly completed by the British American Land Company, is soon to be opened from Sherbrook on the St. Francis, intersecting the Montreal road a few miles West of Waterloo. A line of stages will be immediately put on this route; the travel to Montreal much increased; public houses erected; and if these feeble churches at Granby and Shefford be not soon supplied with a stated and influential ministry, your assistance may come too late.

Neglected a year, and two years *hard* missionary labour may not make their prospects as encouraging as at present; yea, they may be wholly broken up and dispersed.

#### STATE OF THE CHURCH AT WATERLOO.

I cannot state the circumstances of the church at Waterloo more accurately, than I noted them in June and July.

June 23.—Preached at 5 o'clock—more present than I anticipated—distributed some hundred pages of tracts—cheerfully received. A Universalist preacher present, who took notes of my sermon—preaches here occasionally—some families disposed to favour his system—more who wish it true. Some months more, and this interesting village might have been lost to evangelical truth. A few begin to see and feel their need of divine

help—have prevailed on three pious families to meet on each Friday evening for prayer.

July 18.—Waterloo begins to rise in self-respect. The brethren not ashamed as they have been. The meetings assume an interesting and promising appearance. Some little prayer-meetings that were dead begin to breathe again. The sound of salvation brings out parents and children along the footpaths, from the log-huts, for six or eight miles around. The church feel, that if they could be blessed with a judicious, devoted, and stated ministry, considerable *now* might be done for its support.

This eager desire of the people should be met, before they sink back to their former state of discouragement, and be compelled to say, as some have already said, that they must sell and remove, or be contented to live without the ordinances of the Gospel, and without the expectation that their dear children will ever be gathered into the kingdom of Christ.

I have seen more tears occasioned by the preached word, a few weeks past, than I have witnessed in my own sanctuary for two years.

Nor have I the least doubt, but that the Spirit of God is moving upon the minds of some; but whether their pride will suppress their seriousness, and they effectually conceal the conflict, or with broken hearts bow to the sceptre of love, is probably what I shall never know in this life.

Amid such appearances, this little struggling church cannot bear the thought of my leaving them, and of being forsaken, to sink into their former deplorable state of stupidity and sin. They have been so often raised by hope, and darkened by disappointment, that all their bones have been broken and out of joint. And when I have spoken of leaving them, they have answered with tears and a choked utterance, saying, "*It is of no use to try any longer; we shall never have a minister, and we are to be left to weep and die unpitied and uncared for.*"

Think not this feeling is for the man. They do love the Gospel of Jesus Christ, and pray and long for the bread and water of life. You cannot suppose, then, that I can go from this field, and turn away from such hearers, without some fearful forebodings of what shall be hereafter. Nor are these the only places which claim the sympathies and prayers of a missionary.

## AFFECTING DESOLATIONS.

There is a wide region of desolation around me. Townships and villages with seven hundred and fifteen hundred inhabitants, and no minister; and hundreds of souls do not hear so much as one sermon a year. And in some of these neighbourhoods, shut in by the wilderness, and even in some towns, we may safely presume, a Gospel sermon has never been preached.

I could drop my pen, and weep and pray over these desolations. And the only encouragement which I feel, as I turn my last look upon these dark and distant forests, is, that the eye which sees all, wept over apostate man before yours or mine were opened.

## SACRAMENTAL SEASON AT WATERLOO.

*Sabbath, Sept. 5.*—The Lord appears in mercy to build up this afflicted church. Surely he has answered the prayers of his weeping saints.

When hope was expiring, God said, I will keep thee. In the morning preached from Math. vi. 10. And again the friends of Zion wept. After a short recess, the little band of brethren and sisters stood in a body before the desk, to renew the confession of their faith and covenant, and to receive an additional number to their fellowship. One person on profession, and seven others who had presented letters, and been examined, now entered into covenant; when *one third* of their present number were, by vote, united with them, to share their trials and triumphs. The evident presence of God, the solemnity of the hour, the kneeling candidate to receive the baptismal seal, the action of lengthening the cords and strengthening the stakes of this church in the wilderness, made this one of the brightest scenes of my earthly pilgrimage, and in a still small voice whispered to us all, God hath not forgotten to be gracious.

For the first time within nearly four years, the church came around the table of the holy communion. With an overflowing heart and eye, she took the cup of salvation, and called on the name of the Lord.

The new members are all heads of families, all members of the temperance society, are sound in the faith, and would be a light and honour to any church.

## PARTING SCENES.

The last public interview of your missionary was with hearers, many of whom,

by their tears and speechless grief seemed to say, if they could have the Gospel of their youth no more, life was no blessing, and they *could not* say, farewell.

In the evening we had a precious parting prayer-meeting in the village. I induced the brethren to pledge themselves individually, that they would be faithful to prayer, and not cease to call on God, until he should send them a minister; and that when there was no evangelical preaching, they would meet, read a sermon, and have a regular course of worship.

On the morning of my departure, as I gave a farewell tract to a young lady, I incidentally asked her, if she had any hope of salvation. She was so much affected she could not speak, but fell into a chair and sobbed like a child. When composed, I found on inquiry, she hoped God had mercy on her soul, at our last meeting in the school-house.

## MELANCHOLY IGNORANCE.

On my return, came up with two little girls; gave the eldest, perhaps ten years old or more, a tract; asked her, "can you read?" "Some." "Do you attend Sabbath school?" "No." "Do you go to meeting?" "No, too far off." "Well, my dear, do you know who made you?" "No, sir." "Were you never told?" "I've forgot." "What! not know who made you, and made the world, and made all you see?" "No, sir." "If I tell you, will you remember?" "Yes, sir." "*God made you.*" "Do you play on the Sabbath?" "Don't know." "Do you know what the Sabbath is?" "No, sir." "Don't you know when the Sabbath comes?" "No, sir." "Will you promise to tell your little sister what I have told you?" "Yes, sir." "Good bye, children, and never forget who made you." She was an interesting child, kept a flashing, intelligent eye upon me, and looked as if I were telling her some wonderful news.

## APPEAL.

God, I verily believe, has set his seal to this mission, and will abundantly reward those who have sustained it, for what they have done to relieve and bless the poor and the destitute. And now, as I leave this field of my labours, I would affectionately appeal to the churches and to ministers, some of whom are making here and there a New-England village like a

city of the Levites, if in view of the outstretched and empty hands, wa ntsand tears of this bereaved people, they can not be helped to a minister of their faith. They will love any good, spiritual, prudent and devoted man. And if he wants to win hearts, and consecrate them and himself to Christ, and spend a life of self-denial for his Master, he can do it here.

Must mothers here weep, like Rachel, and not be comforted, or like Hagar in the desert, because their soul cannot bear to see the death of their dear children?

I return, with the firm conviction, that nothing less than an intelligent, devoted and *settled* ministry, will meet the wants of this rising country, or prove a permanent blessing. And if a man cannot make up his mind to encounter the difficulties of the country, endure its *privations*

and hardships, and live and die "unhonoured and unsung," for Christ's sake and the poor of his flock, he may indeed turn his heart to places where higher earthly distinctions await him, but to few, I believe, where, if faithful, he would receive a higher reward in the kingdom of heaven.

The following note, appended to the report is dated Westhampton, December 5, 1836.

I have recently had a call from the destitute churches of Granby and Shefford—have laid the subject before my congregation—and referred the question of my dismissal to a mutual council. And though I am pleasantly situated, have a kind, intelligent and united people, and a salary sufficient, yet if it be the will of God, *I and mine* are ready to go.

## CORRESPONDENCE OF THE A. H. M. S.

### WISCONSIN TERRITORY.

*From Rev. Cyrus Nichols, Racine, Wisconsin Territory.*

We had a very pleasant journey, and arrived here on the 25th of August. I had expected to find the country, on this side of Chicago, chiefly uninhabited; but in this I was disappointed. It is thinly settled all the way to Racine, a distance of about sixty-three miles, and indeed far beyond. There is not a pleasant site for a farm on the route that is not occupied, and for a considerable part of the distance the road is fenced, and there are many large farms fast coming under cultivation.

Less than two years ago, an Indian trail was almost the only road on this route. Now, the settlements on Pike and Root rivers are very considerable, and the first settlers, together with many new emigrants, are rushing out to Fox and Rock rivers. Indeed the country is fast filling up more than forty miles back into the interior. I believe this is a very healthy country; and it is certainly fertile, and the most beautiful I have ever seen. Prairie and timber are interspersed, much as in Illinois. People have been rushing into this country for the last eighteen months, without cessation, and the probability is, that the crowd will continue to increase. As soon as the land comes into

market, I have no doubt it will be nearly all taken up by actual settlers, for many miles, provided they can get it at "*Congress price*."

The inhabitants are generally from New-York and New-England. A few of them appear to be friends of the Redeemer, and a great many are enemies of the cross. There are a number of Methodist preachers in this region. One Mormon preacher, who professes to speak in an unknown tongue. There is no other man of any denomination who preaches, to my knowledge, nearer than Chicago, and I believe the Presbyterian church at that place is destitute at present.

I understand that Mr. Barber, the Presbyterian minister at Milwaukee, twenty-five miles from us, does not preach at present. Thus you perceive the field for effort is wide, and demands many labourers. Instead of one Presbyterian minister in this region, there should be ten at least.

At Racine, recently made the county seat of this new county, I commenced my labours on the first Sabbath of September. Here are some ten or twelve Congregational and Presbyterian professors of religion, whom I hope to unite in a church before long. The congregations here are small, say from thirty to fifty hearers. There are many opposers of religion in and about this infant town, as may be seen by their riding, hunting, shooting, and at

tending to their ordinary business on the Sabbath; yet I am assured they are improving in these respects.

Mount Pleasant is a small settlement in a grove about seven miles from Racine, nearly West. It has long been an Indian trading post, and a considerable number of the red men still reside there.

#### MISSOURI.

*From Rev. G. C. Wood, Salem Grove, Marion co., Mo.*

When I made my last report, I had just returned home from the camp-meeting at Hannibal, where we had enjoyed a precious season of refreshing. I soon after went to Pleasant Hill church, Monroe county, where I had appointed a sacramental meeting. The weather was exceedingly unpleasant; it rained hard, and the prospect was very discouraging. I had my family with me; and as we rode through a drenching rain all day, we tried to feel that it was all for the best; that the Lord was trying our faith. On Saturday morning we got to the place of meeting, and found a large congregation assembled. I preached, and saw and felt that God was there. After sermon, five persons came forward to be examined for admission to the church, and were received. Most of these were heads of families. I preached again in the evening to a solemn congregation. The next day was the Sabbath, and it was a time of the out-pouring of the Holy Spirit. After the sacrament was administered, a number came forward and asked Christians to pray for them. On Monday, we had another interesting day, and received six more into the church.

#### LABOURERS WANTED.

I have seen no appointments in the Home Missionary of late for Missouri. Why is it that our brethren are afraid to come here? I am sure they would find work enough to be done. The destitutions are great—the field white, and the precious harvest ripe, and unless reaped soon will be lost. Many single counties in New-York have more ministers in them than the whole state of Missouri. We will still pray the great Lord of the harvest.

*From Rev. J. F. Cowan, Potosi, Washington co., Mo.*

#### SEASON OF REFRESHING.

On the 22d of September I left home with my family, to assist Br. Donnell in his Camp-Meeting. The meeting com-

menced that evening at early candlelight, under his capacious and very convenient shed, and continued until the second Monday following.

The result of this season of religious privilege, was the refreshing of God's dear people—the healing of some serious difficulties in the church, and the *hopeful conversion of about seventy souls*. A number of the individuals thus brought into the fold of the Saviour are heads of families, and amongst the most respectable of that very intelligent and respectable community.

#### ILLINOIS.

*From Rev. Nahum Gould, Union Grove, Putnam co., Ill.*

Soon after I last wrote to you, I took a journey westward. Visited brother Hazard on Rock River. He has a delightful situation, occupying an important field. Thence I went to the outlet of Meredosia Swamp on the Mississippi; and thence to the Rock Island rapids on the West side of the river, where I spent a Sabbath.

From this place, I went West on to the Sedar River, the North fork of the Iowa, passed along the Iowa to its mouth, and also along the Mississippi again to Rock Island.

The settlement up and down the river for 80 miles which I travelled, has become very considerable. The land is not yet surveyed, but mostly claimed and settled, within 18 months. Among the settlers there are but few professors of religion. I found some Baptists, some Methodists, some Presbyterians, some Catholics. But it was told me, that "the Lord had not crossed the Mississippi." I found no church of any order, no stated preacher of the Gospel. I believe a minister of our order would be well received there; and surely if there were but one, he would find work enough. He should be furnished with Bibles. Many hundreds of families have come in hither, and are making preparations for winter; some with nothing but their wagons to lodge in; others have tents. Many of these expected to remain for the month of October, without a house or any other shelter. The men were employed in cutting hay for their cattle. We usually had to lodge in our wagon; two nights we slept in tents. One dark and rainy night, we were obliged to make a camp such as we could; for our clothes in the wagon were wet, and it was cold. Difficulty in finding

habitations would not be so great, were it not for streams to hedge up one's way, which are sometimes fearful in crossing.

#### THE INDIAN CHIEF AND THE WHISKEY BOTTLES.

I spent a Sabbath at Rock Island. Here is the fort now abandoned, the trader's house and store, and the Indian agent's house. It was a time of treaty with the Fox and Sioux Indians; about 1,000 were present. I preached to a small congregation of whites. The agent, Gen. Street, attended, he is a pious, good man, a Cumberland Presbyterian. I would have preached to the Indians in the afternoon, had they been better informed respecting professing Christians and Christian ministers. The interpreter kindly offered me his services, but the chiefs said, they "would hear no Christian services." About the time I would have preached to them, a steam-boat called in front of the trader's house, where a large number of the principal Indians, chiefs and warriors, were assembled. A gentleman came from the cabin with two bottles of whiskey, and as he stood upon the boat, where he could reach the shore, already crowded by the natives, offered them to Black Hawk; but he turned his eyes another way, giving no heed to the stranger. While the gentleman was calling on the venerable old Indian to take the bottles, the boat began to move off: determined, however, to leave the bottles, he reached out and set them upon a cragged rock: but ere he was six feet from shore, a young chief, with great dignity, stepped up, took the bottles, placing one under the left arm, and grasping the other by the neck; then casting his eye upon Black Hawk, then again on his companions, dashed it upon the rock, with such power as seemed to mingle the bottle itself with the whiskey. He then took the other, which shared the same fate. A smile passed over the countenance of the old warrior, and the scene closed. It was a melancholy reflection, that this people might have heard the Gospel to-day, were it not for the opinion they have of our religion from such men as they have to deal with.

*From the Rev. A. P. Brown, Jerseyville, Green co., Ill.*

Two years and six months ago, I first visited this place. Then, but a small portion of the land had been purchased, very little was enclosed or cultivated, and but a few people were to be found near

this place. Now, all the land is purchased, a good portion is in cultivation, many buildings have been erected, business has increased ten-fold, population and the value of real estate nearly in the same proportion; and the price of labour, building materials, and most kinds of provision, has risen one hundred per cent.

We are in a whirl of business and worldly enterprise, and amid the hurry and confusion, religion seems to be pushed aside. The worldly prospects of this place are flattering; and how immensely important is it, that Gospel institutions should be planted and sustained.

#### PENNSYLVANIA.

*From Rev. J. M. Bear, Marple, Pa.*

#### INTERESTING REVIVAL.

We are not without indications of the gracious presence of God's Spirit. In November we held a protracted meeting that seemed much blessed. In the judgment of charity, it has been the means of awakening seventeen persons who give evidence of piety. There are three or four more whose cases are doubtful yet, for whom I entertain some hope. Old professors are greatly wakened up, and the work of the Lord still seems to be going forward. Our meetings are solemn and impressive, as much so as any that I ever attended. The work thus far has not been characterized by undue excitement, but a deep toned, solemn feeling has generally prevailed. It seems emphatically to be the work of the Spirit on the heart, through the understanding. We have had some very interesting cases. Some two or three aged men who appeared hardened and hopeless subjects previously, have been brought to feel their sins, and ultimately, as I hope, to trust in Christ.

#### NEW-YORK.

*From the Rev. John A. Murray, Geneva, Secretary of the Western Agency of the A. H. M. S. for the State of New-York.*

#### CLAIMS OF THE EASTERN AND MIDDLE STATES.

In our anxiety to send the Gospel to the far West, is there not danger of overlooking nearer desolations? A cry is heard throughout the Eastern and Middle States, "let us go West." A multitude are on the way, and a greater multitude are preparing to follow. As in the New-England and Middle States there is

only one Presbyterian or Congregational minister to 3,000 inhabitants, there must be in these states many moral wastes. The best interests of the West require that these wastes should be built up—as the more that is done for these states, the more salutary will be the influence of those who leave them for the West. These wastes ought to be searched out. They must be known before adequate restorative means will be put in operation.

About four years ago, a gentleman in Pennsylvania published the following facts respecting the northern counties of that state. "In Tioga county, containing fifteen townships, there is not a single meeting-house. In Potter county, next West, there is not a single meeting-house. And in McKean county, next West, there is only one Baptist minister, and no meeting-house." The destitution is now nearly as great. One county town, I am informed, has no evangelical church or minister of any denomination. A gentleman who travelled through these counties two years ago, told me that he heard of but one minister, and that that minister was intemperate, and an Universalist. Even in the favoured state of New-York, probably several hundred thousands of its population are destitute of the stated ordinances of the Gospel. Last winter, I spent a night at a tavern in a wild and destitute part of this state. About a dozen men were up nearly all night carousing. In this rabble, an editor of an Infidel paper published in western New-York was busily engaged in soliciting subscribers, and succeeded in obtaining several. *The enemy is abroad, sowing tares in the towns Christians neglect to cultivate.*

These remarks were suggested by the following letter recently received from the officers of a church in Steuben county, New-York, enclosing \$5 for the A. H. M. S.

"Your letter addressed to this church in behalf of Home Missions, was received and laid before the church, and each individual seemed anxious to contribute according to his ability. Five dollars is but a small sum, but, sir, our church is small, only six male members. Only one is a freeholder. The others are poor, and mostly hard pressed for a comfortable living. The church formed itself into a Missionary Society auxiliary to the A. H. M. S.

"We are not able to take papers either political or religious, and should consider it a favour to receive the Home Missionary, especially as we are destitute of stated Presbyterian preaching. For a few years

past, we have scarcely had two Sabbaths preaching a year. We are not able to obtain a minister, or to support one if he could be obtained, without the very liberal aid of your Society. 'Can you send us a missionary?'"

A gentleman who has just sent me \$100 for that region, writes of the church above: "There is but one freeholder in the church, worth twelve or thirteen hundred dollars, with a sickly wife. The church cannot raise for their minister more than \$50." Speaking of a neighbouring church, he says, "there are only three male members, and they cannot probably raise more than \$25."

Some months ago I heard the following interesting incident respecting the church which forwarded the five dollars.

The Rev. John Walker spent a Sabbath here, and administered the Lord's supper. The privilege of commemorating a Saviour's dying love was so highly appreciated, that fifteen females, living seven miles distant, set off with a single horse to be present on the occasion. They took turns in riding. One or two riding on horseback, and the rest walking. At the close of the services they returned in the same way to their distant homes, grateful for their rich privileges, and that the Gospel with its precious ordinances had once more been brought so near them.

Who will go and preach the Gospel to this people, thus needy, and thus hungering for the bread of life?

From Rev. E. H. Stratton, Oakfield, Genesee co., N. Y.

#### OUTPOURING OF THE SPIRIT.

In giving my report for the four months ending on the 1st October, I find abundant occasion to bless God, in having been permitted to witness most glorious displays of his special grace, in the conversion of sinners. As early as March, it became manifest that the Lord's Spirit was moving upon the hearts of his people.

The work gradually advanced in the church, until the middle of May, when its influence became apparent upon the hearts of the impenitent, and a few were converted.

On the 9th of June, a protracted meeting was commenced, which was continued without interruption for fourteen days. As the fruits of this revival and protracted meeting, 48 have been added to the Presbyterian church, 38 by profession and 10 on certificate; and about 20 have united with the Methodists and Baptists; and I should think that there were from 10 to



15 others, who profess hope. Among these converts, may be seen men of every age and previous character; the aged sinner of 60, and the youth of 10—the abandoned and the virtuous—the temperate and the intemperate—the presumptuous scoffer and the proud moralist. The last Sabbath in August was a time of thrilling interest with this church—and especially to some of us, who, by a retrospect of only two years, saw it consisting of 7 members, 2 male and 5 females, one of whom we were then called to cut off from our communion. On beholding our number increased to nearly 90, we were constrained to exclaim, “*what hath God wrought!*”

This revival has raised up for us a few able, self-denying, faithful Sabbath school teachers, and the Lord has strengthened their hands and encouraged their hearts, by blessing their labours, to the hopeful conversion of some of their scholars.

From Rev. Felix Kyte, Lumberland, N.Y.

#### DROPS OF MERCY.

It gives me much pleasure, that I have it to say, that we have very plain indications of the work of the Spirit of God upon the minds of several at this time, and we have reason to hope that some conversions have recently taken place, but of this we would not speak in too confident terms, until there shall have been some further trial and manifestations of the fruits of the Spirit. It is not too much to say, that a happy and tender feeling exists in this portion of the community at the present time. The aged, as well as the child of tender years, have been bowed down, we hope, in true submission to God. It may not perhaps be proper to say that we have a revival, in the sense in which that term is generally used. But the church has recently felt the reviving influence of God's Spirit, upon the hearts of its members generally. Sinners have cried for mercy, and there are fair prospects of an ingathering into the fold of Christ. One pleasing trait of our present situation is, that love abounds among the professed followers of the blessed Jesus. May this spirit, the want of which has so long proved a barrier to the conversion of souls, be long continued among us! and may no unhallowed hand put a stop to the good work now in progress, or tend to grieve away the Holy Spirit of God.

From Rev. Waters Warren, Cannonsville, Delaware co., N. Y.

#### THE LORD RAISING UP LABOURERS FOR HIS VINEYARD.

Since the date of my last communication, thirteen have been added to the church by profession, among whom are three young men who are calculating to study for the Gospel ministry.

During the last quarter I have spent several days in company with brother Graves, in labouring with the church at Cook Settlement, about six miles West of this place. Convictions, during the meeting, on the part of impenitents, were unusually deep. Some, who resolved that they would not attend the meeting, were awakened while at work in their fields, and after two or three days, came to the meeting, ready to make the anxious inquiry, “What must we do to be saved?” Over twenty expressed hope in Christ during the meeting. There are three or four young men among the converts at that place, who are also beginning to look forward to the Gospel ministry.

#### VERMONT DOMESTIC MISSIONARY SOCIETY.

##### *Extracts from the Report of the Directors.*

During the year, more or less missionary labour has been performed in 62 different fields. In 15 of these, however, the amount of labour is less than three months each. The whole number of missionaries employed is 50. The whole amount of missionary labour is 34 years. The additions to the several churches aided, so far as reported, are 199: by certificate 53; on profession 146. The special reviving influences of the Holy Spirit have been in a mournful degree withheld from the feeble churches during the year. To 38 churches no additions are reported; and the additions to the remaining 24 vary from one to 29. It is true, the number of hopeful conversions within your field during the year is about 255; for which we ought to return devout thanksgiving to the God of salvation. But surely, the day when truth and godliness shall achieve their victory over our nominally Christian land is far in the distant future, yea, is never to arrive, unless the work of conversion is carried forward at a rate far more rapid and glorious. And he with whom is the residue of the Spirit, is con-

tinually admonishing his churches and ambassadors, by the declaration, "Ye are not straitened in me"—"Ye ask and receive not, because ye ask amiss."

Within the year, two of your missionaries have been regularly settled as the pastors of the churches to which they were sent. Two of the churches heretofore aided by your funds have expressed their gratitude for your timely beneficence, and the hope and intention of sustaining their pastors without further aid from your treasury.

Of the missionaries under your commission within the year—and with one exception, considered as permanent as any—sixteen have left the field. This number does not include the members of the Andover Theological Seminary, employed during the last spring vacation. Six of the above 16 are now connected with able churches; two are now in Canada; two have gone to the West; one on a foreign mission; one to Massachusetts; one to New-Hampshire; the health of one has failed, and two may yet labour in this state. Five new missionaries have been commissioned for one year, four of whom have never before laboured in this state. At the present time the number of missionaries under commission from your board is 28. Of this number, 13 are pastors of the churches with which they respectively labour, and 15 are employed as stated supplies. The number of feeble churches in your field now wholly destitute of the stated administration of the word of God, is 60.

In no former year has the spirit of emigration drawn so heavily on the numbers, the energies, and the pecuniary resources of the feeble churches, as during the one just closed. By this, four or five churches, heretofore able to sustain the ordinances of the Gospel, are now to be reckoned among the feeble ones.

The reports of your missionaries represent the cause of temperance in your fields, as on the whole taking a stronger hold on the consciences and hearts of professors, and the more intelligent and moral of those making no profession.

All the feeble churches, as far as practicable, have been solicited to unite with their more wealthy sister churches, in contributing to your funds according as the Lord hath prospered them. We should be very unwilling that any of the feeble churches, even the most feeble, should feel, that because they are poor, they are released from all obligations to do their part to sustain the cause of Christian benevolence. This cause is distinct from

that of securing the Gospel ordinances for our own benefit. What we can and ought to do in supporting one to break unto us the bread of life, is one thing, and what we can and ought to do in the great cause of Christian benevolence, is quite another. The latter is a very different claim from the former. How shall we obtain the best evidence that the feeble churches, aided by your funds, are growing in grace, abounding in the works of the Lord, unless we see an increasing benevolent spirit; and how may this be ascertained but by increased benevolent action? And what branch of the great cause of Christian benevolence is better adapted to awaken the deepest sympathies, and secure the best benevolent efforts of the feeble churches, than the cause of domestic missions? We would say to the poorest church, and to the poorest member in any church, give to the cause of Christian benevolence—give according to what you have, and give most to that particular branch of this cause which you conscientiously believe has the strongest claim upon you. And this we say, in the language of Paul, "not because we desire a gift, but we desire fruit that may abound to your account."

#### OBSTACLES.

The churches which you especially labour to strengthen and build up, and the waste places which it is your aim more particularly to cultivate, are very differently situated from those in the new and growing parts of the country. The habits of the population are formed. The habits of these feeble churches are formed, and formed, too, in past times, and under circumstances not the most favourable for securing that elevated standard of Christian spirit and action which the Gospel and the exigencies of the world peculiarly demand. These churches generally have not been favoured with the instructions and efforts of those faithful pastors who are appointed of God to train his church for every new state of things which may exist, and for every new emergency in the moral world. Our feeble churches generally are not located in new and growing villages, or in towns with a rapidly increasing population. The habits of these churches, or that of the population around them, are not in a reforming state. No, the work of a missionary in Vermont is to change fixed habits, rather than to shape aright those which are forming. And the former, if not more important, is surely more difficult than the latter. The feeble churches

in this state are not to be built up and enlarged, by additions of numbers and mature piety from older portions of the church. Nearly all the valuable accessions which they receive, must be by the grace of God, as it gains the victory over the covetousness, the error, and impenitence of ungodly men. With the same advances in the divine life, and the same number of conversions as in the new and fast settling portions of the land, we cannot report new churches organized, and infant churches growing and becoming strong, as may be done there. Almost all we gain must be upon the kingdom of darkness, while infant feeble churches in other portions of the home missionary field, are continually receiving important accessions from older ones.

The frequent changing of ministers is an evil pressing most heavily upon the greater portion of your field. Not more than four of your missionaries have been three years in the fields now occupied by them. This state of things must be considered, both as the parent and offspring of that fondness for novelty which characterizes more especially the less informed portions of the community, and which even proves prejudicial to the intellectual and moral training of immortal spirits. Intelligent, consistent, and mature piety in a church, will generally be the result of plans, and efforts, and instruction, regulated for several years by one mind. A skilful and studious ambassador for Christ, will generally need more than two or three years, to make his influence felt the most happily and the most permanently upon a church and congregation. It is true, there may be ministers whose attainments and habits are such, that one or two years is time enough for them to preach all they know or are willing to learn. But such are not the ones usually, whom the great Shepherd honours, as the instruments of leading his flock into green pastures and by the side of still waters, that they may grow.

We deem it the duty of the directors, hereafter, in the distribution of your funds, as far as practicable, to give the preference to those churches which are to enjoy the labours of a regular pastor.

We mention, as another obstacle in the way of strengthening the feeble churches, the existence of what is usually denominated "company meeting-houses." These houses afford no home to a church, because that one half or one fourth, or some portion of the time, other denominations possess them. Churches of evangelical

denominations, so long as there is such a difference between them as to prevent their becoming one church, will always find it for their peace and spiritual good, to have each their own homes, and be regularly found there.

Perhaps nothing tends more directly to awaken mutual jealousies among churches of different denominations—to beget an instability in professors, or to prevent the growth of a church, than these company meeting-houses. To the feeble churches we would say, secure for yourselves a house of worship, which you can exclusively control. Whether that place be a log cabin, a ceiled house, or a gilded temple, is comparatively of little importance. But it is of the utmost importance that every distinct church should have a home, and that the members and their families be regularly found there every Sabbath. And when the great Head of the church has no preacher for you, he will bless you in your mutual prayers and praises, and in reading his word and evangelical sermons.

#### NOTICE TO MISSIONARIES.

We wish to call the attention of the missionaries of the A. H. M. S., to their reports, due on the first day of April.

We look to these reports for the materials, from which to make out the Annual Report of the Society. It is important, therefore, that they should be accurate and full, and that they should be forwarded, *without failure*, as early as the time specified.

Each missionary will find in his commission, an outline of particulars to be noticed in his report. To these should be added, whatever of special interest has occurred on his field of labour since last April, or during such a portion of the year from April to April, as he has been in commission.

We make this request at the present time, in the hope that the preparation of this report will receive the early and the special attention of every missionary. By complying with our request, our brethren will subserve the cause of our common Lord and Master.

Missionaries of Auxiliary Societies, who make their quarterly reports to the secretaries of their respective auxiliaries, are requested to bear in mind, that reports from them are due to the A. H. M. S. also, on the **FIRST DAY OF APRIL.**

*Missionary Appointments by the Executive Committee of the A. H. M. S.,  
from December 15th, 1836, to January 15th, 1837.*

*Re-appointments.*

Rev. J. R. Rowlett, Branchport, N. Y.  
Rev. O. Johnson, Elkland, Penna.  
Rev. Charles F. Butler, Georgetown, N. Y.  
Rev. A. P. Allen, Worcester, N. Y.  
Rev. E. C. Beach, Lysander, N. Y.  
Rev. Phineas Camp, La Fargeville and French  
Creek, N. Y.  
Rev. Moody Chase, Danville, Ind.  
Rev. Ulrie Maynard, Darien, Conn.  
Rev. Felix Kyle, Lumberland and Barryville, N. Y.  
Rev. Samuel Dunton, Tiffin, O.  
Rev. Jonathan Cable, Licking, O.  
Rev. David Abel, Mount Hope, N. Y.  
Rev. J. G. Kanouse, Lodi Plains, Mich.  
Rev. Gardner Hayden, Brunswick, N. Y.  
Rev. John D. Wilson, Mount Vernon Ch., Blount  
co., Ten.  
Rev. David E. Dixon, Franklin, Lenawee co., Mich.

*Missionaries not in Commission last year.*

Rev. L. Rogers, Portage, Hunt's Hollow, N. Y.  
Rev. Ezra Scovell, Covington, N. Y.  
Rev. Alvan Parmelee, Middlefield Center, N. Y.  
Rev. Solomon Chafee, Virgil, N. Y.  
Rev. F. H. Ayres, East Lincklaen, N. Y.  
Rev. J. B. Fish, West Hartwick, N. Y.  
Rev. Abiram Mills, Litchfield, N. Y.  
Rev. Jacob Alliborn, Kensington, Penna.  
Rev. John Crawford, Coal Creek ch., Ind.  
Rev. Reuben H. Close, St. Catherine's, U. C.  
Rev. P. L. De St. Croix, Highlands, N. Y.  
Rev. M. H. Wilder, Bath, Ind.  
Rev. George Painter, Anchor and Hope, and Har-  
mony churches, Va.  
Rev. Samuel Harlow, Washington Hollow, N. Y.  
Rev. S. P. Gammage, Oyster Ponds, Long Island,  
N. Y.  
Rev. John C. Eastman, Washington, Fayette co., O.

*The Treasurer of the American Home Missionary Society acknowledges the  
receipt of the following sums, from December 15th, 1836, to January 15th, 1837*

**MASSACHUSETTS—**  
Northampton, Edwards Ch. Sab. Sch., \$35 00  
Williamstown, Cong'l. Soc., 100 00  
**CONNECTICUT—**  
New-Haven, Eastern District H. M. S. of  
which 30, is to const. Mrs. Sally Gillett  
of Branford a L. M., by H. E. Hodges,  
Treas., 150 00  
**NEW-YORK—**  
*New-York City, viz.:*  
Bleecker-st. Ch., A. Fisher, 100 00  
Brainerd Ch., gen. sub., 51 25; Ladies,  
19 87,  
Central Ch., R. L. Nevins, 100; G. L.  
Storer, 3; Mrs. Addison, 2,  
Duane-st. Ch., Friend to Missions, 100;  
W. M. Smith, 50,  
Light-st. Ch., subscription, 134 00  
Mercer-st. Ch., Mon. Con. coll., 20 06; D.  
Codwise, 50; J. L. Mason, 50; R. P.  
Campbell, 25; C. H. Stroug, 5; R. Raw-  
don, 10; J. R. Gibson, 10; J. B. Murray,  
25; C. B. Grannis, 20; H. E. Grannis,  
10, 225 06  
Pearl-st. Ch., Mon. Con. coll., 35 67;  
L. Corning, to const. Rev. Peter Parker,  
Rev. Henry Chase, and Eliza M. Cor-  
ning, Life Members, 100, 135 67  
**NEW-JERSEY—**  
Madison, Presb. Ch. coll., in part, 56; Fem.  
Miss. Soc., 15, 68 00  
**PENNSYLVANIA—**  
Harford, Cong'l. Ch. and Soc., to const.  
Rev. Adam Miller, a L. M., 30 00  
Harrisburg, Legacy of the late D. R.  
Sturgeon, by W. Graydon, Esq., 100 00  
Pittsburgh, 3d Church, D. Bushnell, 10 00  
" Thank offering by a Lady, 5 00  
" A coloured girl, 1 00  
" Two Young Ladies, 9 00  
**DELAWARE—**  
Delaware City, St. George's Ch., Mon. Con.  
coll., 13; coll., in part, 35 97; Sab. Sch.,  
1 86, 50 83  
**MARYLAND—**  
Elkton, Frisby Henderson, Esq., 50 00  
**GEOORGIA—**  
McDonough, John Daily, Jr., 25 00  
**ALABAMA—**  
Huntsville, Benev. Soc., by J. V. Veitch, 50 00  
**OHIO—**  
Annapolis, A. Work, 4 00  
**ILLINOIS—**  
Tremont, by Rev. J. Waters, 10 00  
**UPPER CANADA—**  
St. Catherine's, Presb. Ch., Mon. Con. coll., 10 00  
Friend, 3; do. 1, 4 00  
**HOME MISSIONARY,** 45 00

*Receipts of the Central Agency at Geneva, N. Y.,  
from Dec. 10th, 1836, to Jan. 14th, 1837.*  
Augusta, S. Strong, 5; Deacon Knox, 1;  
S. Allen, 2; W. H. Chandler, 20; J. J.  
Knox, to const. Sarah Ann Knox, L. M.,  
30; contribution, 7 05, 65 05  
Barker, 11 06  
Hamilton, 2d Church, 10 00  
Hampton, 21 01  
New-York Mills, 46 38  
Oriskany, 1 00  
Oriskany Falls, 28 05  
Paris Hill, 97 81  
Rome, 1st Church, J. W. Bloomfield, 50,  
of which 30, is to const. Rev. Herman  
Pruyn a L. M.; contribution, 69 14, 79 14  
Triangle, 14 00  
Utica, Welsh Ch., 25 00  
" Bleecker-st. Ch., 34 11  
" First Ch., 30 33  
Waterville, 48 05  
\$450 89

*Receipts of the Western Agency at Geneva, N. Y.,  
from Dec. 11th, 1836, to Jan. 11th, 1837.*  
Burton, by Rev. Mr. Waith, 5 00  
Centerville, by Rev. L. Hall, 24 29  
Clyde, 10 62  
Cold Spring, by Rev. L. Hall, 14 00  
Columbia, 4 06  
Greenwood, 5 00  
Havanna, Ladies' Miss. Soc., Mrs. Buck,  
Treas., 10 00  
Ithaca, Timothy S. Williams, 100 00  
Lyons, I. M. Demmon, 10; I. Crool, 10;  
Capt. Tower, 10; C. Crool, 2, 32 00  
Newark, Wayne co., 9 00  
Perrinton, by Rev. A. G. Brooks, 10 80  
Pike, Fem. Miss. Soc., to const. Mrs. Susan-  
nah Wilcox, L. M., 32 00  
Prattsburg, Elam and Benjamin Bridges,  
100; others, 25 50, 125 50  
Richmond, 12 55  
Rushville, Luther Harwood, L. M. in full,  
25; R. Gilbert, 10; O. Harwood, 10; J.  
Wisewell, 5; S. Miller, 5; O. Green, 5;  
Mrs. O. Green, 5; W. H. Lampert, 3;  
Mrs. M. C. Brackett, 3; Mary Horton, 3;  
Deborah Whitman, 3; Clarissa Harwood,  
2; I. Bryant, 2; Lydia Chrystie, 2; J.  
Chrystie, 2; L. George, 2; others, 23 46, 115 46  
Springville, 25 00  
South Olean, by Rev. Mr. Waith, 17 31  
Warsaw, Ladies' Miss. Soc., Mrs. A. Crook-  
er, Treas., 18 00  
Wells, 6 36

THE  
**AMERICAN PASTOR'S JOURNAL,**  
 OR,  
 SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND FACTS, FURNISHED  
 CHIEFLY BY CLERGYMEN.

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"I AM AFRAID TO DIE."

[Furnished by a Clergyman.]

THIS was the language of a young female, who has this day been carried to the grave. She lived to be twenty-one years old, without loving God. Her mind had been much impressed with serious things, within a few years, and even within a few weeks, but she put them off for a more convenient season. She recently came into N—, to spend thanksgiving with her friends. Soon after the religious festival, she was taken sick. In a few days, the disease manifested itself in the form of consumption. Her physician told her she had but a short time to live. At this, she was surprised, and immediately became much distressed for her soul. The pastor was called in to converse and pray with her. He endeavoured to convince her of her need, and direct her to Christ for help. L. rolled her head upon her pillow, and mournfully exclaimed: "I AM AFRAID TO DIE." The pastor set forth the character of God, to show how worthy He was of her confidence and love. But L. could not love Him. She could not yield up all to Him. She said to the pastor, though a stranger, she could safely leave her case with him, if he had power to dispose of it. L. was then shown her great sin and guilt, in thinking less of her God and Saviour, than she did of a fellow-worm. Christ was exhibited to her, as willing and able to save even to the uttermost. His invitations were repeated, and L. was urged to accept them, and believe on the Lord Jesus Christ. But, "O," said she, "*this is a poor time to prepare for death,—I AM AFRAID TO DIE.*"

In the course of her short sickness, the pastor visited her several times. When he approached her bed, L. cast her eyes upon him with the deepest interest, and grasped his hand, saying: "Oh, that I was prepared to die; but I have put off religion, till now it is too late to seek it." She was reminded of the thief on the cross, and encouraged to commit her all to the Saviour; of the prayer of the publican; and was told that this short prayer offered aright would be heard in heaven. She tried,—she prayed, but all in vain. We wept, as we heard her cries for mercy, and her expressions of fear and terror. We felt that there is fearful meaning in the divine declarations: *Then shall they call upon me, but I will not answer—Many shall seek to enter in, but shall not be able.*

The pastor was confident her anxiety arose from anticipated punishment. He endeavoured to show her mistake, in being more afraid of suffering, than of *sinning*. She was told that the great evil of sin consisted, in its being committed against God; that she ought to repent of it, because it was a transgression of His will, and not merely because it would send her to hell; that she should pray to be forgiven, not merely that she might be saved, but that she might glorify her God and Saviour. She realized the difficulty in her case. She thought; she talked; she prayed; she desired the prayers of others; but when the pastor called again, she said: "I don't know but it's because I am so ignorant, I can't feel as I want to,—*I AM AFRAID TO DIE.*"

Every time her physician called, L. asked him, how long she should live; she was afraid of being hurried away

unexpectedly. The same inquiry she frequently made of her watchers. Several nights she did not shut her eyes to sleep, she was so afraid she should never wake. She charged those who had the care of her, not to let her sleep, or if she did, to wake her in a very few minutes. She had her reason perfectly, till the very close of her life. Most solemnly, and earnestly, she warned and entreated her brothers and sisters, not to put off repentance till on their death-bed, for, said she, "*this is a poor place to prepare for death.*"

The last time the pastor saw her, L. had no hope. Her condition was a dreadful commentary on the passage—*having no hope, and without God in the world.* Her body was racked with pain, and her mind sunk in despair. "O," said she, "I feel as though I could warn sinners not to put off religion till they come where I am—*now it is too late.*" Notwithstanding all the prayers and efforts made to save her, there was no change in her state. The night she died, she manifested as much fear and terror as ever before. When struck with death, her friends were called, and she spent her remaining strength in warning them to prepare for death, and *not to put it off.* Said she, "I am dying—I expect to be miserable—you must seek religion, then you will be happy."

Reader, for your benefit, I have described a case, which has made my heart bleed. Are you without religion? What a poor, miserable creature you are! Perhaps you are now easy; but the time is coming, when you will *feel* your need. Do you hope to obtain it on a sick and dying bed? So did L. But hear her testimony, and take warning. "*This is a poor time—this is a poor place to prepare to die—Now, IT IS TOO LATE!*" O, sinner, seek the Lord *now*, while he may be found; call upon him while he is near. When you are sick, you will have enough to do to bear your pain, without being distressed about the concerns of your soul. You will have enough to do to die; you will have no time to prepare for death.

Are you serious, and somewhat attentive to religion? So was L. A little while before her death, she spent

the most of a week in religious meetings. She listened to the word,—she sought the prayers of God's people. But she went no further. You know her end. Stop here, sinner, and you are lost! Stop here, and death will fill you with terror—You, *will be afraid to die.* Stop here, and she who has warned you from a dying bed, will be a swift witness against you in the judgment. G. L.

#### THE PERFORMANCE OF DUTY ESSENTIAL TO CHRISTIAN ENJOYMENT.

[Furnished by a Missionary.]

Mr. S. lived to the age of 65, without praying in his family, or confessing Christ before the world. His wife had long been a professed follower of the Lamb. His children, consisting of two sons and a daughter, had come to the age of maturity around him.

Mr. S. was a native of New-England. In his youth, he enjoyed the preaching of the Gospel, and much pious instruction. During the latter years of his minority, his attention was arrested by the truth—he was convinced of his sin and guilt, and anxiously engaged to seek the salvation of his soul. At length, he felt resolved to serve the Lord. In the mercy of God through Christ he hoped; but his hopes were mingled with fears and doubts. He neglected to make a public profession of religion, and his religious affections grew languid.

After a few years, he married and removed out of New-England to settle in a country then new. The hardships and privations incident to a new country tasked his energies. But under the smiles of a favouring Providence, he acquired property.—His industry, integrity, and intelligence, secured for him general respect. His body was invigorated with health; his table laden with plenty; his barns filled with golden harvests. In his worldly interests he was thriving. But it was not so with his soul.

The country became more settled, and at length a church was organized within ten miles of him. His wife was one of its members. But his confidence of his own good estate through

grace, was now exceedingly weak. He was unhappy, and he felt more and more disinclined to take the stand of a Christian.

Thus he lived for 30 years—clinging to a trembling hope, yet without a heavenward progress, and without being happy or useful. When Christians conversed with him from time to time, they hoped he was a renewed man, but they could not persuade him to take up the cross in the duties of the family and the church.

His scattered locks were now whitened with the snows of age, and God saw it best to chasten him with a complicated, lingering, and painful disease. In his sickness I saw him, having preached at his house on the nature, necessity, and effects of the Christian disposition, exhibited in the 12th chapter of Cor. I enquired, if he felt as there described. "Sometimes," said he, "I think I do, I am a poor sinner. I don't know, I think I have had this spirit. It is every thing. But then,"—here he told me his difficulties. He had never had confidence to call his family together, and pray. He felt it to be a duty. I gave him some suggestions about the best manner of commencing, and he engaged to make trial. I left him, and in two or three months visited him again. To his joy he had set up family prayer. He maintained it when he was able. It was found to be easy. His diffidence was gone, and he was evidently more decided for Christ.

On being visited again, his views appeared more clear, and he wished to unite with the church. His health was poor, and not likely ever to be better. The day was appointed to admit him, and dispense to him the memorials of the death and love of his beloved Saviour. I went at the time. A number of professors and others were assembled. It was a hallowed place. Mr. S. was on the bed, but was much more comfortable than for several weeks previous. He conversed freely. I asked him of his health. He said, he had suffered a great deal of pain for a long time; but it was all right—he was almost through. God was good. "Do you feel that such sufferings are deserved." "O, yes;

these sufferings are nothing" he replied "I am a polluted and sinful creature. I am unworthy. O, I have nothing but unworthiness and sin." "Well, sir, what supports you?" "None but Christ," said he. "What a Saviour! able and willing. I have long been denying him, but Christ is all. I have been ungrateful and disobedient, but Christ has been bringing me back, I think. I have suffered, but it is mercy to us to suffer here a little, and not be left to suffer forever without hope? O, sir, Christ is worthy—we can't have any other Saviour!" "But you do not want another?" "No, no," he responded, "I wish for no other, but Christ."

He said that he looked back, and if ever he experienced the renewing grace of God, it was when he was in his youth, that he had lost much by neglecting his duty. And he most affectionately warned those present not to slight any known duty of religion.

To the wife, the children, and all present, it was an affecting scene, as he, a mortal on the verge of immortality—"avouched the Lord to be his God," and partook, for the first time with his fellow Christians, of the symbols of a crucified Saviour. And I have reason to believe that lasting, good impressions were made on the minds of some of the unconverted spectators.

1. As I stood by the bed of that man, I was impressed with the thought, that "the seed sown in good ground God will not suffer to be lost."

2. When the children of God are neglectful of duty, and careless about the interests of Christ's kingdom, it may be needful for God to lay heavy chastisements upon them, in order to bring them to duty and himself.

3. God will not suffer a child of his, who neglects known duty, to be happy, or to enjoy spiritual prosperity while so doing. But he will sooner or later darken his skies, and blight his prospects, till he brings him right. "Whom the Lord loveth, he chasteneth."

#### IMPORTANCE OF FAITHFUL FAMILY VISITATION.

[Furnished by a Missionary.]

More than a year ago I called, with one of my elders, to see a family in the

settlement of ———. On our entering the house, the father, evidently much irritated, took his gun, and went immediately out. To some inquiries which I made of the mother respecting her spiritual state, she replied, in substance, "that she was a communicant in the ——— church; that she thought she had religion enough already, and did not wish to be troubled on the subject." I endeavored to deal plainly with her, and on our leaving the house we united in prayer. I called again at that house, about six weeks ago. The man met me with tears, and began by confessing the shame he felt for running away at the former visit. On entering into conversation with him, I found that he had indeed "come to himself." He told me that the impropriety of his conduct when I first called at his house, had led him to reflection; that he had attended my preaching regularly for about three months; and that feeling himself to be a poor lost sinner, he desired to cast himself on Him who was able to save. On conversing with the mother, I found that her history, during the year, had been essentially the same. By this time my heart was full; and after ascertaining, as well as I could, the genuineness of their experience, and after giving them what instruction appeared necessary, a scene of prayer and praise ensued, which will, I hope, be remembered throughout eternity with joy. They now both appear well, and were among those received into our church at our late communion.

#### SEEK YE FIRST THE KINGDOM OF GOD.

[From the Philosophy of Benevolence.]

R———, when a young man of nineteen, came to the city of ———, without money or friends, but with a character formed to virtue and intelligence, under the best influences of a New-England village. At first his mind was confused amid the throng of men and din of business in a great city; and anxious to dissipate the gloom that came over his feelings, as well as to obey the dictates of conscience, he walked out the first Sabbath after his arrival to find a church, and chanced

to fall into one of which Dr. ——— was pastor. It proved one of the Doctors happiest efforts; his attention was riveted; he had never heard the like before, and his mind was thrown upon a track of thought entirely new. He went again and again, and the more he went the more interested he became, till at length he was led gradually to renounce his sins, and repose in the merits of Christ for salvation. He sought an interview with the Doctor, who encouraged his hopes—explained to him the ways of the Lord more perfectly, and ultimately admitted him as a member of his church. B——— advanced rapidly in a knowledge of religion and business, growing in favour with God and man; and when he entered into trade for himself, it was with the secret determination, to which he ever afterwards adhered, of devoting a certain portion of the proceeds to God. His success was unexampled, and in the short space of twelve years he had given to religious objects more than forty thousand dollars; and dying at an early age, he left in his will about the same amount to be thus appropriated, besides leaving an ample provision for his family. The proverb was exemplified in him, that, "the liberal deviseth liberal things, and by liberal things shall he stand."

#### COUNSEL OF THE LORD.

Prov. iii. 9, 10.—Honour the Lord with thy substance, and with the first fruits of all thy increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Prov. xi.<sup>a</sup> 24, 25 There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.—The liberal soul shall be made fat: and he that watereth shall be watered also himself.

Prov. xix. 17. He that hath pity upon the poor, lendeth unto the Lord: and that which he hath given will he pay him again.

Acts xx. 35. Remember the words of the Lord Jesus, how he said,—It is more blessed to give than to receive.



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.  
How shall they PREACH except they be sent?...*Rom.* x. 15.

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Vol. IX.

MARCH 1, 1837.

No. 11

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## MONTHLY CONCERT OF PRAYER.

### PRAYER FOR THE HOLY GHOST.

CHRIST has spoken for the encouragement of his people many great and precious promises. Among these, none are dearer to those who sigh over the desolations caused by sin, than the oft repeated assurance that he would send the Comforter to aid the efforts of his followers in the conversion of the world. Still, with the greater number of Christians, there seems to be a scepticism as to the *availableness* of these promises—an unbelief which prevents their asking and receiving a *large* measure of the Holy Ghost. That the fault is not chargeable on God, his word and his character assure us. In view of the moral desolations of Israel, the Prophet asks—“Is the Spirit of the Lord straitened? Are these his doings?” And at the feast, “Jesus stood and cried, if any man thirst, let him come unto me and drink—this spake he of the Spirit, which they that believe on him should receive.”

If, then, the promises of God and his compassion allow us not to doubt that he is able and willing to impart “his Holy Spirit to those that ask him,” why shall we not receive the blessings in any measure that we may need, however great? Why shall not every Christian heart swell with irrepressible longings, and every Christian knee be bowed in ceaseless prayer for this indispensable gift, until the promise be fulfilled, and a rain of righteousness be poured down upon all lands? Are *motives* wanting? Let us consider some of the arguments which should constrain us to plead, even to agony, for this blessing.

1. Let the Christian think how much his *own soul* will be benefited by a large measure of the Holy Ghost. How often does temptation assail him and find an easy victory, because of the *defect of principle* in his soul! Alas, for the inconsistencies, the unsteady aim, the feeble and irresolute desire and pursuit of goodness! How often is his soul pervaded with shame on account of his want of moral courage; his closet becomes a cold and comfortless resort; affliction fills him with the sorrow of the world—the despondency of a slave, instead of the submission of a child; death is not welcomed as a friend, but dreaded as a foe. And, then, the whole moral impression made by his conduct and conversation on the ungodly world, how it points the satire of the scorner, and covers the face of piety with blushes! But if he were filled with the Holy Ghost, how different would be his state and influence! His peace would be like a river. The high aim and consistent energy of his zeal would constrain the world to take knowledge of him that

he is one of the sons of God. His heart would be bold, and the ungodly would quail beneath his rebuke. His faith would uphold him in adversity, and triumph in death, as the birth day of a noble and endless life. Surely, then, each and every Christian has occasion daily and fervently to pray for the Holy Ghost.

2. The present waking up of the human intellect, all over the world, will run into a universal *infidelity*, unless it receive a sanctified direction, by a large and general effusion of the Holy Ghost. Look at the men devoted to the natural sciences, particularly in the old world. Who, that watches their progress, does not perceive a tendency so to dispose of the facts of science, as to get rid of the authority of revelation! What Christian does not feel the importance of having all researches and reasoning in reference to the works of God conducted under the influence of God's own Spirit? The various inventions of the age, important as they may appear, are but facilities for greater sinfulness, unless the minds who originate them, and the people who use them, are under the direction of high moral principle. All our steam-boats, our locomotives, and other means of travel, will greatly augment dissipation and Sabbath-breaking; our labour-saving machinery will tend to promote idleness, if the controlling power of piety do not prevent. Consider the vast resources of our wide country! how rich and strong to do evil, unless pervaded by the power of godliness! Look abroad over the countries of Europe, particularly France and Germany, and behold thousands of institutions of learning furnishing their hundreds of thousands of minds with the knowledge which will render more manifold the curses and scourges of mankind, unless by the Spirit of grace it be sanctified to better uses. Look at many of the heathen nations, ready to abandon their systems of error. We are told by missionaries that many intelligent Hindoos have already rejected the absurdity of their former belief, and are adopting the dreams of scepticism in its stead. The same is true in many portions of the Catholic world. Is there not, then, imperious need that the word of God should be accompanied by the overwhelming influence of the Holy Spirit, lest the human mind, in its efforts to disenthral itself from ignorance and superstition, should go too far, and break through all the restraints even of virtue and religion?

3. The same necessity for a large and immediate outpouring of divine influence, is felt in all our benevolent operations. Already has the church prepared a vast amount of *moral machinery*, but it lacks the *moving power*. Our societies are organized, large numbers of missionaries are sent forth, Bibles and Tracts are dispersed abroad, schools are multiplied; still little impression is made. The plea for sympathy and help to the faithful herald of the cross, on his distant outpost, comes to us on one breeze, and on the next is borne the tidings that he has fallen amid the heat and the toil of his conflict. Meanwhile the world rolls on in sin, the nations are dying, and but few souls are saved. Surely these things must not continue to be so; the world *must have—it cannot do without* the influence of the Holy Ghost, in unwonted measures.

4. And how many arguments does our own country furnish for prayer with reference to this great object! All the necessity arising from disturbed politics, from an unregulated spirit of trade, and from dissensions in religion, impels us to

pray for the Holy Ghost. What an amount of valuable truth is poured forth from the pulpits of this nation on every Sabbath-day! Who can calculate the aggregate of mental and physical labour constantly going on in the work of preparing and circulating religious books, in teaching Sabbath schools, and in other methods of religious effort? And yet how few, and (compared with the visible means) how small the results! But O, if the Spirit were poured out from on high, how changed would be the scene! The tumult of party, in the church and in the state, would give place to confidence and good will. The consecrated wealth of our highly favoured country, would be expended in blessings for the nations that now sit in darkness. The ministration of truth would be attended with the ceaseless gathering of converts, and the sanctification of believers. O who, then, that *can* pray, but *will* pray to God to give his Holy Spirit to this country and the world, in measures surpassing what have ever been enjoyed?

There is, O, there is a day coming, when all pious hearts will thus pray, and when to their prayers shall be granted the long expected "promise of the Father." Then will the latter day dawn; the earth will then begin to be full of the knowledge of the Lord, and he whose right it is, shall reign. His kingdom shall come, and his will be done on earth as it is in heaven.

## CORRESPONDENCE OF THE A. H. M. S.

### MISSOURI NEEDS TWENTY PRESBYTERIAN MINISTERS IMMEDIATELY.

#### *Appeal from Troy, Lincoln co., Mo.*

I address you in behalf of those famishing for the word of life. The Troy church is without a pastor, and after having made several unsuccessful attempts, look to the A. H. M. S., as their last hope. The church is small and poor, only 25 members; they have, however, a standing subscription of \$170, which will be paid towards the support, for half of the time, of any suitable man, who shall come among them.

Troy is a small town, of about one thousand inhabitants, the county seat of Lincoln, and is fast increasing.

#### EIGHT COUNTIES IN MISSOURI.

There are eight counties, of which Troy is not far from the centre, lying between Palmyra and St. Louis, embracing a territory of 130 miles long, by 80 in width, in which there are but two Presbyterian ministers, one of whom is nearly laid aside by infirmity. There are on the same territory seven or eight churches, who are indeed scattered as sheep without a shepherd. On either side of Troy, at Eagle Fork, and at Waverly, are churches,

which would be able and happy to pay something for preaching, each one fourth part of the time, until the Troy people could give entire support to a minister, which would be in one or two years, at farthest. They need a humble, devout, working man, who fears no sacrifice, and can set his face like a flint against all manner of iniquity. He should also be a man of popular address. The right man will do good in Troy; while a man of feeble intellect, and soul-less, or of headlong and hasty temperament, will do harm. Do, if possible, send help to this church. There are a few names who will love and cherish a servant of the blessed Master. Mr. —, is a choice spirit, and is praying and fasting, and waiting for the salvation of Israel. Does not the A. H. M. Soc. commiserate such a people?

#### PRESBYTERIAN MINISTERS IN MISSOURI.

There are in the state of Missouri 22 Presbyterian ministers only. Eleven of these are in Marion county, and nine are teachers of their institution. Two others teach in other institutions. Seven or eight only preach regularly. In the state, there are above 40 organized churches, If the A. H. M. Society could send out *twenty ministers in six months to Missouri*

*the blessings of many ready to perish would come upon her. Has not Missouri been forgotten?*

[We know not what kind of logic it is, which can justify the youth of piety and talent in our churches, in holding themselves back from the work of the ministry, when appeals like the foregoing are made from almost every part of our land—to say nothing of the heathen world.]

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#### ILLINOIS.

##### COMMON SCHOOLS.

There is as yet through this country a lamentable deficiency in the manner of conducting common schools, employing the teachers, &c. It is not usual for the applicant to be examined in regard to his qualifications. The course commonly pursued is simply this: Any person, wishing to obtain a school, carries around a paper containing his terms, and if he receives sufficient encouragement, he commences his school. When the teacher proves himself to possess the proper qualifications, no great evil results from such a course. It is very obvious, however, that the case may often happen otherwise, and then an attempt to remedy the evil will bring out an expression of public sentiment, and of course of public character. The moral sense of one community has recently been fairly tried on an occasion similar to the one just stated. A school commenced here some months since in the usual manner. It was soon currently reported that the teacher was a dram-drinker, and even the children complained of the offensiveness of his breath. At length a school-meeting was called, the object of which was to secure another and better teacher. The friends of the present incumbent rallied, and with a grocer as their principal speaker, appeared at the meeting. The result was, that no change was produced in the school, although a teacher of first rate qualifications was at hand. This statement is sufficient to show that much remains to be done in this vicinity before the purifying influence of the Gospel shall generally prevail.

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##### COUNT THE COST.

When a missionary goes to the heathen, he is sustained by the consciousness of doing a thing that is regarded as morally sublime. But the Home Missionary finds his courage worn away by the constant attrition of causes to the resistance of which no idea of heroism

is attached. If he succeeds, he hears no plaudits; if he fails, he receives no sympathy. The following is a specimen of such difficulties:—

1st. The members of our church are not only few, but what is more, and worse, they are scattered from one to ten miles around; hence the difficulty of getting any considerable number of them together, to be blessed by the influence of prayer meetings, monthly concerts, &c.

2d. The members of this church generally are *inexperienced*. They do not seem to have been trained to know practically what it is to be "*labourers together with God*."

3d. We have no place of worship (in town) except the school house, which we can occupy only *one Sabbath in four*. Add to these, (which merely respect the externals of the church,) the numberless defects of individual character, the peculiar temptations of the West, the subdivisions of the community into sects, and the opposition of an ungodly world.

When I look at these things, however, I remember that society is here in its infancy, and have reason to believe, that by patient continuance in well-doing we shall see these evils by degrees, perhaps slow degrees, disappear. This is an important district of country. Its population is rapidly increasing, and *must be brought under the influence of the Gospel*. I have seen too much of the goodness of God in this rising state, to yield easily to discouragement.

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##### RAPID IMPROVEMENT OF A PLACE IN ILLINOIS.

Over the field where I laboured, as the only Presbyterian minister for nearly two years after I came to this state, and where there was but one Presbyterian church, there are now nine Presbyterian churches and eight ministers. One of these churches not only supports their minister, (by giving him \$1,000 per annum,) but have contributed, during the year past, more than \$1,000 to various benevolent objects. Such changes as these are cheering, and are calculated to inspire confidence in God and in his truth.

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*From Rev. E. H. Hazard, Little Rock, Whiteside co., Illinois.*

##### THE ROCK RIVER COUNTRY.

Since my last, I have removed my family from Vermillion to Little Rock. This

is a town lately laid out on Rock River, forty miles from its mouth, and near the mouth of the Little Rock, from which it receives its name. In this place I formed a church in June last, consisting of nineteen members, males and females, about an equal number of each. Being invited to settle with them, I accepted their invitation, and moved my family here some time in the month of August last; since that time I have been able to do but little, except to preach on the Sabbath, and attend to the settling of my family. Meetings have been maintained regularly on each Sabbath since the formation of the church, being managed by the lay members in my absence. Two prayer meetings have been attended during each week.

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*"Whom shall we send, and who will go for us?"* Is. vi. 8.

I suppose your Society are already apprized that the Rock River country is settling very rapidly with an intelligent and enterprising people, who are many of them anxious to secure as early as possible the benefits of the preached Gospel. I know that all these new and rapidly rising settlements cannot be supplied by your Society, for want of men; but I feel it to be exceedingly important to the cause of Christ, that there be at least two more of your missionaries on Rock River: one, perhaps, at the mouth of Rock River, and one at Rockford, about sixty miles above us. At both these places the people are very anxious to have a missionary sent them. Could your Society send men to these places, you would have three missionaries situated about fifty miles apart, upon one of the most beautiful and important navigable rivers in the valley of the Mississippi.

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#### PRAY FOR THE HOME MISSIONARIES.

The following is the retrospect of a Missionary who has been three years in the West:

I look back upon these years with joy and with sorrow. I rejoice, in view of hundreds of Christians who have been made glad by hearing the blessed Gospel, and quickened in their Master's service, and in view of back-sliders reclaimed, and sinners converted to God. Several Sabbath schools I have assisted in establishing, where seed has been sown that I trust

will spring up unto everlasting life. The temperance cause has prospered where I have laboured, beyond my most sanguine expectations. I have also been permitted to give the precious Bible to many that were destitute. But, on the other hand, thousands have listened to my voice who exhibited no signs of penitence, and more have passed by the very door of the house of worship, and would not enter it. On every side of me moral darkness has prevailed, and there has been no one to point out the way of life. When will all our waste places be visited and enlightened by the Gospel?

#### TRIALS FROM SICKNESS.

Among our severest trials has been that of sickness. We both have suffered much since the middle of summer. When the diseases of this country seize upon persons, it is difficult, in many cases, to recover health for several weeks and even months. I have been able to preach but little for the last quarter. The Lord has, indeed, laid his hand heavily upon me. It was so painful to sit in my house when the Sabbath returned, that I ventured out to preach while I was too weak and feeble for the exertion. But another cause has much retarded my recovery. Labour has been so scarce that I could not procure fire wood and other necessities for living without more exertion than was reasonable for one so feeble. I might tell a tale of real suffering, but I choose to refrain from it. Our neighbours have been very kind, but some of them, though wealthy, have been little better off than ourselves.

#### VALEDICTORY REMARKS.

This is an important point to be occupied, as much so as any in the country. But it must be occupied by a man of more strength than I possess; indeed, I am much broken down, even so early in life. But I shall ever feel a deep interest in the Home Missionary Society, and shall ever be ready to co-operate in the great and good work of spreading the Gospel. In taking leave of the Home Missionary Society, I am constrained to bless God, that by its aid I have been enabled to publish the Gospel to many who would otherwise scarcely have thought of the sacredness of the Sabbath, whom I hope to meet in heaven. If the repentance of one awakens joy in heaven, the repentance of many ought to thrill our hearts with rapture.

## INDIANA.

The following extracts from missionary reports are published for the purpose of drawing attention to the kind of influence which missionaries exert. No sooner does the devoted minister of Christ enter a place, than good is devised, schools are projected, the machinery of well organized society is set in motion, and every healthful element of social order is cherished. How different is the influence exerted over our country by the apostles of a cold, sabbath-less scepticism! And who can doubt, that even on worldly principles, it is cheaper for our country to sustain Gospel institutions than to do without them?

*From Rev. P. S. Cleland, Jeffersonville, Indiana.*

We expect many accessions to our number during the present year, and it is vastly important that there should be a large, active church in this place. My congregations are increasing; there seems to be a growing interest in my preaching. The Sabbath school is doing well. We have an excellent superintendent, and some fine teachers. The school bids fair to be very useful in this place. I think we shall succeed in establishing some good common schools soon, and ultimately a good male and female academy. The church is becoming more systematic in its plans of usefulness and benevolent exertions. We are organizing for future efforts, as I hope, in the cause of Christ. I think that the members of the church begin to understand better what are the duties of Christians. A considerable sum, for a feeble church, has been contributed to the cause of foreign missions during the year.

The most interesting occurrence during the last quarter was my ordination and installation over this church. This took place Nov. 17th. This event has settled my mind as to my remaining here. And as an intimate and responsible relation has been formed between the church and myself, I hope we shall move on efficiently and harmoniously in the work of the Lord.

*From Rev. J. A. Carnahan, Dayton, Ind.*

The past fall and winter, so far, have not been without some pleasing events, in the midst of so many which are discouraging to the missionary. God, in his mercy,

has spared the lives of his people; and has added a few to their number of such as we hope will be saved. So far as is known to your missionary, the people of his charge live in the most perfect harmony. Agitating questions have hitherto not affected us. As I have intimated, we have had some indications of good among us. An unusual number have attended upon the public preaching in our churches. They have generally been solemn, and sometimes exceedingly so. God's people have been quickened, and sinners converted. In the month of October the interest appeared more visible in the congregation, and has continued less or more so up to this date.

## INTERESTING INCIDENTS.

Last Sabbath was a communion season with us, it was a very interesting day to the Church. It devolved on me to perform one of the most solemn and delightful duties I ever performed; it was the baptism of an aged man and his wife, whose heads "were blossoming for the grave." They have recently indulged hope in Christ. O, to see these aged sinners—we trust saved by grace—arise before a large concourse of people in the house of God, with the tears rolling down their furrowed cheeks, and dedicate themselves to God, was enough to make the whole church weep with joy! I shall never forget the scene. They were the oldest persons to whom I ever administered the ordinance of baptism.

There are still some in the midst of us who are indulging a hope in Christ, but have not yet attached themselves to any church. There are also a number concerned about their souls.

## MINISTERS NEEDED IN NORTHERN INDIANA.

Permit me to say to the Committee of the Society, is it not possible for you to send us two Missionaries soon? They are greatly needed. Two adjoining counties, with a dense population and flourishing villages, one of them on the Wabash Canal, are now destitute of Presbyterian ministers—I refer to Carroll and Clinton counties. It is of great importance that there should be men here of the proper spirit and qualifications; indeed, I might say there is a loud call for ministers in all this region of the state. None other, in my estimation, has such claims upon Domestic Missionary Societies, and I hope we shall not be forgotten in your sending forth of men.

*From Rev. M. Chase, Danville, Ind.*

A BRAND PLUCKED FROM THE BURNING.

The number added to our communion during the year, is fifteen; ten by letter and five by profession. One of the latter had been one of those almost hopeless characters, who having fallen into the hands of the destroyer, are robbed of property, sensibility to the tenderest relations of life, character, and all that is valuable in this world, and whose prospects are so fearfully dark for the future. But he has hopefully come to himself, and arisen and gone to his God, and penitently confessed his sins; and not only confessed, but to the acknowledgment of his former companions, forsaken them. He feels most deeply the absolute necessity of the "total abstinence" principle. He has become an industrious and sober man, and a constant attendant upon public worship. His wife has likewise united with our church, and a few Sabbaths since they came forward, with their two youngest children, to have them dedicated to their covenant-keeping God. It is truly cheering to see them and their children doing their parts to cause the ways of Zion to rejoice, because many come to her solemn feasts.

GENERAL IMPROVEMENT.

Some others who had formerly been accustomed to attend to the ministrations of our communion in older states, but who had almost lost the remembrance of the Sabbath, and in a great degree the fear of the Lord, have begun to attend meeting, and their sensibility to religious truth is beginning to be revived. One of this class said to me last Sabbath evening, after preaching at his house, "I shall buck-hunt it no more on the Sabbath." Many that were dedicated to God in infancy, will, no doubt, be brought to illustrate the covenant-keeping mercy of our God, through the instrumentality of your Society.

WISCONSIN TERRITORY.

*Extract of a letter from Milwaukee, appealing for a Minister.*

Our necessities for an able and faithful man of God, one strong in intellect, and strong in faith, and also sound in doctrine, are continually increasing. We have a good number of Congregationalists and Presbyterians, and, I think, some devoted people; but as yet we are without church organization. An attempt has

been made to form one on the Congregational Union plan, which, as I understood it, means to break down all other denominational distinctions, and establish one on their ruins. This has been proposed and advocated by a young clergyman from western New-York, and although he has not yet succeeded, you will readily see how our people, unsettled as they are, would be affected by such a subject. We apprehend that the longer we delay forming a church, the more difficulties will grow up in the way; but some of us are very desirous of the counsel and assistance of a sound minister of the Gospel to direct us in that solemn and responsible duty, and hardly dare attempt it without. But this is only one of our wants; we have a large and rapidly increasing population, (at present about 1500,) and while this branch of God's heritage is running to waste, the world around us is going on in its own chosen way to ruin. Will you not try and do something for us? We propose to pay our own minister, and to give such a man as we want what may be necessary; and as our place is one among the most important in a moral as well as most other points of view, in the mighty West, we hope, if possible, such a man as we want may be found, and sent to us with as little delay as is practicable.

ADVANTAGE OF LEARNING TO A MINISTER.

A fact has recently come to our knowledge, which illustrates the advantage which a learned minister often has over the unlearned, in his conflict with the unbeliever. A missionary of the A. H. M. S. in one of the western states, at the close of a long discussion with a professional gentleman of sceptical sentiments, was told by his opponent, "I could confute you at once if I had the original Scriptures." This was said, doubtless, under the vulgar impression that missionaries are an order of ministers of inferior attainments, sent out because they are unable to obtain, or unqualified to fill stations in the older settlements. But he mistook his man. The original Scriptures were soon produced by the missionary, to whom the study of them was familiar, when, behold, the crest-fallen booster was compelled to acknowledge that "he could not read a word of them."

The missionary's knowledge in this case, as in that of Martyn, when he had occasion to appeal to the mathematica, was called for unexpectedly, and when

there was no opportunity for specific preparation. How many occasions there are in which the *deficiency* of such knowledge is set down to the *discredit* of Christianity, he only knows who holds his ministers bound to be "thoroughly furnished."

TESTIMONY OF AN INTELLIGENT CLERGYMAN  
RECENTLY SETTLED IN KENTUCKY.

"I do most sincerely pray that you, dear brethren, and the other members of the committee, may be strengthened for your work, and be abundantly comforted, and not be cast down by small things, when you are pressing after great things—the things of Christ's kingdom—as he manifestly shows you by his seal and signature. Who could have thought it possible that this great and good work could be gainsayed? The cause of Home Missions, as now conducted, I believe—if I believe anything—is the cause of God. It accords with the plain truths and facts of the Bible; it sympathises with the pressing need of perishing souls; it is in unison with the first gush of holy love in the converted heart: and composed of such elements, and sustained by such a basis, it must stand. Go on, and prosper.

*From the application of a Minister in  
Tennessee for aid.*

SHALL HE HAVE HELP?

Since my last, I have organized a church in the Cherokee Nation, consisting of ten members.

Although this church is young and small, yet it presents an encouraging appearance. They are very much united in brotherly love. They believe that their strength and hope of success does not depend on number, but alone on the omnipotent arm of the eternal Jehovah. They are praying Christians; and although there is much wickedness and crime of almost every kind around them, yet I hope that God, who is the hearer and answerer of the prayers of his own dear children, will, in answer to their earnest supplications, raise up a numerous seed here to serve him.

On the second Sabbath in November we had a sacramental meeting in — church. We had a very interesting communion. Although there were not many conversions, yet it was a season long to be remembered by the children of God in this church. There were two received into the

communion of the church on *examination*.

I shall still have to be indebted to your benevolent Society for the greater part of my support. The field in which I labour is one that affords but little pecuniary aid to the support of the Gospel. The church pays me from thirty to fifty dollars per annum. I never as yet should have received enough to bear my expenses, had it not been for the kindness of a friend who has boarded me and kept my horse without charging me any thing for it; but that friend has moved away, and you may judge of my situation. I do not wish to leave my present field of labour; if I should, the people will be left entirely without the means of grace. I love the people here, and so far as I can learn, they are anxious I should remain with them. I am willing to undergo all the self-denial that may be necessary, if I should be made instrumental, under God, in the salvation of the souls of my fellow men.

MICHIGAN.

*From the Rev. Edward B. Emerson,  
Stoney Creek, Mich.*

My log meeting-house is in the town of Augusta, and the members of my congregation come from Ypsilanti, Augusta, Pitt and York, as no other Presbyterian minister is located in this field (144 square miles; save Br. Wead, of Ypsilanti. My society is small—in its infancy, as most of its members have settled here within three years. Within three years and a half this church has been formed, and now contains thirty-four members, of whom one third are males. Since my coming, two have been added to the church, one of them by letter. About fifteen or sixteen will join at the next communion, one third of them on examination. Of these, several are the fruits of some special interest which commenced a month ago, and is now increasing. A dozen cases exist of very deep seriousness. Weekly prayer-meetings are pretty well attended in the different neighbourhoods. Although there are about one hundred families in my parish who have a stronger predilection for Presbyterianism than any other system, still, as many have no conveyances, and live at a distance, my average number of hearers on the Sabbath amounts to but little over a hundred; but in my meetings in different sections of the



Society nearly all of them may be seen. As to Temperance, nothing hardly has been done. A few days since, however, I aided in the formation of a society, on the principle of total abstinence; it commenced with about thirty members, and others are now joining. It was formed for the town of Pitt. I shall try also to form one for Augusta soon, and also for York; one exists in Ypsilanti, to which a large addition has recently been made.

OHIO.

*From Rev. Alvan Nash, Sandusky City.*

Although I have no cheering intelligence of revivals or of conversions to report, I still must say, to the praise of God's goodness, that Zion here has made considerable advancement during the year, in getting prepared for future prosperity. I did not expect an immediate harvest of souls when I came here. Though the field had been occupied by labourers at different times, and of different denominations, and little fragments of churches existed, all was in confusion, without any preparation for pure spiritual life. There were more professors of religion in the place *out* of the churches than *in* them, and my audience for the first half of the year was usually composed of five denominations—besides some "scattering"—and we were all crowded into a small school-room; but during the year our house of worship has been completed throughout, with an excellent lecture-room, and furnished with a large, sweet-toned bell. The Episcopal society have finished a lecture-room, and obtained a clergyman, and have separated from us. A new Methodist society has been organized, and has obtained a local preacher. The old Methodist society have begun to recruit their strength, and have a circuit preacher. A few Baptists remain with us. This separation broke up all organized operations for promoting sacred music; and we have been at work for some time past to organize a choir. It divided the Sabbath school; it has led to the distinct operation of societies for benevolent objects, especially amongst females. We are now distinct, but harmonious, and all the affairs of a religious nature have become permanently arranged. My audience is quite respectable for numbers, and attentive; and of late I am happy to know of some cases of special seriousness. Our little church has become well united, and appear to feel

a quickening influence. The way is prepared externally for the spiritual prosperity of Zion; but our unbelief may still prevent the effusions of the Holy Spirit, though I fain hope there is some earnest desire and fervent prayer that God would not longer leave us as the "heath in the desert."

My people seem to be truly mindful of their obligations to your Society; and they are not prepared to say yet whether they shall be able to get along for another year without some assistance. They will do all their circumstances will admit, for the church is very desirous to relieve your Society altogether, if possible.

*From Rev. Varnum Noyes, Guilford, O.*

In reviewing the past year, I can see some things which are pleasant, and some that are painful. The church in this place is gaining in strength and numbers, and there has been a more general attendance on public worship, than in years past; the *pastoral relation has been formed*; our Sabbath school and Bible classes have been increasing in numbers and interest; yet we have not enjoyed the special, reviving influences of the Holy Spirit. How much of the blame of this state of things rests on the head of your missionary, I shall not attempt to determine. I am by no means disposed to claim exemption from blame in this matter. I have no doubt, that I have been delivering the truth of the Gospel to my people the past year; but I have not always spoken "*as a dying man to dying men.*"

SEED SOWN.

In my labours the past year, it has been a prominent object with me to enlist my people in benevolent objects, the observance of the Christian Sabbath, the monthly concert of prayer, &c. In these things I have not laboured in vain. Although this church is small, we have raised the past year sixty dollars for benevolent objects, and there are twelve or fifteen dollars more subscribed that have not as yet been paid.

I have also been instrumental in forming a parish library, containing about fifty interesting volumes, which promises to be useful to the congregation.

For the first time, we have resolved to continue our Sabbath school through the winter. The number of scholars in the Sabbath school is not so great as in the summer, but the number in the Bible class much greater. We have three Bible class-

es, containing about twelve members each, which recite during the intermission on the Sabbath.

#### A CASE NOT UNCOMMON.

A few days since I received a message to visit a sick woman. Although the day was very cold and stormy, and the distance considerable, I hastily repaired to the place of her residence, expecting to find her in great distress and anxiety about her soul; but, instead of this, I found her anxious merely *to be baptized, and receive the Lord's supper*. O how much popery there is in the world! I told the woman that ordinances would not save her without repentance, and laboured to direct her mind to her sinfulness. Alas, I fear that the judgment will show that vast multitudes have depended on ordinances to save them. I have visited this woman a number of times since, and although she entertains some hope, and makes many good resolutions, I fear that they will all be forgotten if she recovers her health.

#### NEW-YORK.

*From Rev. Samuel Manning, Masonville, New-York.*

#### EVILS ARISING FROM AN UNSETTLED MINISTRY.

It is a great evil among many of the churches in this vicinity, that instead of taking measures to secure the labours of a pastor, they depend on occasional supplies; having a minister sometimes for a few months, and sometimes for a longer period.

Among the evils resulting from this course are the following:—

1st. The people are indifferent to the subject of religion and the means of grace, unless there is something to gratify the thirst for novelty—a new voice, manner of address, or new movements.

2. Ministers, who expect to spend but a few months in a place, are strongly tempted to make use of unwarrantable measures to promote the cause, and to encourage people to take up hopes, and introduce them into the church with little opportunity of testing the soundness of their hopes, and hence there have been glowing descriptions of good done, when it has been found, by subsequent observation, that the cause of religion, instead of being strengthened, had been absolutely depressed.

3. This course is generally attended by a great neglect of doctrinal instruction, in any thing like a connected or systematic order; and hence a great degree of in-

difference to the subject of doctrinal instruction, if not actual opposition to the doctrines of grace among those who profess religion. And the consequence is, some churches are so divided in sentiment, that they cannot co-operate together.

#### MISSIONARY TRIALS.

##### *“Brethren, pray for us.”*

We select the following from numerous cases, showing that the Domestic as well as the Foreign Missionary has great obstacles to encounter.

I feel that I am on missionary ground. This part of the field, 'tis true, lies in my native country, yet to the shame of the religious community, it lies uncultivated. It is even more neglected than many foreign fields; and in addition to this, and what renders it more difficult for the labourer, an attempt at cultivation has been made by unskillful hands, of which the enemy has taken advantage, and has been, for several years past, sowing tares; inasmuch that there seems but little room for the good seed.

I am alone. While the foreign missionaries go forth “two and two,”—in my *deliverations*, in my *plans* and *purposes*, I am alone. In the execution of these plans, and in the midst of a wide spread desolation, I am emphatically alone. For months together I see no brother with whom I can take sweet counsel. But stop! “lo,” a voice from the Saviour, “I am with you *always*, even unto the end of the world.” My heart then must not faint, nor my hands grow weak. I will again ply the oar, if, peradventure, these thousands of souls may yet be rescued from the vortex of ruin, to which Satan seems to be fast hurrying them. But unbelief still says, what can you do alone? Then I cry to the Lord of the harvest, “send forth more labourers into this vineyard.” We want missionary stations here, as on foreign missionary ground. But they must be sustained; and will the churches not do it?

1. On the authority of ———, Esq., who has resided five years at one of my preaching stations, in a circumference of ten miles in diameter, nine out of ten cannot read. Nine tenths of the adult population are unable to read the Book of God, and of course know nothing of its precious contents, but as interpreted, not unfrequently, in support of some human system of theology, by which party prejudice and unholy feeling are either

generated or strengthened. In an adjoining county, in a settlement where God has opened to me a door of usefulness, my first appointment, which was made at the call and earnest request of the inhabitants, was at the house of the principal and oldest man, and first settler, who had been on the ground 28 years, and given character to the neighbourhood. Having (not without design) left my bible, I called for one, but as some attempt at evasion appeared, I commenced divine service by singing, and then, in the hearing of the congregation, made a second application for a bible, when, after some search, a fragment of the Old Testament was discovered, which the venerable patriarch brought with him, near half a century since, from Ireland; but, by the way, it did not contain my text. However, knowing the chapter and verse, I repeated it as from the old book, enjoining my hearers, each to take his bible and look it out immediately after meeting, which I was aware by one family could not be done; probably, it could not by several. The consequence has been an inquiry for bibles, and a desire to purchase; but none could be obtained, except a borrowed one for the next meeting. In another settlement no bible could be obtained short of the third family to which application was made; in short, only two of the thirteen townships of this county have ever been supplied with bibles. Some scattering ones have found their way into other townships.

Said, I to a man labouring for me, who lives three miles out of town, how many in your settlement cannot read? None can read well, was the reply. In doing business with town and county officers, many in this county are under the necessity of making their "mark," because unable to write their own names.

2. Prejudice, the offspring of ignorance, calls loudly for enlightened clergymen.

3. Indolence: probably not half the amount of labour is performed here as in the north and east.

4. Ardent spirits: scarce the first rays of light on this subject have as yet reached us here. Whiskey is a common drink. I have not seen so much intemperance since I left the place where I was educated, as during the three months of my labour in this town.

All that poverty and wretchedness, which may be expected to result from the foregoing, proves that it is the duty of churches and ministers to awake to rescue our own country from the deadly grasp of heathenism.

But we want ministers who possess, in

addition to the usual qualifications, 1. A strong constitution. 2. They must be off-handed men; using notes would ruin the cause. 3. They must come unembarrassed by debts contracted for their education. You may as well expect a foreign missionary to refund his loans to the Education Society, as a missionary in the dark regions.

#### *From a Missionary in Wisconsin Ter.*

The following, from a place which is so new that our readers would search for it in vain on the most recent maps, shows the difficulties that the *people*, as well as ministers, have to encounter in the beginning of their settlements. Is it not evident that such places must receive help from abroad?

In every place we are compelled to assemble in small private dwellings, for the want of better accommodations, there not being even a school-house for our convenience. Last Sabbath, the meeting was held at P——, and though the congregation did not much exceed sixty, still some went home for want of room.

No church has yet been constituted. Those who wish to unite in it are scattered, and strangers to each other, and wish time to become acquainted. This is slow business, as most of them have no team but oxen, and some have no mode of conveyance. Imagine the father of a family yoking his oxen early on Sabbath morning, wrapping his wife and several children in blankets, seating them upon a pile of hay thrown upon a sled, and then driving several miles through prairie and timber, on a road but little beaten, with the snow twenty inches deep, while the mercury stands at zero; while some women walk nearly two miles, that they may unite with a few who love Jesus, in praising his name,—and you will have some idea of the manner in which our congregation is collected.

Prayer-meetings are more or less regularly attended at the places of preaching, and at two other neighbourhoods. At one place only three families can attend. I think there is a growing interest on the subject of religion at Pike, and on the head waters of Pike—especially at the latter place. Meetings are solemn and well attended, and Christians appear to be revived and encouraged. Our only hope is in God in every case, and our present circumstances, I trust, lead us to feel it deeply. Brethren, pray for us. We shall attend to the monthly concert, Sabbath schools, &c., as soon as practicable.

*Appointments by the Executive Committee of the A. H. M. S., from January 15th, to February 15th, 1837.*

*Missionaries not in Commission last year.*

Rev. R. McCartee, D. D., Port Carbon, Pa.  
 Rev. D. Washburn, Enfield, N. Y.  
 Rev. Seth Williston, Kirkland, N. Y.  
 Rev. Tertius Reynolds, Essex, N. Y.  
 Rev. B. B. Judson, Ruggles, O.  
 Rev. Randolph Stone, Willoughby, O.  
 Rev. Joseph Merriam, Randolph, O.  
 Rev. Simeon Salisbury, Center Ch., Jefferson co., Ind.

*Re-appointments.*

Rev. Joseph McCool, Pottsville, Pa.  
 Rev. John Patton, West Ch., Philadelphia, Pa.  
 Rev. S. G. Lowrey, Agent, Indiana.  
 Rev. E. J. Chapman, 2d Ch., Sullivan, N. Y.  
 Rev. James Griffith, Welch Ch., Utica, N. Y.

Rev. A. T. Norton, Griggsville and Pittsfield, Ill.  
 Rev. N. C. Clark, Big and Little Woods, Ill.  
 Rev. O. C. Thompson, St. Clair, Mich.  
 Rev. W. A. McCampbell, Hopewell, Ten.  
 Rev. P. S. Cleland, Jeffersonville, Ind.  
 Rev. H. S. Colton, Long Grove, Ill.  
 Rev. John Keyes, Newburgh, O.  
 Rev. Ira Smith, Ashtabula, O.  
 Rev. Wm. Sudd, Avon, O.  
 Rev. Abijah Blanchard, Greenfield, O.  
 Rev. Azor Smith, Litchfield, O.  
 Rev. D. Beers, Greenport, L. I.  
 Rev. J. Marr, Beamsville and Forty-mile Creek, U.C.  
 Rev. Nathaniel Hood, Newport, Ten.  
 Rev. S. Newbury, Peru, Ind.  
 Rev. Peter Crocker, Richmond, Ind.  
 Rev. Silas Woodbury, Kalamazoo, Mich.  
 Rev. J. F. Cowan, Polotsi, Mo.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from January 15th, to February 15th, 1837.*

<b>MASSACHUSETTS—</b>	
Amherst, Rev. Heman Humphrey, D. D.	30 00
E. Lee, coll., 84; Ann. sub., 5; Mon. con. coll., 11.	100 00
Friend to Home Missions,	9 00
<b>CONNECTICUT—</b>	
Hartford, in part of legacy of the late Norman Smith, by F. Perkins, Executor,	400 00
Stonington, Ladies, by Rev. P. H. Shaw, 4; Fem. Miss. Soc., 18; Juvenile Miss. Soc., 2.	24 00
Vernon, legacy of the late Jacob Talcott, by Allyn Kellogg, Executor,	667 21
<b>NEW-YORK—</b>	
Bath, legacy of the late C. Hurlburt, by W. W. McCay, Esq.,	100 00
Coventry, First Cong'l. Ch., per Rev. E. Whitney,	20 00
Jamaica, L. I., Presb. Ch., Mon. con. coll.,	18 29
Newfield, coll., by Rev. A. Lilly,	8 50
<i>New-York City, viz:</i>	
Allen-st. Ch.,	20 00
Bleecker-st. Ch., Mon. con. coll.,	15 02
Central Ch., coll., by S. M. Blatchford,	146 91
First Free Ch., coll. and sub., in part,	57 45
Mercer-st. Ch., Mon. con. coll.,	40 16
Spring-st. Ch., coll., by S. B. Halliday, S. H.,	70 23
Royalton, First Cong'l. Ch., by Rev. A. Ingersoll,	5 00
Troy, Eliphalet Wickes, Esq., annual donation,	20 00
<b>NEW-JERSEY—</b>	
Lyons Farms, N. J., coll. at Prayer Meeting, by H. Meeker,	10 88
<i>Newark, viz:</i>	
First Presb. Ch., subscription in part,	509 10
Second " " " "	141 07
Third " " " "	392 70
Newton, Fem. Home Miss. Soc., by Miss Nancy Howell, Tr.,	5 00
South Orange, Mon. con. coll., by H. Doolittle,	8 00
<b>VIRGINIA—</b>	
Draper's Valley, An individual, by Rev. G. Painter,	5 00
<b>GEORGIA—</b>	
A friend, by O. R. Kingsbury,	3 00
<b>OHIO—</b>	
Piketon, Rev. G. C. Beaman, donation,	25 00
<b>ILLINOIS—</b>	
By Rev. J. C. Campbell,	3 25
<b>WISCONSIN TERRITORY—</b>	
Milwaukee, Mon. con. coll., by S. Hinman,	20 00
<b>UPPER CANADA—</b>	
St. Catharines, Mon. con. coll.,	8 00
A Friend to the Redeemer, by Rev. J. Leavitt,	10 00
<b>HOME MISSIONARY,</b>	43 00

<i>Receipts of the Western Agency at Geneva, N. Y., from Jan. 12th, to Feb. 13th, 1837.</i>	
Bristol,	97 75
Canandaigua, Th. coll.,	29 18
Covington, by Rev. E. Scovell,	50 00
Darwin Center,	10 25
East Bloomfield, Anson Munson, 20; Herman Bates, 20; Ira Pixley, 10; D. Rice, 5; J. Adams, 5; D. Tomlinson, 5; M. Adams, 4; C. Park, 3; T. Gause, 3; S. Peck, 3; C. Pomeroy, 2 50; G. Rice, 2 17; M. Fairchild, 2; D. Lyon, 2; G. North, 1; Emily Munson, 1; J. B. Friend, 0 50; Wm. Munson, 0 50; A. Adams, 0 75; Mrs. Parks, 0 50; V. Dudley, 0 25; F. Beobe, 0 50; Ladies, 8,	99 67
East Palmyra,	11 00
Guineville,	20 00
Geneva, F. W. Cruttenden,	50 00
Hector, Ladies, 12; others, 8,	20 00
Jasper,	5 00
Junius,	13 65
Lakeville,	25 00
Livonia,	50 00
Mead's Creek,	5 00
Orangeville,	5 00
Ovid, Dr. Reuben S. Brown, to sustain a Missionary,	100 00
Palmyra, Dea. S. Sandy,	10 00
Pembroke,	27 50
Perry Center,	23 00
Pittsford,	50 50
Richmond,	87 45
<i>Rochester, viz:</i>	
First Presb. Ch., Gen. Gould, 25; Frederick Starr, 20,	45 00
Brick Ch., N. B. Herrick, 10; T. Allen, 5; O. Hastings, 6; A. Kelsey, 5; J. W. Sibley, 2; others, 16 75,	44 75
Bethel Ch., F. Smith, 10; S. D. Porter, 10; G. A. Avery, 5; Mrs. Thurber, 5; Mr. Moore, 0 50,	30 50
Free Cong'l. Ch., A. W. Riley, 30; others, 20,	50 00
Romulus,	40 00
Seneca Falls, John G. Gray, 10; D. W. Forman, 10; Dr. J. K. Brown, 10; H. McAllister, 10; Miss Walker, 2; R. Palmer and others, 3,	45 00
Sweden,	15 00
Trumansburgh, Dea. J. Horton, 10; others, 32;	42 00
Victor, Nathan Jenks, 10; Harvey Hart, 5; Wm. Bushnell, 5; S. T. Hollister, 3; Asa Root, 2; S. Talmadge, 1; L. Root, 1; F. Hart, 1; W. Wells, 0 50; Mrs. Hickox, 0 25; H. Mosher, 0 50; L. Mosher, 0 25; others, 11 60,	41 10
Vienna,	75
	2 25

THE  
**AMERICAN PASTOR'S JOURNAL,**

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

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**THE SWEARER'S PRAYER ANSWERED.**

Mr. E—— was born in —— county, New-York, and was one of four or five heirs to a large estate, which came into their hands a few years since. Within the period of four or five years, Mr. E——, by habits of dissipation, squandered away about fifteen thousand dollars, and became a poor and miserable man. He had an intelligent and amiable wife, and two children, who often suffered much in consequence of his dissolute habits. He trampled under foot the holy Sabbath, and religious institutions; he drank deep from the intoxicating bowl; he spent much time and money at the gambling table, and his profaneness was *so uncommon and unearthly*, that ordinary swearers were shocked at his horrid oaths.

Not long since, he removed to the "far West," where he continued to indulge his habits of dissipation, as far as his means would allow. Upon one occasion, as he was returning from a neighbouring settlement, on one of the coldest winter evenings, he drank so freely, that he became almost insensible, fell into a stream of water, and but for timely aid that was rendered, would unquestionably soon have perished.— This circumstance so far palsied his frame, that he was unable to perform any labour for several weeks.

He was possessed of a violent and irascible temper, and was famed for his harshness and cruelty to horses and cattle. About four weeks previous to his melancholy death, he procured a large ox goad, and fastened into one end of it a spur, with which to punch and lacerate his cattle. His brother and other members of the family remonstrated against such cruelty, but he was

not to be shaken from his purpose. On the following day, as he was ready to use his goad, he discovered that some one had broken off the spur, upon which he became very much enraged, uttering the most profane expressions and blasphemous oaths, regardless of the remonstrances of his family and some neighbours who happened to be present. Mr. E—— exclaimed, "If I ever drive that team again, may God Almighty send a thunder bolt, and kill me instantly!" Nearly four weeks after this event, during the first storm that occurred, accompanied with thunder and lightning, as he was driving "that team," his prayer was answered, for God Almighty sent a bolt, which killed him and one of his oxen instantly, who fell upon their faces, and lay side by side, until, a little while after, they were discovered by the family.

"As the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them."

A PASTOR.

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**"I MEAN TO BE BETTER."**

Mr. W., in the town of ——, (among the first visited with a special outpouring of the Spirit, in the fall of 1830 and the winter following,) was the son of professedly pious parents. He left the home of his childhood at an early age, and settled where he now resides, about twenty years since, when the country was just opening, and presented an inviting field for the industrious and enterprising. From the time of his leaving the parental roof, he began to

form habits contrary to the principles of Christianity, and to embrace sentiments at war with its doctrines. He was professedly a Universalist.

One day, when the minister of the place, in the course of his sermon, alluded to the excessive labours, and exposures, and trials, and sufferings of Paul, he drew the inference, that Paul must have been guilty of extreme folly, thus to have done and suffered, if all men were to be, at all events, finally saved. Common as was the truth, and simple the inference, directed by the Divine Spirit, they made a deep impression on his mind. Such were his feelings, that, on leaving the sanctuary in company with an intimate friend, on his way home he remarked:—"If these things are so, it is time for you and me to be living different lives. Our condition is critical, it is dangerous and alarming." But, like multitudes who know and acknowledge their danger, he took no measures for immediate escape. Soon after this, Mr. — visited the village where he resided, and preached the celebrated sermon to which tens of thousands have listened with intense interest, from the text, "The wages of sin is death." To this Mr. W. also listened, and while he heard he trembled, for his last hope of salvation arising from his former belief was torn away. He was troubled. His soul was in bitter agony, and his fearless and earnest inquiry was, "What must I do to be saved?" His case was looked upon with anxiety by many Christians, and he was made a special subject of their prayers. After a short period, he was visited by the minister of the parish, who solicited from him an honest disclosure of the existing state of his mind. He unhesitatingly replied in the following sentiments:—"I have," said he, "been deeply concerned for my soul. I am conscious of having been a great sinner. I deserve punishment, instead of mercy, at the hand of God. When I look back and see, not how I have neglected religion, but how I have opposed and ridiculed it, and derided those who professed it, I confess, that I am now the wonder of God's patience and forbearance. But God has kindly opened my eyes to see my sins and my de-

serts; and now, for a short time, I have been less concerned, and less fearful. The burden that pressed me down, is removed. I have come to the resolution to be different. *I mean to be better.* I shall change my habits. I shall refrain from those sins I have heretofore committed. I intend to walk no more in those wicked ways which I have formerly trod. I design to attend on the means of grace, and put myself in the way of religion; and I think, by following out this plan, I shall become better, and shall soon have the evidence that God has forgiven me, and that I shall be accepted. These resolutions have led me to dismiss anxiety; and in the performance of the duties proposed, I expect to find safety." When he had thus stated his views, he requested his friend to tell him, plainly, what he thought of his case, whether he was or was not pursuing that course which was best calculated to terminate in the salvation of his soul. To this interrogation he received the following reply: "I expect," said his minister, "to give an account of the opinions, together with the spirit in which they are given at the judgment-seat of Christ. With the expectations I have of meeting you there, and of your being witness to my faithfulness or unfaithfulness, I am constrained to say, that I conceive you to be in the greatest possible danger; and, instead of commending, I am compelled to condemn your course. The resolutions you have formed, do not appear to have originated in any degree of reliance or dependence on God. So far as can be seen, you are relying on your own strength. The plan you propose, if pursued, will only constitute you a self-righteous man. You evidently intend to purchase God's favour and forgiveness by your reformation, when Christ expressly declares, that 'except your righteousness exceeds the righteousness of the Scribes and Pharisees, ye can in no wise enter into the kingdom of heaven.' Such experiments upon God's mercy are dangerous and ruinous." The minister then pointed out to him the true nature of evangelical penitence and faith.

With this view of his case, and method of treating it, he was disappointed; but with his disappointment there was

the return of pungent conviction, anxiety, and alarm. He was strongly agitated, but acknowledged his error and danger. It can easily be conceived, that in the mind of one of his habits of open opposition to Christianity, there would be a struggle. The Spirit on one side was convincing him, reproving him, and leading him into the truth; the world and Satan, on the other, were exciting the enmity of his natural heart to rebel. To become a Christian, he must do what Solomon counted next to impossible: he must learn to do well, though he had been accustomed to do evil. Like the Samaritan lepers, if he remained where he was, he must die; if he returned to his former habits, it would be no better; Jesus Christ was the only alternative: coming to him, repenting, submitting might be his safety. But this was his duty, saved or not; it was his last resort: and how often is the sinner's extremity God's opportunity. In this frame of mind, when his circumstances were most critical, his minister committed his soul to the mercy seat in fervent prayer, and left him in the presence of a weeping family, and of his Maker, to believe and live, or disbelieve and die. Oh, how important the moment! His destiny for Heaven or Hell was probably to be decided *now*! Grace prevailed. The harps of Heaven were struck with notes of joy, at the repenting, returning prodigal. But a few hours had elapsed, before he who had been made the subject of special grace, was seen going from house to house, and, in the language of the Psalmist, saying, "Come and hear, all ye that fear God, and I will declare what he has done for my soul." Often has he been heard to say, "O, if my condition had not then been faithfully told me, I should have been a self-righteous Pharisee, attempting to bribe God with outward reformation, while I had been slighting my blessed Saviour, and refusing the kind and merciful offers of pardon and redemption through his atoning blood."

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ONE THING IS NEEDFUL.

"My earnest and only desire is to depart and be with Jesus. Jesus is so

precious to my soul; I can give up my husband and my child, and all my earthly prospects, for I long to be with my beloved Saviour. I am a poor sinner; but Jesus is my hope, and I long to be in his presence, and to sing his praise in heaven. O how much he is doing for my soul." Such is the language of triumph, which, as a pastor, I have heard from a dying Christian.

Again, I have been called to witness the departure of souls for eternity, in an unbelieving, stupid, impenitent state. My heart has ached in view of their condition, and I have said to myself in meditation, and to Jesus in prayer, O that they might be brought to feel their lost condition as sinners, and to trust in the precious Saviour.

My brother, I have looked upon these scenes and received instruction: I will tell you what it is. It is this: *How few truths are necessary for a dying man.* Take the first case; "I am a poor sinner, but Jesus is my precious Saviour. How I long to be with Jesus." Take the case of the dying stupid sinner, and what pastor's heart would not leap for joy, could he but be instrumental in bringing him to feel that he was a lost sinner, and to trust alone in Christ for salvation?

Now I have no disposition to impugn systems of theology, nor will I trust myself to remark on the controversies of the present day, between different denominations, or individuals of the same denomination; but I wish to call the attention of my brethren, whom God has put into the ministry of reconciliation, to this one fact, *how few truths are necessary, and how little do these few need refining for a dying man.* "I am a poor lost sinner, and all my hope is Jesus Christ; he is precious to my soul. I long to go and dwell with Jesus." Do we not give such a soul the parting hand, with the cheering hope of meeting it in heaven?

It is unnecessary for me to enlarge. All who will be profited by the suggestion, are able to make their own reflection. And may the writer, and all to whom is committed the ministry of reconciliation, go forward in our work, with the full conviction ever resting upon our minds, that all our fellow-men must die, and in that solemn hour, they

will need nothing so much as to realize THEIR LOST CONDITION AS SINNERS, AND A GOOD HOPE IN JESUS CHRIST. Here is an ample field for all our energies, and all our thoughts, and all our prayers.

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GLEANINGS OF THE SEVENTEENTH CENTURY.

*Revival in Ireland, county of Antrim.*

"There was a solemn and great work of God, which was in the church of Ireland about the year one thousand six hundred and twenty-eight, and some years thereafter, which was a bright and hot sun-blink of the gospel; yea, may with sobriety be said to have been one of the largest manifestations of the Spirit, and of the most solemn times of the down-pouring thereof, that almost since the days of the apostles hath been seen; where the power of God did sensibly accompany the word with an unusual motion upon the hearers, and a very great tack\* as to the conversion of souls to Christ. The goings of the Lord then full of majesty, and the shout of a king was heard in the solemn meetings of his people, that, as a judicious old Christian, who was there present, did express it, he thought it was like a dazzling beam and ray of God, with such an unusual brightness, as even forced bystanders to an astonishment; a very effectual door opened, with more than ordinary enlargement, which the ministers of Christ there did find in the preaching the word, whilst the people might be seen hearing the same in a melting frame, with much tenderness of spirit; surely this was the very power of God, a convincing seal to the truth and ministry of his servants, who were then persecuted; yea, a thing which, as it was known, had an awful impression, and was a terror to their adversaries. I remember amongst other passages, what a worthy Christian told me, how sometimes in hearing the word, such a power and evidence of the Lord's presence was with it, that he hath been forced to rise, and look through the

church, and see what the people were doing, thinking from what he felt in his own spirit, it was a wonder how any could go away without some change upon them. And then it was sweet and easy for Christians to come thirty or forty miles to these solemn communions which they had, and there continue from the time they came, until they returned, without wearying, or making use of sleep, yea, but little either meat or drink, and, as some of them professed, did not feel the need thereof, but went away most fresh and vigorous, their souls so filled with a sense of God.

"There were nine or ten parishes within the bounds of twenty miles or little more, wherein there were godly and able ministers, who kept a society together, and every one of these had the communion twice a year, and that at different times, and had two or three of the neighbouring ministers to help thereat; and most part of the religious people used to resort to the communions of the rest of the parishes; and most of all the ministers of these parishes used ordinarily to meet the first Friday of every month at Antrim, where was a great and good congregation: and that day was spent in fasting and prayer and public preaching: commonly two preached every forenoon, and two in the afternoon. We used to come together the Thursday's night before, and stayed the Friday's night after; and consulted about such things as concerned the carrying on of the work of God; and these meetings among ourselves, were sometimes as profitable as either presbyteries or synods; and out of these nine parishes, and some others also, such as laid religion to heart, used to convene to these meetings, especially out of the Six-mile-water, which was nearest to hand, and where was the greatest number of religious people.

"In those days it was no great difficulty for a minister to preach or pray in public or private, such was the hunger of the hearers; and it was hard to judge whether there was more of the Lord's presence in the public or private meetings."

\* A Scots word for a draught of fishes.



# THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....Mark xvi. 15.  
How shall they PREACH except they be sent?...Rom. x. 15.

Vol. IX.

APRIL 1, 1837.

No. 12.

## CORRESPONDENCE OF THE A. H. M. S.

### A PLEA FOR INDIANA.

#### *Its comparative importance.*

WE have been more than once reminded by our missionaries and others in Indiana, that the comparative importance and claims of that state seem not to have been duly appreciated by the friends of Home Missions, and of other benevolent operations for the advancement of education and religion in the west. We do not feel conscious of any intentional neglect or partiality in regard to this or any other portion of the great field on which we have been called to act as the organs of the A. H. M. Society. If, from any circumstances, whether within our control or not, the state of Indiana has received less of the attention of this Society, or of the sympathy and aid of the religious public, than its comparative importance has demanded, we take pleasure in allowing our correspondents, who entertain this impression, the free use of our pages, to correct the error, and suggest the proper remedy. We invite them to exhibit facts, and urge the too much neglected claims of that interesting state, assuring them that we are no less willing to give publicity to their warm-hearted appeals, than to those which reach us from any other portion of the great field. The fact that we have devoted less space to the publication of correspondence from that state, than to that from Illinois, may be accounted for, by presuming that our friends in the latter have been more bountiful in furnishing materials. We are gratified, therefore, with the reception of the letter from which we have taken the extract below. Though not intended for publication, the facts and suggestions which it contains, will, it is presumed, justify this use of them, to excite a due attention to the object they have in view; and we invite our correspondent to continue his communications on the same subject. A candid exhibition of facts will not fail to produce

the desired effect; and the noble state for which the writer has now commenced his appeal, will soon enjoy its full share of the public sympathy and aid. For the present, in compliance with his request, we withhold the writer's name, and give a portion of his remarks, as follows, viz.:

Feb. 8, 1837.

I do not suppose that you have any intention of bestowing more of your care upon any one portion of the vast territory occupied by your Society, than its relative importance demands; but I have some reason to think that circumstances have thrown Indiana very much in the back ground. When selecting matter for the "Home Missionary," your interest in the scenes and the brethren of your acquaintance in Illinois, may possibly have led you to give that state an undue pre-eminence; or, I would rather say, a want of the same acquaintance with Indiana, may have prevented its having that prominence in your publications which it deserves. I notice by an examination of your periodical from its commencement to this time, (with the exception of four numbers which are wanting in my library,) that about sixty-six pages have been devoted to Indiana, and about one hundred and fifty to Illinois. Other papers depend on yours for intelligence in this department. They must of course conclude that you regard Illinois more important than Indiana. I do not suppose that these are the only reasons why our state has been neglected. Other causes have been in operation; and they have been, to a certain extent, beyond your control. You may not have had suitable communications from the brethren in Indiana for publication. May it not have been because you have not visited us, and in personal conference stirred us up to duty in this respect?

Perhaps it may be said that Illinois is, in fact, the more important state. This can only be shown by a comparison of

these states in those things which constitute their importance as fields of missionary labours,—such as their present and prospective population, their moral and religious character, and their future influence upon the surrounding states and the world. I cannot now enter upon an extended examination of these points. A few remarks upon each will suffice.

1st. *Population.* The following table will show all that is certain on this point.

States.	Square miles.	1810.	1830.	1830.	Estimate 1837.	Relative increase per year from 1830.	Inhabitants to a square mile.	Ministers.	Churches.
Indiana,	36,400	24,520	147,148	343,031	700,000	17 per cent.	19	77	130
Illinois,	55,000	12,982	55,211	157,455	320,000	17	6	59	90

POPULATION.

The estimate of population in 1837, is from gentlemen who are worthy of confidence, and who have the best means of knowing.

It is thought by those who are acquainted with both states, that Indiana, though only two thirds as large, is capable of sustaining a population as large as Illinois. On the score of population, then, it is now the more important by one third.

2. *Character of the people.* From all that I can learn, the states are upon an equal footing on this point. There are a few of the pious in Illinois, who are more liberal and wealthy than can be found in Indiana. But I have yet to learn that the churches, as a body, are either more able

or willing to sustain their ministers, or to contribute to the aid of other institutions, than those of Indiana. Indiana has always had the name of being the hardest field to cultivate, and there are abundant reasons why our missionaries need as much aid as in the other state, with equal effort on the part of the churches.

3. *As to future influence upon the sister states and the world,* I know of no reason why Indiana is inferior. Its soil is as fertile, its water privileges as fair, the enterprise of its inhabitants is as great, their habits of industry are not surpassed in the West. A spirit of improvement is in operation, as is seen in the fact that we have now in progress 1300 miles of canals, rail-roads, and M<sup>c</sup>Adamized roads, 250 miles of which are now under contract; and the state is abundantly able to finish what she has so resolutely begun. They are not behind in efforts for the improvement of schools. Besides the reserved sections of land, which are worth little short of \$2,500,000, the state has set apart from its annual revenue about \$45,000; and prospectively, a permanent fund of \$1,500,000, \$700,000 of which will be available in ten years, and the remainder in twenty or twenty-five years. Its moral character and influence will depend in a great measure upon the efforts now made to provide an efficient settled ministry. Is there any reason why Indiana should not have as much of your attention in proportion to her population as Illinois? Ought you not to take as great pains to become interested in this state, as you have to become acquainted with our sister states of this valley?

Our ministers have done as much for the cause of religion as those of any other new state. You heard father D. give an outline of his early labours in Indiana. His modesty prevented some of the most interesting disclosures. He did not say in public, that he had subsisted with his family six weeks on the gleanings of the forest; that since his settlement at —, he had received but from \$100 to \$180 from his people, and that for many years he had no other salary, but worked with his own hands, and studied his sermons at night by fire-light.

But father D.'s case is not the only one with which are connected the privations and trials of the wilderness; neither is he the only one that can speak of the mercy of the Lord to souls redeemed. Wells, Cressy, Woods, Johnston, Lowry, Hawley, Thompson, Hovey, Parsons, Post, Maynard, Cunningham, and others, will meet in heaven, with many sparkling gems

gathered amid toils and sufferings of body and mind, sometimes of the most painful character, from the wastes of Indiana. These brethren have been labouring, not to have the world know that Indiana was the place to lay up wealth,—“the most beautiful and rich and fertile part of the west.” Their desire has been to build up her waste places, and to lay the foundations for many generations; and they can

now see a prospect of permanency in the institutions they have cherished. If I have sufficient time hereafter, aside from other pressing claims, I will endeavour to give you a short account of some of the societies and institutions in which our churches are and have been interested—their trials—the causes of their success, and their hindrances when they have not succeeded, and what remains to be done.

## REPORTS OF MISSIONARIES, AND APPLICATIONS FOR AID.

### ALABAMA.

*Extract from a request for missionary aid.*

The church at this place, in connection with E., twenty miles distant, once formed a pastoral charge. Our pastor left us several years since, and removed to the newly opened country of Mississippi. For years, we remained not only destitute of a stated ministry, but almost destitute of gospel ordinances. For a few months, a brighter prospect has seemed to dawn upon us. Near the close of last year, Mr. —, a licentiate, visited this region, and was induced by the entreaties of the members of these destitute churches, and the general destitution of the surrounding country, to locate himself at this place, and labour for the prosperity of Zion. The church at this place, which is a small town, but the seat of justice for the county, has engaged one half of his ministerial labours for the present year, and have obligated themselves to pay for that part. The church of El-bethel, having been much reduced during its destitute condition, by removals to other parts of the country, has only been able to engage one fourth.

There are, in the surrounding country, many neighbourhoods, and some of them pretty densely populated, that are totally destitute of spiritual instruction of any kind; and in some of them the voice of a Presbyterian preacher has never been heard. In others, there are a few persons who have been raised in the Presbyterian church, or under Presbyterian instruction. It is under these circumstances that we have resolved to solicit the aid of the A. H. M. S. We therefore respectfully request that your Society would commission our minister as missionary to labour one fourth of his time, for the present year, in the destitute parts of this and adjoining counties.

### TENNESSEE.

*From Rev. Jesse Wimpy, Calhoun, East Tennessee.*

“TIMES OF REFRESHING FROM THE PRESENCE OF THE LORD.”

Since the date of my last, my labours have been entirely devoted to the field designated in my commission. The goodness of the Lord has been in some degree manifested to the beloved people to whom you have extended your friendly aid. At Calhoun, a sacramental meeting has been held, on which occasion the refreshing influences of the blessed Spirit were very manifestly poured out upon us. The communion was deeply solemn and interesting—truly “sweet and awful.” At the close of the communion services, about twenty-four persons were deeply affected with their lost condition, and begged an interest in the prayers of the church. During the occasion, nine persons professed to find peace in believing; six of these have connected themselves with the church, and continue to adorn the doctrine of God our Saviour, by a holy walk and conversation. At Savannah Branch, seven miles south of Calhoun, we held a sacramental meeting, when one person was received into the church on examination, and four on certificate. The close of this meeting was deeply affecting. There were solemn indications that the Spirit of the Lord was there. Many cases of deep anxiety appeared, and some (the number not recollected) professed a hope in Christ. From noon till ten o’clock at night, did saint and sinner linger around the pleasing, awful spot, as though held by the invisible power of God. Since that time, we have been able to keep up a weekly prayer meeting, which has been uniformly and numerously attended, where but a few months since the savage Indian, or the reckless

pioneer, was roving in perfect disregard of God, his maker, and eternity.

#### ILLINOIS.

*From Rev. Isaac Foster, Plainfield, Ill.*

Since my last report, I have expended the principal part of my labours in three settlements, viz. the settlement at Blackstone's Grove, the Forks of Dupage, and Plainfield, a distance of about thirty-five miles from one extreme to the other.

#### STATE OF THESE CHURCHES.

At Blackstone's I reported in my last something of a work of grace; there is at present a better state of things than formerly, yet many of the members of the church, it is to be feared, are too much engrossed in the affairs of this life to do much for God. At the Forks of Dupage, there is but little that is encouraging. There has hitherto existed to some extent difficulties among brethren, arising out of land claims, which, however, they have recently come together and settled. They are in want of a minister to labour with them, very much, all the time; and if the present state of feeling continues, I think they will do considerable to support one. I have laboured with them but a short time, and as yet have received no compensation toward my support from them, yet they will contribute something liberally. I obtained \$20 at the last monthly concert for Foreign Missions, with the assurance that the Home Missionary Society should not be forgotten. I reside (or rather my family reside) at Plainfield, where about one half of my labours on the Sabbath are expended. Here is a small church of about a dozen resident members, and only two of them that are heads of families. It is an important place, rapidly growing, and in a situation to exert an extensive influence on the surrounding country.

#### NEW LITERARY INSTITUTION PROJECTED.

There is a prospect of a college being erected in this vicinity shortly; a board of trustees has been incorporated, the location fixed, and some considerable progress made in raising funds. I think that it will be a great blessing to this community.

#### HOPEFUL APPEARANCES.

There have been some indications of good of late in this place—several hopeful cases of conversion. Two merchants who

sold rum, have professedly submitted to God, and banished the murderous enemy of the soul from their premises. Several others are hoping. Increased attention is given to the preaching of the Gospel, and other means of grace.

#### JUST VIEWS OF THE MISSIONARY WORK IN THE WEST.

I consider that we are not labouring for the present generation only, but that we are laying the very foundations of society, and that generations yet unborn will reap the fruit of our labours; and when I traverse these rich and beautiful prairies that are now without inhabitants, my mind reaches onward to the time when they will be thickly peopled by souls "for whom Christ died," and I reflect that the harvest of glory will be in a measure according to the seed that is now scattered. Truly there is a great responsibility resting upon the labourer in this part of the vineyard. O pray that I may be found faithful.

#### OBSTACLES.

There are many obstacles that rise up in the way in this region. Worldly-mindedness, and the fever for speculation that grows out of it, are the greatest. Another is, the want of suitable places of worship, our houses nearly all being made of logs: the country is so new that there are but few saw-mills in it, consequently no lumber can be obtained to answer the purposes of building. Many of the dwellings are without a sawed board in them. Indeed, the country is so rapidly filling up, that the demand for most of the necessities of life is so great, that they are excessively dear and scarce. Flour is \$15 per barrel, pork \$10 per cwt., butter 56 cents per lb., and other things in proportion. The facilities for getting rich in this country are so great, that the temptation is seldom resisted by professors coming in here, and it seems that there are no bounds to the desires of many of them.

#### A MATTER WHICH DEMANDS ATTENTION.

It is no uncommon thing to find men who were considered as creditable professors at the East, who have not even let the fact be known, either by word or deed, since they have been here, but are wholly engrossed in the concerns of the world. If ever any portion of the Lord's vineyard needed faithful, persevering labourers, certainly this does; but, alas! there are several men who were Presbyterian or Congregational ministers at the east, that have

emigrated to this fertile country, and instead of cultivating the Lord's vineyard, by preaching his Gospel, have gone to cultivating the ground. I know three such in this region.

*From Rev. J. C. Campbell, Elbridge, Ill.*

#### A MISSIONARY'S FAREWELL TESTIMONY.

Another year's missionary services, under the direction of your board, has closed; and now I make what may be the last communication I shall ever make to you, as your missionary. In the name of the churches, aided by you, in my support, during the last four years, I would now express our gratitude to you for the assistance granted; whilst we would say, "to God be all the glory," that a society has been formed, by whose beneficence these and many other churches have had broken unto them the bread of life; and many wanderers have been brought into the fold of Christ! May the Lord continue to bless the A. H. M. S. until her benevolent efforts shall be so extensively felt, that there will be no necessity for her existence.

*From Rev. J. H. Prentiss, Juliet, Will co., Ill.*

#### MATTERS FOR GRATITUDE.

Another year of my labours as a Missionary of your Society has closed. As I take a retrospective view of the past year, I find abundant cause for deep humiliation before God, that I have not laboured with more zeal and entire devotedness in the cause of Christ. There are many things, also, which demand a tribute of gratitude to the all-wise disposer of events. The cause of Christ is evidently, though slowly, advancing in this place. My congregation has considerably increased during the year past, as we have now a large and commodious school-house in which to meet for worship. My congregation are now making an effort to raise funds for building a Church. About two thousand dollars have been subscribed for this purpose.

#### INCREASE OF THE PLACE AND OF THE CHURCH.

When I came to this place, two years ago, there were only thirteen buildings; there are now about one hundred and thirty, and nearly one thousand inhabitants. There was then not one professor

of religion of our denomination; there are now fifty.

My congregation pledged themselves to raise \$125 towards my support last year; they raised \$150.

#### EXPRESSION OF THANKS.

They have recently been making an effort to raise my salary among themselves; and, far beyond my anticipations, have succeeded. Of course, we shall not apply to your Society for further aid this year, and hope soon to be able to refund with interest what has been received the last two years.

My society wish me to express on their behalf, their grateful acknowledgments to your board, for the timely aid which they have received. The existence of a church in this place, a temperance society, Sunday school, &c. &c., must be attributed, under God, to the A. H. M. S. May God continue to bless you in your efforts to plant the "rose of Sharon" in this beautiful valley, that it may speedily become the garden of the Lord.

*From Rev. H. Barr, Carrollton, Ill.*

During the last year, five have been added on examination, and nine on certificate to this feeble church, and arrangements have been made for the erection of a comfortable house of worship, for the use of the Presbyterian church. Fifteen have been added to the church of Carrollton during the past year, on certificate.

I have endeavoured to impress upon the minds of those who have attended my ministry, the importance of the benevolent institutions of the day. Collections have been made at the monthly concert in Carrollton, in behalf of Foreign Missions, and something has been contributed for the Bible cause. A large and interesting sabbath school is in operation in Carrollton, also a Bible class, composed for the most part of the teachers in the Sabbath school.

The temperance reform has evidently advanced. During the past year, so far as my information extends, those who had been members according to the old pledge, have signed the "tee-total," and a great many new members have been obtained.

#### INDIANA.

*From Rev. Daniel Jones, Kosciusco co., Ind.*

#### CHURCH ORGANIZED.

In communicating to the A. H. M. S. my quarterly report, it gives me pleasure

to be able to state, that yesterday a small church was organized at my house, to be called the Presbyterian church of Warsaw. Only six persons were so constituted, yet there are at least eighteen persons in this region who hold a standing in other churches, in the places from whence they came. Others will, therefore, unite with us soon, who have not yet obtained dismissions from their respective churches. I have been rather slow in forming a church; because I wished to dig deep, and lay a sure foundation; I wished to include those who were known to be in favour of forming on strict temperance principles; and of taking high ground in regard to the Sabbath, which is here so shamefully disregarded, not merely by worldly men, but also by many professors. This course the Missionary Society will, doubtless, approve. Another difficulty is now also removed, which was, the want of suitable persons to act as elders of the church. The Lord has sent us two persons, who are, I think, well qualified for this office; one who has filled the office honourably in the church from which he came, and another who is a respectable physician.

#### AN IMPORTANT VACANCY.

While I confine my chief attention to this county, I still find it necessary to visit the neighbouring counties at times, as new settlements multiply. Next Sabbath I expect to spend at Fort Wayne, for the purpose of administering the sacrament of the Lord's supper. As yet they have been unable to obtain a suitable minister, and I have thought it to be important that they should be visited occasionally, that the church may be kept together.

#### A WIDE AND NEEDY FIELD.

By referring to the map of this state, you will see that I am in the centre of a tier of counties reaching from Ohio on the east, to Illinois on the west, all of which are entirely destitute of Presbyterian preaching. Nor should it be concealed, that through all this region the mass of the people are as careless as they are destitute. Still, the country is filling up with unexampled rapidity, and here and there you find a few who sigh for the privileges of the sanctuary.

*From a Minister recently settled in the West.*

After removing me nearly nine hundred miles from my former field of labour, the

Lord has set me down in the midst of moral pollution, putrefaction, and death. O, how much this people need the Gospel! how much they have suffered for the want of it, and for the want of the persevering, systematic labours of a judicious and faithful Presbyterian ministry. Such a ministry, I am told, they have had occasionally, i. e., a little while at a time, for several years past. But, the intervals in which they have had no preaching, have been so numerous and so long, that comparatively little has been accomplished. The cause of the Redeemer in this place, and, indeed, in this region, has suffered very much for the want of discipline in the church. So far as I can learn, the notions and practices of the churches in this region are very lax on this subject. Where I reside, the neglect of family prayer is not considered a disciplinable offence. But little interest seems to be felt on the subject of religion, even by its professors; and among the ungodly, intemperance, Sabbath-breaking, and profaneness, prevail to an alarming degree. The Temperance Society, Bible Society, &c., have been neglected, till they scarcely have a name, and all benevolent efforts seem mostly to have ceased.

#### GERMAN CHURCHES IN INDIANA.

*From Rev. P. Rizer, Corydon, Ind.*

This missionary was sent out in the autumn of 1836. The following is from his first report:

On the 14th of November, 1836, I bade adieu to the scenes of my youth, and arrived safely at the field of labour on the 25th. The first Sunday after my arrival I spent at the house of one of my parishioners, and held prayer and exhortation with a small audience. At the same time, I made appointments to preach. From that time till the 1st of January, I was engaged in pastoral visitation from house to house. I did not find, neither have I since found a single Lutheran family that holds family worship. At some places they seemed utterly ignorant how to go about the duty. It is truly a distressing thought to me, that I have not a praying member in my whole charge; and yet they profess to be Christians, and seem very anxious to enjoy the preached word. I am now settled in this place, and have the oversight of four congregations, all in the country within a few miles of town, to which I preach statedly. I say congregations, though some of them are not

yet regularly organized. This will be done in due season. To-day I attended an appointed meeting near Blue river, in the woods, around a "council fire," where one of my congregations resolved by the help of God to prepare a temple for his holy worship, and elected trustees to carry into effect the resolution. This congregation, consisting of some twelve or fifteen families, like all the rest, is very weak in number and means; but before we left the ground, they raised \$69; and, on my way home, I had it increased to \$79. As the church is to be small, and as the members will turn out themselves to work, I think this is an auspicious beginning." Another congregation on Indian Creek, has resolved to build a church also; and between \$200 and \$300 are already subscribed; but the withering influence of Universalism is so strong in that neighbourhood, that I feel somewhat discouraged at the prospect. The last congregation to which I refer, consists mostly of European Germans, to whom I preach in their own language; and it is really gratifying to see how gladly these poor people receive the Gospel. One fact is worthy of a remark. Although they are but recently settled, and are the most limited in means of all my congregations, yet they subscribe the most liberally. My whole charge may yet be said to be in its incipient state, and consequently it will require some time to bring about perfect order and discipline. I cannot at present give you an accurate account of the number of members in each congregation, &c., neither can I say what the people will contribute towards my support, as the most of the congregations have deferred that matter, and I have not as yet deemed it advisable to press them on the subject, as they labour under every disadvantage of a scattered people, who have been destitute of the means of grace for a long time. In my next report I expect to be able to report definitely on this subject. I would at present only remark that my people, in consequence of exerting themselves to build churches, will not be able to do as much this year as might be expected. And, moreover, in this country, especially among the people with whom I have to do, the standard of liberality is low.

I frequently enjoy the satisfaction of beholding the silent tear give evidence that my people are not altogether insensible; but yet I meet with much to make me weep and pray. Infidelity, in all its forms, especially Universalism, is prevalent in this section of the country, and I not unfrequently hear the sound of the

axe and the rifle on the Sabbath, when I go to preach. But, on the whole, I am encouraged to hope, that by the blessing of God, my feeble efforts to promote his glory, and the salvation of my fellow-men here, will not be in vain.

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*From Rev. S. Newbury, Peru, Miami co., Ind.*

#### REFRESHING.

It is at present an interesting time with this church. About fifteen profess to have experienced a change of heart within the last quarter; several others have manifested anxiety on the subject of religion. Our meetings are much better attended than formerly; the rage for speculation in this section of country, and the consequent worldliness of ministers and church members, seems almost to preclude the hope of a protracted work of grace, but not entirely, for this worldliness is evidently checked in some, temporarily at least.

#### ANOTHER MINISTER WANTED.

I report the request for another minister between me and Fort Wayne. There are three destitute counties, and all of them important and fast rising in importance. Cannot a man be furnished for this district soon? Wabash, Huntington and Grant counties, are the counties referred to, and much may be done if occupied immediately.

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#### "IN LABOURS ABUNDANT."

*From a Missionary in the South West.*

With mingled emotions of gratitude and deep humiliation, I commence this report of my last year's labour. *Gratitude* to God, and to you, by whose means I have been permitted to give myself to the ministry of the word and to prayer;—*Humiliation*, because my sins have kept the blessing from my labours. I say labours, for I believe your Society will not be reproached, through me, of having kept an idle man in this field.

My manner of life, and labour through the year, has been this: premising, that a few kind friends have furnished me with a little office across the street for a study, my house being so small, as barely to accom-

modate my family. I preach three times on the Sabbath; Tuesday night the village Bible class meets at my house, with which is united a singing class; Wednesday night, preaching, and Friday night general prayer meeting. The monthly concert is observed on the first Monday, and the Sunday school teachers meet on the 2d Monday night for prayer and consultation. Thursday night, I have set apart for the instruction of a company of servants. During the warm weather, I have a Bible class five miles distant. The rising sun generally finds me in my study, and not unfrequently, for weeks, I do not go home to dinner, but continue at my preparations till 3 P. M., and then visit from house to house till sundown. I have a Sunday school at ———, of twenty-five scholars. We have a Sunday school here of about fifty scholars, and an infant Sunday school of about twenty-five, taught by my family at my house. This has been my ordinary round of duty, and these the means I have used to build up the cause of Christ. The session meet every Friday, at 4 P. M., for prayer and consultation; and in addition, we have had a camp-meeting.

It were easy to fill my sheet with details of the opposition here, but it would do no good. I would rather look to the promises of our God, who assures us that all forms of opposition shall fall before the gospel of Christ. It is to be feared that the struggle will be long and obstinate here, but still, I trust, the faith which works by love will conquer at last. This place, not many years ago, was the seat of French infidelity; too much of it still lingers, and unless the Lord revive his work, will still live to poison another generation.

I yet have hope that many of the young men will become followers of Jesus. A pretty large number attend the Bible class, and their attendance at church is much better.

In conclusion, I can say with a good conscience, I have laboured publicly, and from house to house. I feel ashamed that the result is so very different from what I anticipated, but at the same time, determined to renew my efforts in the strength of Christ, hoping for the display of his power.

MICHIGAN.

*From Rev. John M. Ellis, Grass Lake, Mich.*

In my first quarterly report, little more can be said, than that a commencement

is made in a region of the country *entirely new*, and in a community containing the elements of a promising society.

On the first Sabbath in September, I first administered the sacrament of the Lord's Supper to this church, consisting of twenty-six members. It was organized the December previous, from emigrants from New-York and New-England. The number now is forty-one. The oldest resident among them has been but two and a half years in the country. The land on which they are now opening their farms, was, almost without exception, two years ago last spring, untouched by the hand of cultivation; and the timber of their present dwellings was then growing in the forest. Many of them have not yet taken the first crop from their fields, and have the provisions for their families to buy at heavy prices. But such was their desire for the Gospel, and such their zeal in preparing to build a place of worship, with a parsonage, that I could not but regard the providence that had brought so many together *without concert*, but "with one accord in one place," and in so short a period, as an indication of good that could not be mistaken. I love the missionary work; and, following what seemed providential indications, in regard to this people, and an extensive and rapidly settling country around, I have felt it my duty to decline various other pressings, calls, and invitations, and settle with this church. You perceive they have every thing to do, commencing at the very foundation, and yet with the spirit they manifest, and the blessing of that providence that has thus brought them so unexpectedly together, you may confidently expect that from grateful recipients of the bounty of the churches through your Society, they will soon become liberal supporters.

#### *From a Missionary Report.*

#### RELIGIOUS DECLENSION AMONG EMIGRANTS.

It is painful to find so many *professors* in this country neglecting family worship. They relax from the regular performance of that sacred duty, when they commence their journey westward; and when settled in the new country, feeling no longer the kindly influence of Christian watchfulness and church discipline, they suffer their habits of irregularity to decline into confirmed neglect. The altar of God is not set up in their new abode;—religious habits give way one after another, until they relapse into entire conformity to the world.



No one can tell how much injury is done in this way to the cause of Christ:—the Sabbath is secularized, the offence of the cross ceases, and Satan triumphs. It shows how imperious is the duty of ministers of the *older churches*, to urge it on those of their members who are about to emigrate to a new country, by no means to yield to any temptation, however pressing, to suspend the regular performance of family worship on their journey; but to bear the ark of God along with them to their new abode, and not to suffer it to be broken down. It shows, too, how important it is for *missionaries* to come and search out, and gather together these lost sheep of the house of Israel.

*From Rev. O. C. Thompson, St. Clair, Mich.*

#### A WHITE HARVEST, AND FEW LABOURERS.

I have repeated calls to hold religious meetings in different parts of the country, especially funeral exercises. Our Baptist brother, who preached in several places in the county, has left. And there is now no regular and permanent ministerial labour in the county, besides my labours and one unordained Methodist circuit rider's labour. This county is filling up fast with emigrants: one or two churches might be organized in different parts of the county now, if there were any shepherds to take care of them. The harvest is white. Where are the labourers? Can you not send some to help me? The work is great, and there is much rubbish to be removed. It is now going on three years since I have stood on this ground almost alone. Since I have been here, a Baptist brother in the ministry has appeared and disappeared. Three Methodist ministers have successively appeared and disappeared. I sometimes feel almost disheartened, for there are trials from within and without. This world has seemingly absorbed almost the whole attention. Wave after wave dashes over us; the storm is loud; the night is dark; but so long as the voice of the Chief Captain can be heard, we will never yield to fear. My own health is seriously impaired by watchings, and fastings, and care. But though our outward man perishes, our inward man is renewed day by day.

*From Rev. H. L. Miller, Saginaw, Mich.*

Saginaw was formerly a military post of the United States. The remains of the old fort

are still standing. Subsequently, and for ten or twelve years past, the American Fur Company have had a trading establishment here. Last spring, a company of gentlemen in New-York purchased the ground on which the city of Saginaw is laid out. When our missionary arrived there in July, 1836, there were but six or eight families, with the exception of those who were engaged in the fur trade. There were a few other individuals, principally mechanics, who had recently arrived, to labour during the season.

Our meetings for the most part have been well attended; and I cannot but think, from the increasing interest which is manifested by the members of this community in the public services of the Sabbath, that good has been done here by the preaching of the Gospel. Our congregation is growing in numbers; and an increasing regard is apparent for the truths which are communicated.

Until within a few weeks past, we have had no regular place of meeting. During the summer we occupied a shanty used as a workshop. In dry weather, this accommodated us very well. When the weather became colder, we availed ourselves of some one or other of the new buildings, which was inclosed, but not finished and occupied. When we could not do without fires, my own house was opened for public worship. Now we have a room which is both convenient and comfortable, and which we can occupy until our school-house, which is in progress, shall be ready for our own use. In this, as it is large, we shall find accommodations until we can build a house expressly for religious worship. Should our place continue to flourish, as it has done the past summer, and as all here are sanguine that it will, it is already in contemplation to have one built next fall, or the ensuing summer.

During the last fall, we had a valuable accession to our community, in the arrival of several families who are expected to be permanent residents. In these families are some Christians whose object and desire is to do good. Some circumstances have prevented, as yet, the formation of a church, yet we have it in contemplation to form one the present winter.

#### GREAT HINDRANCES.

As elsewhere, we have here many things which grieve those who love God and the souls of men. The Sabbath is desecrated to an alarming extent. Many of your missionaries have complained of

the withering influences of the wild spirit of speculation which prevails in this western world. The blighting effect of the same spirit is felt here. Boats, canals, rail-roads, and markets, &c., are a part of the Sabbath conversation, even of some professing Christians; and when professors so far forget the obligations of the Sabbath as to converse on these subjects, they will not forbear to violate the Sabbath in other respects. Hunting and fishing, buying and selling, and other things which are a violation of the Sabbath, are here common on that day. The fur establishments are open, and the poor Indian can obtain the means of intoxication as well on the Sabbath, as during any day of the week. Many of them are seen holding their drunken revels on the Sabbath. On that day, a short time since, the agent of the United States' Government assembled them together, and paid them their annuity. How can the poor Indian learn righteousness, and yield up his heart to the religion of the white man, when he sees such things?

## OHIO.

*Testimony from a Congregation in Ohio, in connection with a donation.*

We do, as yet, but little for the conversion of the world; but some there are among us, who have learned that it is more blessed to give, than to receive. This congregation is by no means prepared to receive the doctrine adopted with much apparent confidence by some, "that the efforts of your Society are detrimental to the best interests of the Presbyterian church;" but on the contrary, they view it as the foster parent of nearly all the churches in this Presbytery, and are happy in contributing a rill, at least, to that broad stream of benevolence which it is sending through this land of drought and sin. Their ardent prayer is, that wisdom and strength from on high may be given to the Executive Committee, to prosecute their work, till called to rest from their labours by the great Head of the Church.

## DROPS OF MERCY.

*From Rev. D. C. Allen, London, Madison co., O.*

During the three months past, there have been repeated indications of the Divine Presence. Several persons have been awakened; and perhaps one or two have submitted to God.

## PENNSYLVANIA.

*From Rev. Robert W. Landis, Jeffersonville, Montgomery co., Pa.*

## REVIVAL.

For the last three months we have enjoyed much of the gracious presence of the Lord. A goodly number have been, and still are anxious; and at our next communion, we expect some to unite with us, who have already obtained a hope.

## CULTIVATION OF SACRED MUSIC.

After mentioning other forms of successful effort, Mr. L. gives the following, in reference to a part of divine worship shamefully neglected in many churches. Were other pastors to show equal interest, might they not expect similar results?

We have also, on Saturday evenings, a singing school, conducted with prayer, and in all respects like a religious meeting. It is very large, embracing about sixty scholars. I myself lead it, and gratuitously. Its object is, to improve the singing of the church. We use the "Christian Lyre," and the pupils learn the hymns while learning the tunes. This school has already been of great service to our evening meetings, for at all these meetings we use the Lyre as a hymn book. The scholars often become deeply affected, even to tears, while singing at the school. I mention this fact, however, only to give you an idea of how the school is conducted. It is composed of almost all the youth in the neighbourhood.

## REVIVALS IN THE STATE OF NEW-YORK.

*From Rev. Abiel Parmele, Springville, Chautauque co., N. Y.*

The change wrought, in the good providence of God, during the year past, in this congregation, has been truly wonderful. At the commencement of the year, the prospect was cold and dreary. But some of the good brethren felt disposed to make an unusual effort to sustain the Gospel among them, not a part, but the whole of the time. They enlarged their hearts, and swelled the amount of their subscriptions. During the year they have enjoyed two precious revivals of religion. The former in connection with three other denominations of Christians, who laboured and prayed, and preached in concert; the re-

sult was a goodly number of hopeful conversions to Christ. A few weeks since, a revival commenced at a protracted meeting, conducted by the brother approved and employed by the Buffalo Presbytery to labour among their churches. The result has been most salutary, the number of conversions probably not far from twenty.

During the year, thirty-three have united with the church; nine more stand propounded to unite with the church. Total, forty-two. Of this number, twenty-eight presented letters, and fourteen presented themselves, on the profession of their faith. A goodly number are expected to offer themselves at our next church meeting. This church, of late so feeble, under the fostering care of heaven and the Home Missionary Society, has become like a watered garden. My prayer to heaven is, that this church may manifest gratitude for favours received, by liberal contributions to your treasury, and by fervent prayer to heaven for the success of your enterprise.

With a promptness and a liberality unprecedented in this congregation, my support has been raised for the ensuing year without calling upon the A. H. M. S. for aid. I trust in God, that this church hereafter will be of the number who know the blessedness of giving.

*From Rev. G. E. Delavan, Hammondsport, N. Y.*

I rejoice that the Lord hath not altogether forsaken his people in this section of the country, and that my labours have not been altogether in vain in the Lord. There has been a winter of religious feel-

ing; but some frozen hearts are beginning to melt, and sinners are burthened in spirit; and some, I hope, have been turned from the error of their ways unto the wisdom of the just. Last week I returned from a protracted meeting in Barrington, where I should think between fifteen and twenty sinners expressed deep solicitude, and several of that number profess to have given up their hearts to God. Your missionary there will report to you the progress of that work. When I returned to my own people, I found the Spirit of God operating here also.

*From Rev. S. Cowles, Ellicottville, N. Y.*

I can truly say, by the grace of God, I have not laboured alone the quarter which has just closed. I intended, the last year, to confine my labours this year entirely to this village and the adjacent neighbourhoods. But the protracted meeting which we held last August in West Otto, threw such an interest over that region, that I have deemed it my duty to preach there half the time. I have received into that church fifteen, seven of whom are men in the prime of life, who appear verily to be working Christians. There have been conversions occasionally ever since the meeting. It is still a time there full of religious interest. In a neighbourhood about five miles beyond the little village, I lecture on the week-day evening, and there is an encouraging state of things. Three or four who have been Universalists, have relinquished their error, and are anxious inquirers after the truth, besides others who are more or less thoughtful.

*Appointments by the Executive Committee of the A. H. M. S., from February 15th, to March 15th, 1837.*

*Not in Commission last year.*

*Re-appointments.*

Rev. Pindar Field, Oriskany Falls, N. Y.  
 Rev. S. Cowles, Ellicottville, N. Y.  
 Rev. E. H. Stratton, Oakfield, N. Y.  
 Rev. C. G. Clark, Webster, Mich.  
 Rev. John Rudy, Germ. Ref. Ch., New-York.  
 Rev. G. C. Beaman, Fiketon, O.  
 Rev. Edward Marsh, Niagara Presb., U. C.  
 Rev. C. L. Watson, Bloomington, Ill.  
 Rev. W. A. Hyde, Pine's Bridge, N. Y.  
 Rev. H. Patrick, Unity and Bear-Sheba Chs. Mi.

Rev. H. Pruyn, Anneville, N. Y.  
 Rev. B. Van Alten, Fullersville and Richville, N. Y.  
 Rev. Hiram Dyer, Preston, N. Y.  
 Rev. Beaufort Ladd, Middleport, N. Y.  
 Rev. A. P. Brooks, Ferrinton, N. Y.  
 Rev. Wm. P. Jackson, Millport, N. Y.  
 Rev. Charles Fitch, East Evans, N. Y.  
 Rev. Wm. Goodell, Summerhill, N. Y.  
 Rev. John Elliot, Youngstown, N. Y.  
 Rev. A. Hale, Agent in Illinois.  
 Rev. Milton Kimball, Augusta, Ill.  
 Rev. D. Nelson, Adams co., Ill.  
 Rev. E. S. Huntington, Bethel, Ill.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from February 15th, to March 15th, 1837.*

<b>VERMONT—</b>	
Royalton, Gen. John Francis,	25 00
<b>MASSACHUSETTS—</b>	
Fall River, Young Ladies' Circle of Industry, to const. Deacon Richard Rand a L. M.,	20 00
South Hadley, Miss G. A. Smith,	2 00
<b>RHODE-ISLAND—</b>	
Woonsocket, Cong'l. ch., by A. Rawson, A Friend,	9 00
<b>CONNECTICUT—</b>	
New Haven, by Wm. Stebbins,	25 33
<b>NEW-YORK—</b>	
Albany, Mrs. Ruth Savage,	10 00
Cairo, Wm. Avery, in part to const. himself and Mrs. A. Life Members,	90 00
Catskill, Presb. Ch. coll., 53 31; Female Juvenile Soc., 8 37; Caleb Day, L. M., 39; John Powers, 5,	96 68
East Durham, Mrs. Rachael Baldwin, L. D. in part,	30 00
Geneva, Hiram H. Seelye, to const. his brother George C. Seelye, L. D.,	100 00
Greenville, Gentleman,	13 00
Hunter, a Friend,	80 00
Lexington, Lyman Dwight Chapin, L. M. in full,	10 00
Malden, Samuel Wells, L. M.	30 00
Malden village, Miss Ann M. Isham, L. M.,	30 00
New York City, viz:	
Allen-st. Ch.,	5 00
Bleecker-st. Ch., Sub. in part, 52 50; B. Curtis, 25; C. N. Talbot, 50; R. H. Nevins, 50; S. F. C. 5; T. Lord, 10; H. M. Mead, 3; E. Clark, 3,	196 50
Bowery-Ch., R. C. Morse, 20; J. Conger, 1; J. K. Bartholomew, 5; J. W. Wood, 10; W. H. O., 0 50; Cash, 1; Collection, 9 46,	46 96
Duane-st. Ch., J. Otis, for France, 101 13; B. Deming, 20,	121 13
Mercer-st. Ch., Mon. con. coll., by L. Holbrook,	23 94
South Dutch Ch., D. Fanshaw,	20 00
John M'Comb, Esq., to const. Mrs. Elizabeth Darling, of Green village, N. J., a L. M.,	20 00
Osbornville, Curtis Mattoon,	10 00
Southold, L. I., Bequest of Lazarus H. Jennings, by J. G. Horton, Ex'r.,	10 00
<b>NEW-JERSEY—</b>	
Bloomfield, N. J., coll. in church, 114 04; bal. of mon. con. coll., 7 96,	122 00
Caldwell, coll. in part,	15 00
Hanover, Presb. Ch., 25; Fem. H. M. Soc., 5; to const. Mrs. Mary Mandeville a L. M.,	30 00
Hardiston, Rev. E. F. Dayton,	9 00
Newark, First Ch.,	265 29
North Hardiston, Rev. E. R. Fairchild, in full, to const. Miss Ann C. Darcy a L. M.	10 00
Orange, First Ch., to const. Amos Vincent, L. M.,	30 00
2nd Ch., coll.,	28 75
Patterson, First Presb. Ch.,	61 92
<b>TENNESSEE—</b>	
Bethabara Ch., by T. A. Hall,	75 00
<b>ILLINOIS—</b>	
Peoria, Aaron Russell, L. M.,	30 00
Friend,	25 60
<b>HOME MISSIONARY,</b>	81 00

\$1885 22

KNOWLES TAYLOR, Treasurer.

*Receipts of the Central Agency at Utica, N. Y., from Jan. 14th, to Feb. 15th, 1837.*

Bridgewater,	4 56
Cassville,	20 00
Clinton,	54 86
Evan's Mills,	20 00
Guilford,	22 00
Little Falls,	19 28
Mount Vernon, E. Borlus,	5 40
North Adams,	5 87
Norway, P. Camp,	3 00
Pulaski, by R. Robinson,	11 06
Rodman,	5 09
Sackett's Harbor, E. Camp,	20 00
St. Lawrence co., D. M. S.,	100 41
Sauquoit, Fem. H. M. S.,	10 00
Sherburn, Presb. Soc., 39; Rev. H. Snyder, 3,	43 00
Smithville, by Mr. Ely,	13 75
Turin,	6 50
Utica, 1st Soc., 70; Fem. Benev. Assoc., 30,	100 00
Vernon Center,	13 13
Wampsville,	13 50
Winfield, bal. to const. Rev. Loring Brewster L. M.,	21 28
	<b>\$560 84</b>

*The following receipts of the Central Agency at Utica, N. Y., from Feb. 19th, to April 19th, 1836, were omitted at the proper time.*

Augusta,	11 23
Bainbridge, Presb. Soc., 5; Jabez S. Fitch, 13,	17 60
Binghamton, Presb. Soc., in part,	157 30
Cincinnati,	23 00
Clinton,	120 46
Columbus,	16 35
Coventry, 2nd Ch.,	16 00
Eaton village,	11 50
Guilford, Young Ladies' Sew. Soc., 2; Miss M. Johnson, 1,	3 00
Homer,	90 00
Lincklaen,	20 00
Lisle, by A. G. Orton,	15 00
Madison,	21 00
New-Haven,	25
Oriakany Falls,	12 00
Otego,	15 00
Oxford, Presb. Soc., 10; Ladies' Benev. Soc., to const. Mr. James Abell, L. M., 20,	30 00
Peterbore, Presb. Soc., 9 19; G. Smith, 100,	109 19
St. Lawrence co., D. M. S., by L. B. Parsons,	185 87
Salisbury, J. Sherwood, L. M., in full,	15 00
Sherburn, Presb. Soc., of which 30 is from Z. W. Elmore, to const. him a L. M., 87 89; Fem. Soc., 5,	93 89
Smithville and North Adams,	30 00
Smyrna,	25 32
Springfield,	30 12
Syracuse, a Lady,	1 00
Utica, Bethel Ch., 17 50; First Ch., Fem. Assoc., 25; Individuals, 24 10,	60 60
Vernon Centre,	10 00
	<b>\$1142 10</b>

THE  
**AMERICAN PASTOR'S JOURNAL,**

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

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[The following statements are furnished by the Rev. Thomas P. Hunt, from a manuscript memoir of his step-father, the late Moses Hoge, D. D., President of Hampden Sydney College, and Professor of Theology in the Theological School of the Synod of Virginia, written by his son, J. B. Hoge. We are happy to learn that the memoir is in course of publication, and from what we have seen of it, as well as from opinions of eminent judges, we hope that it will be extensively circulated among the churches.]

"Mr. Hoge very early chose the Lord for his portion. I have heard him say, that at six years of age, he had as strong a desire to preach the Gospel, and from as pure motives, as he ever had in his after life.

"He resided in his father's family until he was about twenty-four years old, labouring diligently on the farm. He was accustomed to carry his books with him; and whenever the horses were feeding or resting, he would be poring over such works as he could obtain. With the exception of six weeks at a night school, three years was the whole time he spent at school, both theological and literary; yet he became one of the soundest divines, and most accurate and profound scholars in the church. He always carried a grammar of some language in his pocket, and never wasted his time in idleness. He lived on a salary of \$200 a year, while at Shepherdstown, Virginia. He had at that time three sons to educate. When at any time his wife (the present Mrs. Hoge) would become discouraged with difficulties, he would say, 'My dear, we must live by faith.' At one time, when there was neither wood, nor flour, nor meat, nor sugar in the house, his wife went to him to open her complaints. They had no money. They both looked upon debt as a sin and an affliction. How were their wants to be supplied? With a most affectionate and tender look, yet with a tone of firm determination, he said: 'My dear, we

must trust in God. When I commenced preaching, I did it on this principle, that if I take care of the flock of Christ, the Head of the Church will take care of me and of mine. Let the minister devote his whole time to his work, and the Lord will comfortably provide.'

"According to his faith, so was the result. His family never suffered for the want of any thing. At the very time of need, provision would be made. A load of wood, a barrel of flour, meat, sugar, money, &c., would be sent from unexpected, and often from unknown sources. Sometimes, when money was the thing needed, he would be called upon to marry a couple, and thus receive the sum required. On one occasion, a minister of the Gospel (not of the Presbyterian church) from the eastern states, was travelling to the south for the benefit of his health. He called at Mr. Hoge's. From some circumstances, Mr. H. suspected that he was in want of funds. Satisfying himself that such was the fact, he resolved to furnish him with some money. All that he had was in one large note. He could not get it changed, and he looked upon this as a providential indication that he should give the whole. He did so. The next day a stranger stopped at a tavern, where some of the students had called in for a few moments. They were conversing about the remarkable generosity and kindness invariably manifested by their president to all indigent students, and other

persons. The stranger asked, 'Does he ever marry people?' He was informed that he did. He was on his way to be married—had passed Mr. H.'s house. He returned and engaged his services. Mr. H. returned home next morning, and, smiling, threw down a sum equal to what he had given to the minister, saying, 'My money has come back.' Although there was nothing of miracle in the way in which the Lord provided for him, he was always provided for. He was never in want—never in debt. His bread and water were made sure.

"He had a great taste for farming, and for the elegancies of life. Yet in these things he denied himself. He paid great attention to neatness in his dress and person. He always studied economy. He made no parade. Never complained, or found fault with any one. He waited on himself, rather than trouble a servant. He was very frugal, yet always would endeavour to provide well for his family and guests, often denying himself a favourite dish, in order that those he loved might have the larger share. His house was open to all, and was seldom free from company. Although a close, very close student, he always took time to be with his visitors, especially when his children had their companions with them. He would mingle with them in free and cheerful conversation, always giving it a sanctified turn, but in a way that made the young feel happy in his presence. He never allowed his children, nor their visitors, to sing songs in his house. These he thought unbecoming the order and sanctity of the family of one whose house belonged to God. Yet his children and their associates were not gloomy and morose, nor unpolished or unsocial—but the reverse.

"With the desire of educating his sons at home, there being no school at that time in Shepherdstown, he determined to take a few boarders, and open a school in his family. The duties of his school prevented his preaching and visits during the week, as had been his custom. The effect was soon perceptible. Some of his people, seeing that he was in a way of providing for himself, relaxed in their kind attentions to his wants; and, not having the bene-

fit of his visits in their families, began to stay away from church on the Sabbath. He felt this very keenly, but did not complain. He said it was his own fault. Indeed, he never complained of his people in any way. He bore injurious treatment with unusual patience. If a brother seemed hurt with him, and he thought that he had given him cause, he never rested until he had made concessions, and obtained reconciliation. If, upon the strictest examination, he found he had given no cause of offence, he felt indifferent to the result, as to himself; but felt very much for his brother, and took great pains to manifest his friendship for him. Indeed, he seemed to be more particular in his attention to those who were improperly offended with him, than he was to his best friends. Some would say, 'If you wish Mr. Hoge to do you a favour, do him an injury, and you will not be disappointed.' When he left Shepherdstown, his only motive was more extensive usefulness. But he would not leave his dear people vacant. He said he would never leave them, unless they would immediately procure another in his stead. The day after he moved out of his house, Dr. Matthews moved into it, as pastor of the people he had left.

"No pecuniary motive induced him to go to Hampden Sydney College. The prospect of founding and building up a theological school in Virginia, being urged upon him by his dear and intimate friend, Dr. J. H. Rice, he consented to go.

"On reaching his new station, he found not a professor of religion among the students of the college. His first effort was to win the confidence of the young men committed to his care. He invited them into his family, encouraged argument, and gradually drew from them their views. He found the most of them inclined to Deism. With frankness, candour, and gentleness, he would explain their difficulties, answer their inquiries, meet their objections, do justice to motives and talents, and place in their hands the best works on both sides. But while he was thus labouring with their heads, he forgot not their souls. Many hours of the night and of the day did he spend in prayer to God, that he would remove the unbelief of

their hearts. On one occasion, after labouring to convince the students of the truth of the Christian religion, and of its advantages for time and for eternity, thinking, as there really was, that there was too much inattention among them, he made a most powerful and pathetic appeal to them. They gradually arose from their reclining and listless positions, rose on their feet, insensibly gathered around him, until he scarcely had room to raise his hands. With streaming eyes, and a voice almost suffocated with emotion, he said: 'Young gentlemen, it grieves me to think, that heads illuminated by the light of science, and hearts that might be purified by the fire of religion, may add to the dark curling smoke that for ever arises from that pit, in which the rejectors of the love of God vainly endeavour to hide from the wrath of the Lamb.' The effect was astonishing. Infidelity, as ashamed, forsook the institution. One student, affrighted, came running over to his house, declaring he was no Deist. When Dr. Hoge died, profane swearing was scarcely heard at college. Upwards of fifty of those he had educated were in the ministry, or had finished their course, and entered into their rest; while many others were filling important stations in society, adorning them with some portion of that pure and ardent piety which shone so constantly and conspicuously in the life of their beloved instructor. He lived to see the day when his college presented the aspect of a nursery for the church. Infidelity was gone, and religion reigned in its stead.

"As but very few of those who desired to prepare for the ministry had funds sufficient, Mr. H. determined to board them in his family. Although it was desirable, on account of the feeble state of Mrs. H.'s health, upon whose shoulders the main burden of the family rested, not to have a large family, yet she consented cheerfully to do what her husband believed would promote the glory of God. They had from twelve to fifteen boarders at a time, some of them *gratis*, none paying the full price of board charged in the college hall and neighbourhood. The students were often taken in the very com-

mencement of their literary course. Mr. Hoge resolved to turn away none who seemed to have humble piety. He took them all, and trusted in God for the means of sustaining them. True, he did not expect to be able to advance the money out of his own funds, but to obtain it through his own instrumentality. And the Lord did not suffer him to be confounded. When he died, he had twenty young men, more or less dependent upon him. Not one of them was in debt. He saw to it that their bills were paid. He thought it a great disgrace for a Christian to be in debt; and looked upon him who could not practise economy, punctuality, and frugality, as disqualified for the pure and spotless calling of a minister of Jesus. Yet he hated every thing like stinginess, parsimony, and selfishness.

"He would always give up his own rights, rather than have a contest about them. He sometimes lost considerably in this way. But he never complained. His sense of justice was very keen. He once purchased a piece of land: it rose in value. He insisted that the person of whom he had purchased it, should partake of the profits. He purchased a horse, of which he was a most excellent judge—always keeping first rate horses. The man asked more for the horse than Mr. H. thought was right. He offered a price less than the owner asked. He took it. On trying the horse, Mr. H. found that he was much more valuable than he had supposed, and immediately sent the man the sum he had at first asked.

"He was greatly opposed to slavery. Some of the funds of the college, as well as of some of the churches, consisted in slaves. At a time when no one thought much on the subject, some persons had left legacies of female slaves to benevolent institutions. They and their increase were hired out, and the proceeds applied to sustaining the objects of the institutions. Mr. H. used to call it the 'BLACK FUND,' and never would receive any part of it. He once owned a very vicious girl, whom he endeavoured to prepare for freedom. But finding it impossible to manage her, he thought it would be best to sell her to a good master. He

did so. He often said, that this gave him more pain than any act of his life. The last year of his life he paid the price back, and redeemed her from bondage.

"Mr. H. died in the city of Philadelphia in 1820, whither he had gone with a heavy heart to attend the General Assembly. He was deeply distressed at the commotions then agitating the church. And while he was far from embracing the Hopkinsian faith of some of his brethren, he greatly condemned the spirit and measures with which those brethren were met. He went in the spirit of the Gospel to pour in oil, and to bind up the wounds of his much loved Zion. He was in delicate health at the time. His labours at home had been very great and very much blessed. Sick, fatigued, distressed, he continued to labour for his master's kingdom. On his dying bed he would frequently awake suddenly, and exclaim, 'The church—the church—these metaphysics I do hate.' In his disturbed dreams, his language was the same: 'The church—the church—these metaphysics I do hate.' Although he loved his friends, he never expressed any regret that they were not with him. He died far from home. He would look around his room, and say, 'How comfortable it is! I would not have a thing altered, for it is the will of God.' His sufferings were great, but not an impatient word escaped his lips. A few days before he died, he waked up, saying, 'I am tired with lingering on the shore. How long, O Lord! But, what Thou wilt, as Thou wilt, when Thou wilt!' Sometimes he would groan as being in agony. When asked, by Mrs. Hoge, if he was in pain, he would say, 'Did you ever hear me groan on account of bodily pain?' When he was urged to tell the cause of his suffering, he would say, 'Sinners, perishing sinners—and I have done nothing for them as I ought to have done!' Death had no terrors for him. He said that for the last thirty years, he had walked hand in hand with death.

"His humility was very genuine. He scarcely ever spoke of himself. When pressed to write a memoir of himself, he always replied, that if he

left any papers worthy of publication after his death, they might be published. But he took care to leave none that seemed to proclaim any thing about himself. He had been engaged in preparing a Moral Philosophy, drawn from the Bible. But it was not found among his papers. He was unwilling to palm any of his views upon the world, as the pure system of that morality which God teaches by his spirit in the word of truth.

"He never said he 'preached,' but 'I tried, and I fear I have injured the cause in the attempt.' Often when sinners would be at home weeping under the effects of those exhibitions of the love of God in giving his Son for sinners, and Christians rejoicing in the words of consolation which he drew from the plan of redemption, (for these were the themes on which he mainly dwelt,) he would be in his study, weeping as though his heart would break, and calling on God to forgive his 'poor, unfeeling, unfaithful attempts' to serve him in the Gospel of his Son."

#### RULES FOR DOING GOOD.

1. Watch for opportunities. Even Henry Martyn lost, through mere carelessness, the best opportunity he had for many months, of distributing tracts in India.
2. Do every day what belongs to that day. A man would not give, until he could give a large sum; and before he got it, he lost his all by a fire.
3. Do something. If you cannot preach, you can do something else. If you have not eloquence, you probably have money. If you have not money, you probably have influence. If you have not influence with the rich, you probably have with the poor. If you have no influence with man, you may have power with God, and prevail.
4. When you gain an advantage, follow it up. It will not weaken even a strong cord to add another to it.
5. What you do, do with your might. If people see you determined to do a thing immediately, they will help you; otherwise, they will have no heart for it.
6. Attempt great things. Many do not know what they can do.



THE  
HOME MISSIONARY,  
AND  
AMERICAN PASTOR'S JOURNAL.

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Go,..... PREACH THE GOSPEL..... *Mark, xvi. 15.*  
How shall they PREACH except they be SENT?... *Rom. x. 15.*

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PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE AMERICAN HOME  
MISSIONARY SOCIETY,

At the Society's Office, 150 Nassau-street, New-York.

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VOL. X.

FOR THE YEAR ENDING APRIL, 1838.

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NEW-YORK:

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1838.



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# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL. . . . . *Mark* xvi. 15.  
How shall they PREACH except they be sent? . . . *Rom.* x. 15.

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Vol. X.

MAY, 1837.

No. 1.

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## INTRODUCTORY REMARKS.

THE HOME MISSIONARY AND AMERICAN PASTOR'S JOURNAL was originally designed to occupy, in connexion with the Home Missionary Enterprise, a place similar to that which had been so long and so successfully held in aid of Foreign Missions, by the "Missionary Herald." Accordingly, its pages have been filled principally with original matter of a specific character, and it has been conducted on a plan in some respects peculiar. Unlike those publications which are devoted to the interests of particular sections of the church, or to the advancement of a single denomination, it avoids discussion of party or sectarian topics; while it offers itself, for the sake of Christ and our country, as the servant of all such as, agreeing in essential doctrines, desire to see an able ministry furnished and sustained, and Christian temples erected, and Christian sacraments enjoyed, in the length and in the breadth of this great republic. So far has this national and catholic feature of the Home Missionary been preserved, that it has forborne even to defend the Society under whose auspices it is published from hostile attacks, except by furnishing the facts of its usefulness and the claims of the field it is endeavoring to cultivate.

The department of the work, denominated "THE HOME MISSIONARY," is filled with interesting details of the operations of the A. H. M. S. and its auxiliaries; the reported labors of its Missionaries and agents; statistical and religious views of different sections of our country; appeals for laborers and for pecuniary aid, &c.; furnishing, altogether, a valuable mass of facts in relation to the progress of society, especially in the newer states. These facts are of the highest interest to every philanthropist; and their value is particularly seen in the deep interest which they have awakened in the older in behalf of the newer portions of the church. Perhaps it is not too much to say, that the generous sympathy and aid which the older churches of our land have furnished for the establishment of learning and religion among those which are more recent, have been elicited mainly by the investigations and appeals of the agents and missionaries of the A. H. M. S., communicated through this periodical.

"THE AMERICAN PASTOR'S JOURNAL, or original sketches of real characters, conversations, and striking facts," is the second department of the work, originally connected with it, because it was supposed the conductors would possess some peculiar facilities for collecting the requisite materials. That

the pages devoted to these sketches are highly acceptable and useful to the public, we are assured by frequent direct testimony, as well as by their extensive republication in other journals.

In behalf, therefore, of the objects which it is the aim of this periodical to secure, and of the American Home Missionary Society, whose organ it is, we solicit for it the continued and extended patronage of the friends of Zion.

## CORRESPONDENCE OF THE A. H. M. S.

### TESTIMONIES

IN FAVOR OF THE AMERICAN HOME MISSIONARY SOCIETY, DERIVED FROM ITS OPERATIONS.

*From the Presbyterian Church, in Galena, Ill.*

*To the Cor. Sec. of A. H. M. Society.*

*March 18th, 1837.*

Sir—At a meeting of the First Presbyterian church, in Galena, on the 15th inst., it was voted unanimously, "That this church is able—and ought—to support their own minister, and that they no longer need the assistance of the American Home Missionary Society."

The undersigned were appointed a committee to express through you, to the A. H. M. Society, the sincere thanks of this church, and the deep obligations they are under to your society, for the assistance which has been given in supporting our pastor for the last seven years. We are also requested to make known to your society, the desire and intention of this church, not only to refund the amount which has been received from the A. H. M. Society, but to contribute in assisting other destitute churches. All this we hope, by the blessing of God, to accomplish in a short time.

We have the honor to be,  
Your obedient servants,  
HORATIO NEWHALL,  
A. B. CAMPBELL,  
JEREMIAH BETTIS.

The pastor of the church above mentioned, Rev. Aratus Kent, in his concluding report, makes the following statements respecting the history of his mission, and its results:

I have been now seven years a recipient of the bounty of your society, and am deeply and painfully conscious of Christian and ministerial unfaithfulness. But I have had difficulties to grapple with, and burdens

to bear, which cannot well be estimated by those who have occupied a more highly cultivated field. For more than two years I labored alone, without Christians enough to form a church, or to maintain a prayer meeting.

Our church now numbers sixty-two. We have morning and evening meetings for prayer, a female benevolent society, a maternal association, and prayer meeting. The monthly distribution of tracts has been in successful operation for a year. We have commenced a house for public worship, and have four thousand dollars subscribed. We have two good schools, taught by members of our own church. We have had during the whole time, an interesting Sabbath School, and many are now scattered over the country who were once under its influence. Last fall, I met in one day, at a distance of three hundred miles, three of its earliest pupils; two were merchants, and one a mechanic; two hope they are Christians, and all, so far as I can learn, sustain a good moral character, amidst the crowds of vicious people with whom they are daily and hourly mingling.

In taking my leave of your society, I would express my grateful acknowledgments for the promptness with which every wish has been met, and my growing conviction that you are performing a service for the West, and for our country, and for the church, which none can so well appreciate as those who witness its happy results.

*From the Rev. N. H. Harding, Milton, N. C.*

Mr. H. concludes his last quarterly report with the following announcement, viz:

Thus I have given you an account of my work, and the present state of the field. And now I must turn to a subject unpleasant in one view, though as it will relieve you from the burden of supporting an unworthy servant of Christ, it may be said

to have a pleasant aspect. The brethren have concluded to make out the deficiency in my support without the aid of your noble society. This report will therefore close my connexion with you for the present, as your missionary. I cannot but regard your society with peculiar feeling—the happiest and most useful part of my life has been spent in connexion with it; and in every place where I have labored as your missionary, I cannot but hope that souls have been converted. It was while I was your missionary that the glorious revival was in Oxford. A part of the members of that church, and subjects of that revival, removed to Tennessee. Indeed their removal was the main cause of my leaving that place. But I now see that the hand of the Lord was in it. They went to a large and flourishing village where there was no Presbyterian church. They have formed a church, settled a minister, and I have just heard that they have had a revival, and that seventy have joined the people of the Lord.

Thus the good done by your Society spreads, and I trust it *will* spread, till it fills the whole land.

With very many thanks for the aid so generously afforded me, and with many prayers that God may make your Society a rich and overflowing blessing to the land, I remain, &c.

*From Rev. S. Sweetzer, Gardiner, Me.*

During the past year, the society with which I have been connected in this village, has received much favor of the Lord. The church was organized in July, 1835, and consisted of ten individuals. Previous to March, 1836, two others were added by letter, and since that time sixteen have been united to us—six by profession, and ten by letter. The past year has been one, we trust, of spiritual increase. The evidences of devotedness to the cause of the Redeemer on the part of his professed followers, have been more decisive. During the first two years of my ministry here, we were without a house of worship. In November last, a neat and convenient house was dedicated to God, and at the same time I was ordained pastor of the church. God has blessed us, as we trust, in some measure, with the converting influences of his Spirit. During the winter there has been an unusual degree of seriousness, and some very encouraging cases of hopeful conversion to God.

Without great things to boast of, we have great mercies to be thankful for. We have been enabled to do something for Home and Foreign Missions—for the Bible Society, and are now endeavoring to do more, in connexion with the Tract cause. We have reason to remember, with gratitude to God,

the efficient aid of the A. H. M. S., through its branch in this state, without which we *could not have gone thus far*, and hope that by its continued assistance, with God's blessing, we shall be, ere long, not only able to sustain alone the ministrations of the gospel, but to lend aid to supply the wants of those, who, like ourselves, are now struggling with need.

*From a Minister in Western New-York.*

I was in the employ of the United Domestic Missionary Society, one year before the formation of the A. H. M. S., and have, at different places, been laboring almost ever since as a missionary of the latter Society. Under God, I look to the A. H. M. S., as the sheet-anchor of the American church. May the Lord raise up more and more liberal supporters of it; and more and more faithful missionaries to labor among the destitute portions of our beloved Zion. I love to contemplate the onward march of the Society, as she sends out the humble missionary, and breaks to the otherwise destitute the bread of life. Praying for an increase of grace and usefulness among the missionaries, and of zeal, prudence and wisdom among those who manage the affairs of the Society, I remain, &c.

*From a Minister in Pennsylvania.*

I present, my dear brother, through you, my congratulations to the Society which you represent, that in the hand of God, they have been the means of accomplishing so much good in this region. Had it not been for your timely assistance, we should certainly not have been able to continue in existence to the present time.

#### REVIVALS OF RELIGION.

*"My Spirit remaineth with you, fear not."*

In issuing the first number of a new volume, it gives us great pleasure to furnish the following extracts of correspondence, showing that God hath not "forgotten to be gracious." Of late, many Christians have found in the aspect of the times occasions for discouragement. The inroads of worldliness upon the time, the spirit and the institutions of the church, as well as the attacks of infidelity upon the very foundations of all religion; and, more than all, the painful differences existing in some of the principal departments of the "sacramental host," are well adapted

to occasion sadness of heart and feebleness of effort, in those who love Zion "above their chief joy." But, when in the midst of these discouragements, we can hear the voice of God, "My spirit remaineth with you, fear not," and can see the illustration of this gracious word in the reviving of the churches, here and there throughout our land, our fears are scattered, new faith inspires the heart of piety, and new energy nerves the arm of zeal.

## ILLINOIS.

*From the Rev. Aratus Kent, Galena, Ill.*

I returned from synod with increasing desires and a renewed purpose to labor for the revival of God's work in the hearts of his people.

In December, after laboring several weeks with the church, we were joined by brothers Beecher and Gridley, and we had preaching almost daily for near two weeks. The church were much quickened, some backsliders recovered, and about fifteen hopelessly converted. And we have great reason to thank the Lord for this mercy. But we still hope to see greater things than these. The community at large have not participated. The great deep is not broken up. We hope, however, that the saints have received an impulse and an unction which will prepare them to labor in the vineyard of the Lord.

## MICHIGAN.

*From the Rev. J. M. Ellis, Grass Lake, Mich.*

The first Sabbath in March was an interesting day. The Lord's supper was administered, and seven were added to the church, four of them on examination.

We have just closed a protracted meeting in the most interesting stage of its progress, for want of help and from the failure of my own health. There were several hopeful conversions, and fifteen or twenty anxious inquirers, and also a very general and unusual seriousness for miles around. Our meetings were crowded and overflowing: every appearance indicated the happiest results, had there been no interruption and no want of help.

*From Rev. J. G. Kanouse, Lodi, Mich.*

This missionary writes under date of March 16th—"We are now in the midst of a precious revival; we hope for as many as twenty-five. The Lord is still among us."

## OHIO.

*From Rev. Ferris Filch, Richmond City, Ohio.*

After mentioning that the additions to the Church have been nineteen on profession, and fifteen by letter, and that about forty persons have been hopefully converted, during the year past, Mr. F. adds:—

Of the converts above enumerated, a few have joined the Baptists, some the Methodists, and some more will unite with us. For a few months' past the members of our church have possessed, in an unusual degree, the spirit of prayer.

## PENNSYLVANIA.

*From Rev. R. W. Landis, Jeffersonville, Pa.*

On page 218 of our last volume, we published a brief announcement that a work of grace was begun in this place. Since that publication, we have received the following additional information:—

I take my pen with pleasure to inform you that since my last report, the Lord has visited us with a season of refreshing from his presence. We have just received on profession twenty-eight, to the full communion of the church, and two by letter. Besides these there are at least five persons who are fruits of our revival, who have united with other communions. Besides these there are also many who are under deep and serious exercise of mind. The revival is still in progress, the spirit of prayer still continues, and Christians labor as earnestly and fervently as at first.

## MASSACHUSETTS.

Rev. C. W. Allen writes from Norton, Mass.—"We have enjoyed what may almost be termed a revival of religion this past winter." Fifteen are reported as hopeful subjects of divine grace, and the additions to the church, on profession of their faith, twenty-seven.

## MAINE.

*From Rev. Silas M'Keen, Belfast, Me.*

"We have been blessed with a precious revival. Several of our influential men, (I mean those who worship with us,) have been, we believe, converted to God, and have united with the church. The state of the Society has, I suppose, been more encouraging the last year than at any former time."



The same communication mentions the addition of twenty-five persons to the church on profession of their faith in Christ.

---

NEW-YORK.

*From Rev. Truman Baldwin, Darien, Genessee Co., N. Y.*

A special effort for the benefit of souls was made by this church in a series of meetings, which commenced on the 9th of January. It was a season of refreshing to the church, and a very favorable impression was left on the minds of the community, as far as I have learned. Since that, seventeen have united with this church by profession. Some have attached themselves to other communions; and there are yet those indulging hope, who it is expected will unite ere long with us. As prospects now are, it may be anticipated, that this church, at no very distant period, will be able to sustain for themselves the institutions of the gospel, without foreign aid.

---

*From Rev. A. W. Bushnell, Livingstonville, N. Y.*

Soon after I commenced labor here, prayer meetings were established in the different school districts, within the bounds of the society. These means were beneficial in stirring up the people of God to labor and pray for the salvation of perishing souls. It was thought advisable to bring the scattered, feeble band together, and unitedly to supplicate the throne of grace for the descent of the Holy Spirit, whilst the truth should be pressed upon the sinner's conscience. A meeting for this purpose commenced March 8th, and continued twelve days. The Lord appeared in mercy. The faith of Christians was strengthened, and about twenty who were in bondage to sin and Satan were brought into the glorious liberty of the gospel. It is the Lord's doing, and we give him all the glory.

---

## REPORTS OF MISSIONARIES.

### A TOUR IN ARKANSAS.

*From Rev. A. R. Banks, Washington, Hempstead Co., Ark.*

On 1st June, 1836, I entered Arkansas, and commenced to "preach Christ and the resurrection" wherever I could get an audience. I soon learned that it was indeed a moral as well as a natural wilderness. Few, very few "roses" were to be found. When I entered the state, I determined to

travel over the greater part of it, before I located permanently; as you did not, neither could you, designate any particular field to labor in. I therefore first visited the tracts of country lying on White and Arkansas rivers, particularly the lower parts. I then came to Red River, where a minister of our denomination had hardly been seen; and, being advised by physicians that the country was sickly in July, August, and September, I located here during these months.

After the sickly season had passed by, I set out on a tour through the western, north-western, and middle counties of the state. On my way I attended the meeting of Arkansas Presbytery in the Choctaw nation, composed entirely of the missionaries of the Choctaw nation, except brother Moore of Little Rock. Here I was delighted to see about five hundred Choctaws, listening attentively to the word of life. I spent two weeks in the nation, preaching at different places as I had opportunity, at Fort Towson, The Agency, Fort Coffee, the Mission Stations, &c. I found in Washington County, at Cane Hill, and Osage Prairie, two little churches had been organized, by your former missionary, Mr. Woods; but they have been entirely destitute of the public means of grace since he left, except while I was with them, and occasionally the preaching of other denominations. They are anxious for a missionary, and can partly support one. I then visited Batesville and the adjacent country, passing all the way down White River to Jackson County, finding nothing but moral destitution, until I came to the fragments of the little flock, that brother D. L. Gray left at Litchfield two years ago. They are in a destitute condition, about twenty-five in number. Here I spent a few days, preached, and visited from house to house, distributed tracts &c., and then set out for this place, spending a few days at Little Rock, with brother Moore, and his precious little flock.

### *Church organized at Spring Hill.*

On 26th November, I again preached at Spring Hill, organized a Sabbath school, and a bible class with about fifteen scholars in all. By solicitation and reflection I came to the conclusion that this point was more important to be occupied than any I had visited. I therefore made preparation to organize a church on Christmas, assisted by a young clergyman from South Carolina, by the name of Gray, who was exploring the country and who has since returned to Alabama. It was an interesting time to many of us. I trust the Spirit was striving with many hearts. Nine came forward and joined us on certificate, to whom we administered the Lord's Supper. At present

we meet in the female academy, but a lot has been given by the proprietor, and a subscription has been opened for building a Presbyterian meeting-house, and about \$500 subscribed. We shall probably, by fall, have a comfortable house of worship, either brick or framed. Thus you see what the Lord is doing for us here in "the ends of the earth," "whereof we are glad."

In reviewing the whole field, and the engagements of the past year, I find many things to encourage my heart and the friends of Zion, and much, very much to discourage. There are a few that seem to pray earnestly for the peace of Jerusalem, and the universal triumph of gospel grace. The great mass seem to be floating unconsciously down the tide of time, without ever thinking once to what port they are bound, to Heaven or to Hell! Our aim is constantly to sound the notes of alarm to such; point them to the future—direct them to the Lamb of God—and leave the result to God.

#### MISSISSIPPI.

##### *From a Missionary Report.*

##### LABORS AMONG THE BLACKS.

Since my last report, I have given my attention chiefly to the black people. Three years ago I labored night and day among this class; but the excitement in reference to abolition, shut up the way. For two years I have been preaching to the white people. We are again making some efforts to have the way opened. We must first operate upon the master. He must be brought to feel his obligations. The missionary who preaches to the black people in this country, has a most important, and, in many respects, a desirable field to labor in. He feels as if he were preaching to the benighted heathen. But he has a decided advantage over the missionary who undertands not the language of his congregation. There is scarcely any minister of the gospel here who would not choose to preach to the black people. Surely no people need the gospel more than they. We hope the time is not far distant when it will be preached on every plantation.

*From Rev. H. Patrick, Ridgeway, Lowndes Co., Miss.*

Brother Wright, Archibald, and myself, held a protracted meeting together last fall. On the first day of the meeting, at our suggestion, we formed an agreement among ourselves, that we would endeavor to converse privately on the subject of religion with every individual we could find, and

let no opportunity pass us. On the first day of the meeting, I conversed with, and exhorted two young men, who came in my way. The amount of preaching I had to give, prevented me from attending to this duty on the subsequent days of the meeting. Both these young men were awakened: one professed to have submitted to the Lord, and joined the church during the meeting, and the other sought the prayers of God's people in his behalf. The young man who professed, together with another, who joined us about a year ago, are both young men whom I have for a long time had in my mind; and as I have obtained the consent of both to study for the ministry, I wish to take the necessary steps to have them educated. They are persons of promising character.

#### GEORGIA.

*From Rev. John Warnock, Rome, Floyd Co., Ga.*

I regret to state that there is nothing specially interesting to report, in reference to my field, although when I compare my own field of labor with other portions of the Cherokee country, the prospect is as bright and cheering as any that presents itself. Sardis church have nearly completed a house of worship, which is the only house of worship erected in a country nearly thirty miles square.

During the last quarter, I have put in circulation about one hundred volumes of the "Tract Society's" standard volumes, and distributed gratuitously about five thousand pages of tracts, granted me by the society. It is hoped that this labor may not be in vain, although, my dear brother, I am ready to say, "Lord, who hath believed our report," and although I should greatly prefer, were it the will of my Master, to be in a different field, I trust my desire is to follow the leadings of Providence.

#### INDIANA.

*From Rev. J. R. Barnes, Evansville, Ind.*

I applied, last fall, for a commission to go to Illinois. On my way, I stopped to spend the Sabbath in Evansville, and finding the church destitute of a minister, and perceiving the field a very important one, I consented to remain. At the time of my arrival the Presbyterian church had been without a minister more than a year. Their house of worship, was occupied by a variety of preachers of different denominations, so that usually the people could hear preaching once every Sabbath. But the effect of preaching, from so many different minis-

ters of different denominations seemed to be lost. The action of no *one* mind was repeated often enough to produce any *permanent good*, and Christians seemed to have cast off their responsibility. My first endeavor was, to *get the church together*, and lead them to feel their obligations *as a church*. The number of members was nineteen, seven males and twelve females. Though this church was organized many years since, it has never seen a revival.

#### *Means of Grace.*

There is but one meeting-house in the place—that belongs to the Presbyterians. I have said that until I came, it was occupied by all denominations. Presbyterians, Cumberland Presbyterians, Episcopalians, Methodists and Baptists, all worshipped there in common. About one hundred and fifty hearers usually attended. The Presbyterian church desiring to have regular preaching every Sabbath, a division took place—the different denominations sought other places to hold their meetings. This, at the time, caused some unpleasant feeling, on the part of those who had long occupied our house, but it has resulted in good. Three places of worship are now open every Lord's day, and the number of attendants is many more than before the separation. My congregation varies from fifty to one hundred. I preach twice on the Sabbath, teach a bible class during the week, hold regular church meetings once in two weeks. The monthly concert I have established, but as yet the church do not manifest much interest in it. I preach occasionally in neighboring settlements. A union prayer meeting is held every week, with a good degree of interest, also a female prayer meeting. The Sunday school was sustained until winter set in. It will soon be revived, and we hope with good effect on parents and children.

#### *State of Morals.*

The *temperance cause* has taken strong hold in this place. A retail license is virtually denied, as it cannot be obtained for less than five hundred dollars. Some of the most influential men of the place are warm supporters of the cause. The loose and corrupting sentiments of the infidel Owen, have been widely diffused, and their demoralizing effects are still plainly to be seen. Most of the youth are given to pleasure and amusement. Religious education has been sadly neglected. There is not one member in our church under twenty-five, nor is there one, so far as my knowledge extends, in any other. Yet religious sentiment is fast gaining the ascendancy. The Sabbath is, at least, outwardly regarded. Were it not for the *steam-boats* which interrupt its sacred stillness, we should enjoy

a good degree of quiet on that holy day. We hope that public opinion, based on religious principle, will soon check this great evil.

#### MORE ABOUT EMIGRANTS FROM THE EAST.

A missionary who speaks *feelingly*, because he finds his hands weakened by the influences of which he complains, makes the following remarks; which, with other notices of the same tenor, we commend to those Eastern churches who have already, or are about to have their representatives in the West. Do not these things indicate a want of *discrimination* in the admission of members to the church, or a lack of *instruction* in reference to the pursuit of worldly possessions?

Our discouragements are many; but all others together are not half so appalling, as the one so frequently complained of here at the West, viz:—the inconsistency—the shipwreck of faith of professors of religion coming from the East. This is not *always* the case. Some are what they seemed to be at the East—*active, consistent Christians*. But as it regards many, it may truly be asked "*what do ye more than others?*" "*MONEY*" is their motto. They do vastly more injury to religion than the open infidel. "They that *will be rich* fall into many foolish and hurtful lusts, which drown men in perdition." Some fall victims to infidelity, some break the Sabbath; if they break it not openly, they at least do not spend it in the public and private exercises of God's worship; some lend *all* their influence *against* the usefulness of a minister. One of the first settlers of the town, who does not profess religion, made this remark; "I have known *many* bring religion *into* this place, but I never knew *one* carry any out of it."

#### MICHIGAN.

From Rev. A. S. Wells, Troy, Mich.

#### PRAISEWORTHY EFFORT.

The church, in Troy, consists of about fifty members. They live in a plain farming town, and are most of them in moderate circumstances, and some are really poor; and yet they have now about ready for dedication, a comfortable church, that has cost them above two thousand dollars, most of which they have subscribed. The parsonage will cost them five or six hundred more. The most of this expense has been sustained (or will be when the houses are completed and paid for) by ten or twelve individuals, who, with their families, constitute the main part of this society. It is under

these circumstances they ask for aid, but if the Lord shall prosper us a year or two we shall be able to number ourselves among your auxiliaries.

#### THE BLESSING OF GOD ON SIX YEARS' LABOR.

*From Rev. Luther Humphrey, Beardsley's Prairie, Mich.*

The writer of this letter was first commissioned by the American Home Missionary Society to labor in the south-western part of Michigan, in 1830. Throughout the whole time the missionary aid furnished to him has been contributed by the Sabbath Scholars' Missionary Association, connected with Duane (formerly Cedar) street church, New-York. During this period, many of the youthful benefactors of our missionary, have emerged from the years of pupillage, and are already mingling in the more active business of life. With what satisfaction must they look back on the history of their efforts, and trace the results in the facts given below.

I do not now receive, and have not received from the people, during the six years which I have been in Michigan, but a very small compensation for my labors. Had it not been for the assistance which I have received from the A. H. M. S., and through them from the dear Sabbath Scholars' Missionary Association, who have kindly contributed for my support, my circumstances must have been more straitened than they have been. It will therefore be difficult for me in words, to express the feelings of my heart, to those kind friends who have ministered to my wants. May the Lord reward them a thousand fold into their own bosoms!

As it respects the missionary field in which I have labored; in looking back for six years, I think there is much reason for gratitude to the great Head of the church, that he has accomplished so much for this new and rising country. When I first came here, there was but one Presbyterian minister within more than one hundred miles every way from this place. No bible societies—no religious tract, education, or other benevolent institutions. No temperance society, and but one Sabbath school in existence, in all this region. There were few, or no common schools, and moral desolations spread far and wide. There was but one Presbytery in Michigan, and but a small number of ministers belonging to it. Since that time, the synod of Michigan has been organized, which now consists of three pretty full presbyteries. The St. Joseph's presbytery, to which I belong, consists of

not less than nine ordained ministers, and three licentates. There are several county bible societies, and a number of bible classes. Sabbath-schools, with suitable libraries, have been established in many of the settlements, and common schools are also numerous. It is true there is still a great want of suitable teachers, but in this respect the country has much improved, and respectable academies, male and female, are rising up in the different places, and it is hoped the time is not far distant when there will be respectable colleges erected in this part of the country. Religious tract, and education societies have, to some extent, been established, and also many temperance societies; and a good proportion of the members of which have engaged to abstain from every thing as a beverage which can intoxicate, and the number of "te-tallers" is continually increasing.

#### A VOICE FROM MICHIGAN.

*From sixty to one hundred destitute churches.*

Why is it, that so few ministers and missionaries, are disposed to come to Michigan?—P. has labored for more than a year to obtain a minister, offering \$600 and \$700, and has but just succeeded. A. offering the same has no minister. M. ready to support liberally a faithful pastor has been for months destitute. There are perhaps from sixty to one hundred destitute churches, many of them important, many ready to support a pastor without aid, all anxious to do something, all waiting and praying, and entreating, in vain, for pastors. It is a fact, undisputed, I believe, that in no one of the free states, are there so many destitute churches—able to support pastors; and so many that with a little aid would, in a short time, be able, as in Michigan; and none affording more encouragement, both as a field of usefulness and prospect of immediate success. Why are they so slow to come?

#### OHIO.

*From a Missionary Report.*

#### "THE FIRST BALL."

There has also in this vicinity appeared of late to be a growing love for vain amusements. At the commencement of the year, it was remarked that in this village of nearly three hundred inhabitants, there had never been a ball. But about the middle of February I learnt that one was appointed at a tavern in this place on the evening of Washington's birthday. I was deeply affected with the intelligence, in view of the injury to souls it would be likely to do.

The Sabbath previous I preached from Matt. 14: 1-12, in which I endeavored to expose the evils of dancing, and of an attendance upon it, in a clear light. After preaching I appointed a prayer meeting to be holden with a family living under the same roof, as the one with whom the ball was appointed, and to commence at the same hour. A Methodist brother hearing of it, gave it out at a Methodist prayer meeting, and exhorted all the brothers and sisters to attend. The evening came. The prayer meeting was full. All seemed to be earnest in pleading with God to have mercy upon their thoughtless friends, who might assemble in an adjoining room to copy the example of Herod, Herodias and Salomae. The knowledge of the meeting evidently had an effect; for of the forty or fifty couple who were expected, and for whom provision was made, only three or four attended. And all consider this business of a "first ball" an entire failure. O that all the youthful portion of community through the land might have written on their hearts Heaven's awful declaration against "revellings," which I consider but another word for dancing parties! "They which do such things shall not inherit the kingdom of God."

*From Rev. J. C. Eastman, Washington C. H., Fayette Co., O.*

**A DILAPIDATED CHURCH RE-EDIFIED THROUGH MISSIONARY EFFORT.**

This church was organized in 1813, and had occasional supplies for a while, and at length enjoyed the labors of a devoted pastor for two years. On his removal, a sad decline ensued. The church records were lost, and for *seventeen years* they had no preaching, nor a single communion season. The consequence was, that from seventy-four members the church was reduced to nine. And this was its condition when the Chillicothe Presbytery sent me here in September, 1834, on a mission for three months. And through missionary aid I have been continued here until the present time. The result of re-establishing the means of grace, in a place devoted to Satan, is encouraging indeed. Although twice as many have left this church as were in it two years and a half ago, yet it has increased *six-fold*.

**A HAPPY CHANGE.**

*From a Missionary in Ohio.*

At a recent communion, we received to the church on examination Mr. T. He is the father of fifteen children. Two years ago it was a rare thing to see any of that large family at meeting. Eighteen months since, the third son found Christ precious

to his soul; and professed his love to him before the world. From that day forward, he ceased not to pray continually for the conversion of his parents. Six months ago, the mother took Christ's yoke upon her. These things took hold of the father. For a while he was very constant at the house of God. But he soon became too unhappy to be easy there: and to drive away all anxiety, he again left the sanctuary and spent the Sabbath mostly in lonely wanderings. But the arrow of the Almighty stuck fast within him, and he found no peace till he cast himself upon the mercy of Christ. Now, that house, destitute of the family altar for twenty-five years, has its morning and evening devotions. Now on the Sabbath, parents and children are early and punctual at Sabbath school, preaching, and bible class. Mr. T. lately remarked to me, "Oh it is wretched business to spend youth and the prime of life in sin, and defer the service of God and all the Christian duties till old age."

**WASTE PLACES IN OHIO.**

You could hardly believe that there could be such a moral waste in the very heart of Ohio, as we find here. From Zanesville to Columbus, on the national road, 53 miles, there is no Presbyterian preacher but myself. And here are ten flourishing villages, which ought to be occupied by at least five settled pastors. From Newark to Lancaster, nearly thirty miles, on the great northern and southern rout through the state, there are four villages and no pastor: and from Newark to Circleville, nearly fifty miles by the canal, and through a number of flourishing villages: no settled pastor of our denomination is found. Here is ample room for ten faithful missionaries. Is there none to be found of sufficient missionary zeal, who would be willing to *work* hard and *fare* hard—sleep in a log cabin, and preach in Jacob's sanctuary, or in such an one as our blessed Master deigned to occupy when he entered the world? If so, send them on, and they shall find enough to do.

**Sabbath Breaking.**

But one of the most serious difficulties we have to encounter, is the desecration of the holy Sabbath. This is the more formidable, because it is sanctioned by the laws of our country. The mail stage must run and all the other stages take license to do likewise. They come rattling into these little towns almost every hour of the Sabbath. Then the mail must be opened; the news must be read and commented upon; passengers must be attended to; dinners cooked; horses changed and fed, and servants and ostlers run to and fro, all is hurry and confusion. If the mind were ever so calm when

the light of this blessed day gilds the morn, it must be well balanced to remain unruffled through the moral tempest that rages during the day. How can it be expected that we can get the impenitent to stop and think long enough to repent? These waves of moral pollution are incessant, and it would seem as though they would sweep away every vestige of piety or seriousness.

*From Rev. Ira Smith, Ashabula, O.*

#### ENCOURAGING PROGRESS.

From August to February last, seven united with our church by letter, and eleven by profession. On the last Sabbath in July, fifty-six were added, of whom forty-five were on profession; making the whole number who have united with the church since July, seventy-four, though only eighteen of that number are included in the period covered by my present commission.

A convenient house of worship was completed in June, and the dedication was followed by a protracted meeting of deep interest. The additions to the church were the fruit of the meeting. The Baptist and Methodist churches shared in the blessing.

#### TEMPERANCE ANECDOTE.

##### *The danger of Reservations.*

About the middle of December last, our Sabbath school was thrown into a state of perfect derangement, by a very serious misstep of its superintendent—a man of unquestionable piety, under whose labors the school had flourished from its commencement. This man, now fifty years old, had lived many years a confirmed drunkard. About six years ago he reformed, gave evidence of piety, joined the Temperance Society, and united with the church. In joining the former society, he expressly reserved the use of brandy, for a bowel complaint, to which he was subject. Here lay the mischief. Twice he used it without any serious results; but on the third trial it overcame him. You can conceive the sequel. It transformed him into another man.

When he came to himself his soul was filled with horror for what he had done. The church which had reposed the utmost confidence in his piety and stability, and upon whom it leaned, to a considerable degree, felt weak and trembled. The utmost disorder ensued. "Some said he is a good man: others said nay, but he deceiveth the people." Twice was he elected superintendent by those who considered his fall a mere inadvertency. He was however suspended from the church for a season, and yielded his place, cheerfully, until the lapse of about two months, when the act suspending him was rescinded. He is now restored to the church, and his place in the Sunday school,

on condition that he pledge himself to abstain from all that can intoxicate, with which he has most cheerfully complied. His deep penitence and his humble walk, have restored to him the affections and confidence of the church and the Sabbath school. I have been thus particular, to show the indispensable importance of the total abstinence principle, to the reformed drunkard; and if to him, to the whole community. He that makes the slightest reserve, for the most ostensible reasons, reserves the opportunity to destroy his own peace and usefulness, and scandalize both the cause of temperance and religion.

*From Rev. B. Woodbury, Plain, Wood Co., O.*

#### TIMES OF REFRESHING.

At the meeting of ministerial brethren in December, arrangements were made for a series of meetings at Plain. I made what previous preparation I could. I had some help from Br. Alvord of Maumee, also from Br. Van Tassell, once or twice. The children of the covenant and of the Sabbath school received special attention. God was pleased to hear and answer prayer, and almost all the children of the church were brought to hope in the pardoning mercy of God, seventeen in number. The dear brethren and sisters know not how to rejoice enough, or suitably express our thanks. Four of my dear lambs, the lambs of Jesus, the good shepherd, we trust are brought into the fold.

Our meeting was held in two neighborhoods; fifty-five in all indulge hope. Twenty stand propounded for admission to the church and others, if God permit, will also come; and by the time of my next report, I trust our little church will have been doubled.

#### NEW HAMPSHIRE.

*From Rev. M. Gerould, Alstead, N. H.*

The spirit of benevolence is increasing in the church. The congregation consists of only about forty families, none of them wealthy, not any, probably, worth \$3000. They pay \$300 for the support of the gospel. Besides this, they have raised since last April, (most of which is already paid over,) for Domestic Missions, \$62, for Foreign Missions, (including a box of clothing, valued at \$30,) \$84, for the Bible Society, \$12, for the Tract Society, \$15, for the Education Society, \$23, and for the S. S. Union, \$20; making a sum total of \$246. Besides this, religious periodicals are paid for, and read in almost every family.

#### *Desolations Repaired.*

It is now a little more than ten years since

I commenced my labors among this small people. They were then in a very broken state—had been destitute of a pastor for five or six years, and had only occasional preaching. A church of about thirty members existed here, just ready to drop into the grave—the youngest male member being over fifty years old. Since then, the Lord has done great things for us, wherein we have rejoiced, and to him we would ascribe all the glory. During this time, about one hundred and fifty have been added to the church by confession, and a number by letter. Of those who have been hopefully converted here, two are already successfully engaged in preaching the gospel of the blessed God. Three are in theological seminaries, two of whom are expected to go on a foreign mission. One is in college, preparing for the ministry, and several others are expecting soon to commence a preparation for this sacred work. Besides supporting the gospel, (with the aid of \$50,) our contributions to the various benevolent objects, have been, for several years, from \$150 to \$200.

## CANADA.

*From Rev. W. McKillichan, Indian Land.*

## A WICKED ACT OVERRULED FOR GOOD.

In January, Mr. C. visited this place, and he and I held a protracted meeting from

Wednesday evening till Sabbath evening. I may mention the circumstances which led to this. On the second of January, I was to go to Lower Canada to see some Christian friends whom I promised to visit sometime during the winter. But when ready to go, I found that some evil minded person had taken or hidden an article belonging to the sleigh, without which I could not go until I could get another, and so was hindered that day. Next day the roads were bad, so that it would not be proper to go, as I could not be back as soon as I promised. I therefore went to Martintown to attend a temperance meeting, and there I met Mr. C., so that we arranged matters for holding a meeting next week. He was on his way to see me. If I had gone away as I intended and wished, he could not see me—and the meeting would have been prevented at that time, and perhaps he could not attend again this winter; at any rate, we could not have had so proper a time since, for the weather was very fine; thus the sin of a man was the means of causing the meeting to be held at the most proper time. How happy to confide in, and serve, one who can make the wrath and wickedness of man to praise him, and promote the happiness of his people—who can say, "My counsel shall stand," &c., while his enemies are at the same time acting as free moral agents!

*Appointments by the Executive Committee of the A. H. M. S., from March 15th to April 15th, 1837.*

## Re-appointments.

Rev. J. W. Beecher, Hamden, O.  
 Rev. V. Noyes, Guilford, O.  
 Rev. S. Cowles, Ellicottville, N. Y.  
 Rev. D. J. Perry, Big Flat, N. Y.  
 Rev. J. Crabb, Chapinville, N. Y.  
 Rev. B. Roberts, Big Bottom and Vicinity, O.  
 Rev. E. E. Tedford, Columbus Ch., Ten.  
 Rev. G. C. Wood, Paris, Mo.  
 Rev. P. S. Cleland, Jeffersonville, Ind.  
 Rev. E. Pettibone, Evans' Mills, N. Y.  
 Rev. S. Wells, Oriskany, N. Y.  
 Rev. J. Patton, West Fresh. Ch., Phil.  
 Rev. J. Smith, Chester, Penn.  
 Rev. J. M. Bear, Marple, Penn.  
 Rev. D. Jones, Turkey Creek, Ind.  
 Rev. D. Waterbury, Delhi, N. Y.  
 Rev. J. Warnock, Floyd Co., Geo.  
 Rev. J. J. Dana, Blissfield, Mich.

Rev. A. B. Corning, Manchester, Mich.  
 Rev. A. Jones, Vicinity of Harmony Mission Station, Mo.  
 Rev. F. Fitch, Richmond, O.

## Not in Commission last year.

Rev. H. Blodget, Rome, O.  
 Rev. G. W. Lane, Weymouth, O.  
 Rev. B. Ladd, Middleford, N. Y.  
 Rev. Ward Childs, Sheldon, N. Y.  
 Rev. C. M. Seaton, Mooers, N. Y.  
 Rev. F. Jones, Munnsville, N. Y.  
 Rev. S. Howe, Ridgeville, N. Y.  
 Rev. Wm. Ramsey, Cedar st. Ch., Phil.  
 Rev. J. Dale, 13th Presb. Ch., Phil.  
 Rev. B. Matthias, Wantage, N. J.  
 Rev. Sylvester Cochran, Vermontville, Mich.  
 Rev. — Porter, Clinton, Ind.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from March 15th to April 15th, 1837.*

<b>VERMONT—</b>		Andover South Parish,	\$127 25
Orwell Fenn. Benev. Soc., to const. Pliny		Edgartown, Miss C. Coffin,	1 00
M. Corbin, Esq. a L. M.		<b>RHODE ISLAND—</b>	
<b>MASSACHUSETTS—</b>		Providence Benev. Cong. Sab. S. So., 30;	
Amherst College Miss. Soc., per H. L. Van		Mon. Con. Col., 24 45; Sub., 283 48,	337 48
Lennep, Tr.,		<b>CONNECTICUT—</b>	
Amherst Ladies' Sewing Society,		Cheshire Congl. Soc., by W. Stebbins,	5 81
	\$30 00		
	45 00		
	28 00		

Fairfield, Hon. R. M. Sherman, to const. Mrs. Susan Atwater a L. M.,	30 00
Fair Haven Congl. Ch., by H. Bradley,	45 00
Middletown, H. S. Ward, 10; Friend, 5,	15 00
New-Haven, East. Dist. of which \$30 is to const. Dea. Seth Seward a L. M.,	66 00
Sharon, H. Anthony, 0 50; E. Benedict, 1; A. Boland, 0 50; G. Bates, 0 25; B. Boland, 0 50; J. S. Camfield, 1 00; J. Chamberlin, 1 00; B. B. Chase, 0 50; Mrs. I. Cowles, 0 50; H. Cowles, 0 50; I. A. Elliott, 5; M. E. Elliott, 3; H. Elliott, 1; J. B. Elliott, 0 50; S. Elliott, 0 50; J. Elton, 0 25; A. Eggleston, 0 25; D. B. Gay, 0 25; C. Gay, 0 50; D. Gould, 10; H. B. Gould, 5; A. S. Gould, 0 25; W. M. Gould, 0 25; D. R. Gould, 0 25; Rev. M. Grosvenor, 2; P. Goodwin, 1; E. Garnsey, 0 50; H. Hotchkiss, 0 25; P. Hamblin, 0 50; A. Hawley, 0 50; A. Hitchcock, 0 25; B. Hamblin, 0 50; E. Hamblin, 1; M. Hotchkiss, 0 25; F. A. King, 0 50; S. Rowley, 0 25; A. Hotchkiss, 0 50; M. Garnsey, 0 50; J. Chamberlain, 0 15; C. King, 0 50; G. J. K. 0 25; Mrs. K. O. 12; J. Lyman, 0 25; A. Towsey, 0 50; A. L., 0 50; E. Lyman, 0 25; L. Merchant, 0 25; L. Merchant, 3; L. Potter, 0 25; Mrs. Perry's Family, 1; R. R. Pratt, 0 25; A. & B. Pratt, 1; Mrs. E. Pardee, 0 25; E. Rowley, 0 13; E. Read, 1; A. Read, 1; R. Smith, 1; C. Sears, 1; J. C. Smith, 10; R. W. Smith, 1; C. F. Sedgewick, 0 25; C. Sears, 0 50; B. Sears, 0 50; C. F. Swan, 0 25; W. M. Smith, 5; A. Sears, 1; B. Treadway, 0 25; C. Van Dusen, 0 25; J. Weed, 0 25; S. S. Woodward, 0 25; H. Weed, 0 50; A. Weed, 0 50; A. Wheeler, 2; Mrs. M. Wheeler, 0 50; S. Sears, 0 25; A. A. Hotchkiss, 5; M. Read, 0 50; S. Stevens, 0 50; G. King, 1; Cash, 0 50,	85 15
Stonington Fem. Aux., by Miss Sheffield, 22; First Congregational Church, Ladies' Sewing Society, by Rev. P. H. Shaw, 10,	32 00
Westport Congregational Church, by C. Jesup,	66 00
<b>NEW-YORK—</b>	
Cairo, Amasa Mattoon, L. D. in full, 70; Wm. Avery in full, to const. himself and Mrs. Avery, Life Members, 5,	75 00
Catskill, Solomon Woodruff, L. M., 50; C. L. Beach, 10; John Lockie, 10,	70 00
Delhi Presb. Ch. Mon. Coll., 38 04; H. D. Gould to const. Mrs. Ann Eliza Gould L. M., 30,	68 04
East Durham, David Cowles, L. M. in part,	10 00
Hanover, N. Y., E. G. Mygatt,	1 00
Kinderhook, D. M. S., of which 33 73 is from the Ladies' Soc., by H. Blanchard, Tr.,	39 98
Masonville Presb. Ch., by Rev. S. Manning,	8 00
New-Concord, by Rev. J. Osborn,	5 00
New-York City, viz:	
Bleecker st. Ch., C. Palmer, 5; H. Smith, 3; S. P. Staples, 10; R. C. Wheeler, 10; F. W. Jesup, 2; Men. Con. Coll., 29 19;	59 19
Mercer st. Ch. Mo. Con. Coll., by L. Holbrook,	17 75
Murray st. Ch. Sab. Sch., by W. Forgue,	250 00
Legacy of the late Wm. Whitlock, by W. Whitlock, Jr.,	1000 00
Spencertown, Miss Niles,	3 00
<b>NEW-JERSEY—</b>	
Columbus, Presb. Ch.,	25 00
Princeton, Presb. Cong.,	3 00
Westfield, Presb. Cong.,	60 00
<b>PENNSYLVANIA—</b>	
Montrose Presb. Ch. Coll., by J. Lyons,	7 50

<b>INDIANA—</b>	
Lima, by Rev. C. Cory,	10 00
<b>ILLINOIS—</b>	
Union Grove, Ralph Ware, L. M., 30; W. Stewart, by Rev. N. Gould, 20,	50 00
HOME MISSIONARY,	65 72

\$2832 87

KNOWLES TAYLOR, Treasurer.

*Receipts of the Central Agency at Utica, N. Y., from February 15th to March 25th, 1837.*

Binghampton, Presb. Soc., by E. Hawley, 131 67; Cong. Soc., Mrs. Starkweather, 3 50; Mr. Lanterman, 0 97,	135 14
Carthage, 4 50; D. Spear, 0 50,	5 00
Clinton, bal. of Subscription,	16 87
Fairfield,	26 00
Guilford, in part to const. Rev. E. Bronson a L. M.,	90 00
Holland Patent,	5 00
McGrawville,	3 00
New-Haven,	6 75
Norwich,	15 25
Oxford Presb. Soc.,	25 00
Redfield, D. J. Weeks, 10 98; S. H. Johnson, 5 27; E. Rockwell, 1 44; others, 3,	20 69
Salisbury,	25 00
Sherburn, bal. of Subscription,	27 16

\$331 61

*Receipts of the Western Agency at Geneva, N. Y., from March 12th to April 12th, 1837.*

Auburn, A. Fitch, Esq., to sustain a Missionary,	100 00
Candor, Ladies, 16 06; Gent. 13 94,	30 00
Carroll, by Rev. J. S. Emery,	19 00
Catlin, First Ch.,	17 00
Clareuce, by Rev. M. N. Miles,	5 00
Danby, by Rev. W. Clark,	10 00
Dunkirk, by Rev. T. Stillman,	50 00
East Avon,	10 00
East Bloomfield, Josiah Porter, to sustain a Missionary, 100; S. Eggleston, 25; others, 11,	136 00
East Palmyra,	15 00
Elkland,	15 00
Geneva, C. Godfrey, 20; G. C. Seelye, 10; H. Hastings, 5; G. Wright, 5; others, 6,	46 00
Henrietta, Ladies' Society,	15 00
Ithaca,	23 31
Niagara Falls, Ladies' Soc., by Jane Porter, Sec.,	17 00
Orangeville, two Ladies,	4 25
Owego,	35 00
Palmyra, H. K. Jerome, Esq., to constitute himself, Mrs. H. K. Jerome, and Miss Eliza Maria Jerome, Life Members, 100; George Beckwith, Esq., to const. Miss Catherine Matson Beckwith a L. M., 30; others, 76 31,	206 31
Penyan, Hon. W. M. Oliver, to const. his son, Andrew Oliver, a L. M. 100; others, 9 32,	109 32
Prattburgh Ladies' Soc. to constitute Mrs. Maria C. Griswold, a L. M.,	30 00
Pittsford,	25 00
Pultney, Cong'l Ch., by Rev. E. Wol-lage,	25 39
Richford,	11 25
Rushville,	17 62
Yates,	2 00
Youngstown,	13 00

\$987 45



THE  
**AMERICAN PASTOR'S JOURNAL,**  
OR,  
SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

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HOW TO PAY CHURCH DEBTS.

[Furnished by a Clergyman.]

THE church with which I am connected as pastor, in erecting the building in which they worship, contracted a debt of about \$5000. It was held by seven or eight individuals in the congregation. Many had long used it as a very convenient excuse for not giving much to benevolent objects: and all felt it to be a real burden. Yet no efforts had been made for seven years to pay any part of it, either principal or interest.

Within two or three months past, the church has been roused to greater activity and faithfulness; and has enjoyed a larger share than usual, of the influences of the divine Spirit. Numbers have been awakened, and hopefully converted. In the midst of this delightful work, a missionary, who had returned, for a season, in ill health, from a foreign field, visited us; and told us what his own eyes had seen of the perishing condition of the heathen, and of the openings, which God, in his Providence, is making, for Christians to send them the only remedy—the Gospel of the risen Saviour. His statements and appeals deeply affected our hearts. He had scarcely left us, when we were visited by an Agent of the American Board of Foreign Missions, who, by his lucid, able and warm addresses on the subject, deepened the good impression, and greatly advanced an effort, which had been previously commenced by us, to raise sufficient funds to support a missionary in the foreign field.

At length, on the night of a communion Sabbath, after we had received a number of persons into the church, and

had set down again at the table of Him who died for lost men in heathen as well as in Christian lands,—and at the close of a very solemn meeting,—an elder who was one of the largest holders of the debt against the church, arose, and with a full heart, begged leave to address the meeting. He stated, as well as his emotions would permit, that the debt of the congregation had long been felt to be embarrassing, and had been urged by some, as a reason for not contributing more liberally to benevolent objects. He was exceedingly desirous to have it removed. And in view of what they had recently heard, and of the renewed dedication, which they had that day made of themselves to God, he felt it to be his duty and privilege, to relinquish the whole of his claim against the church; which he thereby did, most cheerfully, delightfully and for ever.

We were all taken by surprise, and melted into tears. Another elder instantly rose, and said,—“I have long felt that the silver and the gold are the Lord's, and have consecrated *all* my earthly property to his service. I have this day renewed the dedication. I know not the amount of that brother's claim against the church; but, whatever it be, just as much as he relinquishes, so much do I pay towards extinguishing the remainder of the debt.”

Another large creditor and member of the church then rose, and most cheerfully and unconditionally relinquished the whole of his claim.

The next day, all the other creditors but one, relinquished half of their claims, which reduced the debt to about \$1000,—which amount has since been subscribed by other mem-

bers of the congregation : so that now we are *out of debt*. We have also got enough subscribed annually, to warrant us in engaging to sustain a missionary in the foreign field. And all this has been done, in the midst of a season of refreshing from the presence of the Lord : yet so far from impeding the good work, it has evidently helped it forward. Others have heard of these lovely fruits of religion amongst us, have come into our meetings, and have there, we trust, repented of their sins, and embraced the Saviour. Sure I am, that there never was so delightful a spirit amongst us as at the present moment.

And now, permit me to say to other churches that are in debt ;—would you, brethren, pay your debts at once, in an easy, pleasant and profitable manner ? Then enlarge your hearts. Make a dying world the object of your compassionate regard and benevolent effort. Increase your information concerning the deplorable condition of the poor benighted heathen, or the destitute in your own land. Let your sympathies flow out for them. Offer up unceasing prayer on their behalf. And above all, open wide your purses, and contribute liberally and cheerfully towards sending them the word of life. Do this at once, and continue to do it, and your debts will speedily vanish.

#### FAITHFUL DISCIPLINE FOLLOWED BY REVIVALS.

[Furnished by a New-England Pastor.]

The great head of the church has plainly made it the duty of his friends, to maintain strict discipline among his professed followers. This fact is acknowledged in almost every church covenant ; not only so, but when entering into covenant with God and his people, every professor really promises to be faithful to his brethren in Christ, to watch over them, and kindly to reprove them when they err.

Notwithstanding all this, the duty of church discipline is found to be difficult and trying. On account of the difficulty attending the right performance of this duty, many of God's professed people, it is to be feared,

shrink back from it. Doubtless, many churches of Christ, in our land, are now suffering, not a little, on account of the neglect of a faithful discharge of this duty. I have a few facts, on this subject, to communicate, hoping that they will serve to encourage God's people to obey their Saviour, and fulfil their covenant vows, by maintaining a faithful observance of Christian discipline in all the churches where they reside.

In the place where I am stationed as a watchman in Zion, we have been called to attend to several cases of church discipline. Owing to peculiar circumstances, when any of these cases have been brought before us, we have been obliged to keep them before the church for six, nine, or twelve months in succession. During all this time, the church have often had the Saviour's words addressed to them : "He that is without sin among you, let him first cast a stone at her." We have been constrained to pray much and often over these cases ; in all of them, however, without councils, or any such foreign aid, we have finally come to a unanimous result. The consequence of all this delay and prayer, in almost every instance of discipline, has been, the deep humiliation of the church. Hence, our church has been visited with the reviving influences of the Holy Spirit, almost immediately after these occasions.

Look at the following facts. About twelve years ago we were called to attend to two trying cases of discipline. Shortly after these were disposed of, an interesting revival commenced. As the fruit of that revival, more than seventy were added to the church. In 1828 several cases of discipline were brought before us. They were trying, and protracted through nearly the whole year. But while we were thus obeying Christ, his Spirit was shed upon us, sinners were converted to God, and about forty were added to the church. The next year we were called again to attend to the same duty ; one difficulty after another rose and hindered us, till we all seemed to be melted into deep contrition of soul. When this trying work was done, God

appeared and poured his Spirit upon us in a wonderful manner. A revival commenced and continued nearly two years. More than a hundred were added to the church.

Thus, our history shows most clearly, that an humble, prayerful and faithful attention to church discipline, is one of the best means to prepare the way of the Lord, that he may come and refresh his dear people with showers of quickening grace. B. J.

#### DEATH AND THE UNPREPARED YOUTH.

It has been very justly observed, that all resolutions to repent at a future time, are necessarily insincere, and must be a mere deception; because they imply a preference of a man's present habits and conduct. They imply, that he is really unwilling to change them, and that nothing but necessity would lead him to make any attempt of the kind.

W. was a young man with whom the writer has been well acquainted during the last two years. He had been taught from his childhood, that "the chief end of man was to glorify God, and enjoy him for ever." He was possessed of an amiable and quiet disposition, which led him to avoid those out-breaking sins, of which other young men, of the same village, were often guilty. While they were banded together, and, under cover of the night, were committing depredations upon the peace and property of others, or engaged in noisy and riotous mirth, he might be found at the peaceful fire-side, endeavoring to cultivate his mind by the perusal of some interesting and useful book. His mother and sisters and eldest brother professed to be disciples of Christ; and he had been taught the necessity of becoming reconciled to God, in order to be happy in this world, and happy in the world to come. He generally attended on the worship of God in the sanctuary, and gave respectful attention to the preaching of the word. But after all this, it was evident that his heart was utterly opposed to the holiness of God. At some future time he intended to

repent and become a Christian. Some three years since, during a little refreshing from the presence of the Lord, in which a number became hopefully pious, he, among others, was strongly impressed with the conviction that he was a sinner; and was seen among the inquiring, with deep anxiety depicted on his brow. He continued thus for awhile, striving against the operations of the Spirit, clinging to the world with one hand, and apparently reaching after heaven with the other. He could not yet give up the one for the sake of the other. He felt that he was young; and thought that many years were yet before him; and that when he had become older, he could more easily give up the world for Christ. Thus the Spirit was grieved away, and soon his anxiety disappeared. He passed on, and soon became as unconcerned and careless as before. He now lived at a distance from home, and has seldom come within the sphere of my labors, until the present winter.

A few weeks since, as I was walking out to visit some of my parishioners, the physician, who is a member of my church, informed me that W. was very sick, and his recovery doubtful. But a few hours after this, a messenger came to me and said: "W. thinks he has but a short time to live, and wishes very much to see you." I set off directly and was soon at the house. On opening the door, a scene presented itself before me, which I have no power adequately to describe. The physician was on his knees at the bedside, engaged in earnest prayer. His petitions went up mingled with the loud sobbing and weeping of the sisters of the young man who were bending over him, while his own voice was heard above them all, crying in his agony, "O, Lord have mercy! have mercy! HAVE MERCY!" The room was full, and the fountain of tears in every bosom was broken up. At the close of the prayer, I went to him, and took his hand. "O!" said he, "*must I go! must I be lost!*" He begged me to pray for him, with the earnestness of a dying man on the brink of despair. I knelt by his bed, and commended his case to God, as well as I could under the pressure of

my own feelings, and amidst his own loud cries for mercy. I pointed him to the precious promises of God to the penitent. "I know it—O, that I had an interest in Christ!—Why did I put it off until now? O, Lord, must I be lost! *Must I be lost!*" "O, no! brother, no—you *must not be lost*," said a soft voice that struggled for utterance through sobs and tears. "Oh, dear W., can't you give yourself to Christ? Do, brother, do; he will, he *will* save you." And then, as if laying hold of her dying brother with one hand, and with the other grasping the mercy-seat, she flung herself down at his bedside, and poured out her soul in prayer. Truly it was a melting scene. His younger sister then attempted to sing a part of a hymn which she had heard him mention. She succeeded in singing a few lines in melting and broken accents, until she came to a line which expressed the joy of the penitent in the arms of Christ, when she burst into a flood of tears, and sobbed out, "*Don't that sound good, William?*" The blessed Saviour! dont he appear lovely?" During the whole time, at intervals, he was, himself, crying for mercy, and exclaiming, "must I go without an interest in Christ?"

His disease raged on, and his strength rapidly wasted away. Toward evening he became more quiet, but his mind was bewildered. As his fond sisters stood weeping over him, as if tears could stay the hand of death, I thought of the affliction of the two sisters with whom "Jesus wept." Those only who have stood by the bed-side of a dying brother, and watched the last faint struggle with death, the cold damp gathering upon the brow, the fixing eye, the convulsive gasp, without the power to repress a single groan—can imagine all that was laboring in their breaking hearts. He was now fast approaching the hour of dissolution. His mind wandered, but still he would give rational answers to questions put to him. Before this, however, he had been heard earnestly to exclaim, "Here, Lord, I give myself away, 'tis all that I can do." This led his friends to believe that he had penitently resigned his spirit into the hands of God. This operated, in some

measure, as a soothing balm to their aching hearts.

His last sun had now set, and as the still hours of evening came solemnly on, he breathed more and more heavily until, after a few painful struggles, a little before midnight, the heart ceased its beating, the pulse its throbbing, and all was still.

O, that those who are inclined to procrastinate, would reflect for a moment on the awful uncertainty which is flung around a death-bed repentance! "It is to be feared that charity, which hopeth all things, and believeth all things, has sometimes discovered more of generous credulity, than of well founded hope, when it has laid great stress, and built much consolation, on the casual expressions, and faint sighs of dying men. Far be it from me to excite suspicion, or recall anxiety in the breast of surviving friendship, or to throw a new shade of terror over the valley of death; but better, far better, were it for a thousand breasts to be pierced with temporary anguish, and a new horror be added to the dreary passage of the grave, than that one soul be lost to heaven, by the delusive expectation of effectual repentance in a dying hour." w.

### GOD IS LOVE.

God is Love—his mercy brightens

All the path in which we rove;  
Bliss he makes, and wo he lightens,  
God is Wisdom, God is Love.

Chance and change are busy ever,

Man decays, and ages move;  
But his mercy waneth never,—  
God is Wisdom, God is Love.

E'en the hour that darkest seemeth,

Will his changeless goodness prove;  
From the mist his brightness streameth—  
God is Wisdom, God is Love.

He with early cares entwineth

Hope and comfort from above;  
Every where his glory shineth,—  
God is Wisdom, God is Love.

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL. . . . . *Mark* xvi. 15.  
How shall they PREACH except they be sent? . . . *Rom.* x. 15.

Vol. X.

JUNE, 1837.

No. 2.

## ELEVENTH ANNIVERSARY OF THE AMERICAN HOME MISSIONARY SOCIETY.

The American Home Missionary Society held its Eleventh Anniversary in the Tabernacle, New-York, on Wednesday evening, May 10th, 1837. In the absence of the President, the chair was taken by Hon. N. W. HOWELL, LL. D. Vice President the Society, and the meeting was opened with prayer by Rev. Dr. M'Auley.

The Treasurer's Report was read by Mr. Knowles Taylor, Treasurer of the Society, showing the receipts during the last year to have been \$85,701 59, which added to the balance in the Treasury, May, 1836, made the resources of the Society for the year, \$100,631 74. Expended during the year, \$99,529 72. Balance May 10th, 1837, \$1,102 02.

Portions of the Eleventh Annual Report were read by Rev. Absalom Peters, D. D., Corresponding Secretary.

The following resolutions were adopted, viz:—

1. On motion of Rev. A. D. Eddy, of Newark, New-Jersey, seconded by Rev. F. W. Graves, of Alton, Illinois,

*Resolved*, That the Reports now read be adopted, and printed under the direction of the Executive Committee.

2. On motion of Rev. Albert Barnes, of Philadelphia, seconded by Rev. Theophilus Smith, of New-Canaan, Connecticut,

*Resolved*, That the history and the present aspects of Divine Providence, in regard to the church, indicate that Christianity will soon become the religion of all nations, and that this country is to bear an important part in its universal diffusion.

3. On motion of Rev. Dr. Patton of New-York, seconded by Rev. Dr. Pond, Professor in the Theological Seminary, Bangor,

*Resolved*, That while the financial distresses of the community afford ground for apprehension that

the Missionaries may be obliged to defer for a season their drafts on the treasury; and, while the Society would cherish a fraternal sympathy for them in the embarrassment to which they may be thus subjected, they would pledge themselves, and earnestly solicit the friends of the cause throughout the country, promptly to adopt such measures as shall, under God, furnish the means of immediate relief.

The meeting was one of uncommon interest and encouragement. The resolutions were sustained by eloquent addresses by Rev. Messrs. Eddy, Graves, Barnes, and Dr. Patton, and the exercises were diversified by appropriate sacred music. The manifestations of attachment to the Society and its work were strong; and specific pledges of pecuniary aid were made on the spot by clergymen, on behalf of themselves and their people, and by others.

The Society proceeded to the election of officers for the ensuing year, and made choice of the following, viz:

### PRESIDENT,

Henry Dwight, Esq., of Geneva, N. Y.

### VICE PRESIDENTS,

Rev. George A. Baxter, D. D., Prof. Theol. Sem. Pr. Edward Co., Va.

Rev. Lyman Beecher, D. D., Prof. Theol. Sem., Cincinnati, Ohio.

Hon. Benjamin F. Butler, LL. D., Attorney General of the U. S., Washington.

Rev. Calvin Chapin, D. D., Rocky-Hill, Conn.

Rev. Thomas Cleland, D. D., Harrodsburg, Kentucky.

Rev. John Codman, D. D., Dorchester, Mass.

Rev. Jeremiah Day, D. D., LL. D., President Yale College.

Rev. Justin Edwards, D. D., Prof. Theol. Seminary, Andover.

Hon. Theodore Frelinghuysen, LL. D., Newark, N. J.

Rev. Francis Herroe, B. D., Pittsburgh, Pa.

Rev. James Hoge, D. D., Columbus, Ohio.

Hon. Samuel M. Hopkins, LL. D., Geneva, N. Y.

Hon. N. W. Howell, LL. D., Canandaigua, N. Y.

Hon. Samuel Hubbard, LL. D., Boston, Mass.

John D. Keese, Esq., New-York City.  
 Rev. Thos. M'Auley, D. D., LL. D., New-York City.  
 Hon. Charles Marsh, LL. D., Woodstock, Vermont.  
 Rev. James M. Matthews, D.D., Chancellor of New-York University.  
 Rev. Samuel Miller, D. D., Theol. Sem., Princeton, N. J.  
 Hon. David Lawrence Morrill, LL. D., Concord, N.H.  
 Hon. John Murphy, Claiborne, Alabama.  
 Rev. David Porter, D. D., Catskill, N. Y.  
 Rev. Alexander Proudft, D. D., New-York City.  
 James Roosevelt, Esq., New-York City.  
 Rev. James Richards, D. D., Theol. Sem., Auburn, N. Y.  
 Rev. Thomas H. Skinner, D. D., New-York City.  
 Hon. John Cotton Smith, LL. D., Sharon, Conn.  
 Rev. Samuel S. Schmucker, D. D., Theo. Sem., Gettysburg, Pa.  
 Rev. Nathaniel W. Taylor, D. D., Theol. Sem., New-Haven.  
 Rev. John Thomson, Crawfordsville, Ind.  
 S. V. S. Wilder, Esq., New-York City.  
 Rev. Leonard Woods, D. D., Theol. Sem., Andover, Mass.

## DIRECTORS.

Rev. William Allen, D. D., President Bowdoin College, Maine.  
 Rev. Elihu W. Baldwin, President of Wabash College, Ind.  
 Rev. Joshua Bates, D. D., President Middlebury College, Vt.  
 Rev. Edward Beecher, President of Illinois College, Ill.  
 Rev. Nathan S. S. Beman, D. D., Troy, New-York.  
 Rev. Robert H. Bishop, D. D., President of Miami University, Ohio.  
 Rev. Gideon Blackburn, D. D., Carlinville, Illinois.  
 Rev. James Carnahan, D. D., President Princeton College, N. J.  
 Rev. John H. Church, D. D., Pelham, New-Hampshire.  
 Rev. Charles Coffin, D. D., President of College, Tenn.  
 Amos M. Collins, Esq., Hartford, Connecticut.  
 Roswell L. Colt, Esq., New-York City.  
 Rev. Samuel H. Cox, D. D., Brooklyn, N. Y.  
 Rev. C. C. Cuyler, D. D., Philadelphia.  
 Rev. Henry Davis, D. D., Clinton, N. Y.  
 Rev. William R. De Witt, Harrisburgh, Penn.  
 Rev. E. W. Gilbert, Newark, Delaware.  
 Rev. Eliphalet Gillett, D. D., Hallowell, Maine.  
 Rev. Samuel L. Graham, D. D., North Carolina.  
 Rev. E. D. Griffin, D. D., Newark, N. J.  
 Eurotas P. Hastings, Esq., Detroit, Michigan.  
 Rev. Joel Hawes, D. D., Hartford, Connecticut.  
 Rev. Asa Hillyer, D. D., Orange, N. J.  
 Rev. Heman Humphrey, D. D., President Amherst College, Mass.  
 Rev. Nathan Lord, D. D., President Dartmouth College, New-Hampshire.  
 Rev. John M'Dowell, D. D., Philadelphia.  
 Rev. William A. M'Dowell, D. D., Philadelphia.  
 Rev. Cyrus Mason, Professor New-York University.  
 Joseph Montgomery, Esq., Philadelphia.  
 Rev. Samuel Merwin, Wilton, Connecticut.  
 Rev. Eliphalet Nott, D. D., President Union College, N. Y.  
 Rev. B. M. Palmer, D. D., Charleston, South Carolina.  
 Rev. William S. Potts, President of Marion College, Missouri.  
 Rev. Thomas H. Skinner, D. D., New-York City.  
 Hon. Roger M. Sherman, LL. D., Fairfield, Connecticut.

Rev. Richard S. Storrs, D. D., Braintree, Mass.  
 Garrit Smith, Esq., Peterborough, N. Y.  
 Jeremiah Sullivan, Esq., Madison, Indiana.  
 Rev. Benjamin Tappan, D. D., Augusta, Maine.  
 John Tappan, Esq., Boston, Mass.  
 John Tillson, Hillsborough, Illinois.  
 Rev. Mark Tucker, D. D., Troy, N. Y.  
 Rev. Bennet Tyler, D. D., Pres. Theol. Inst., East Windsor, Conn.  
 Rev. Jacob Van Vechten, Schenectady, N. York.  
 Ambrose White, Esq., Philadelphia.  
 Rev. Robert G. Wilson, D. D., President Ohio University, Athens, Ohio.  
 Rev. Andrew Wylie, D. D., President of College, Bloomington, Indiana.  
 Rev. John C. Young, President of Centre College Kentucky.

## TREASURER,

Mr. Knowles Taylor.

## AUDITOR,

Mr. Arthur Tappan.

## CORRESPONDING SECRETARY,

Rev. Absalom Peters, D. D.

## RECORDING SECRETARY,

Mr. Wm. M. Halsted.

## MEETING OF THE BOARD OF DIRECTORS.

The Board of Directors met on Thursday, May 11th, at the Society's Rooms, 150 Nassau-street, and appointed the following gentlemen the

## EXECUTIVE COMMITTEE.

Rev. Thomas M'Auley, D. D., LL. D.  
 Rev. Wm. Patton, D. D.  
 Rev. Henry White.  
 Rev. Mancius S. Hutton.  
 Mr. John Nitchie.  
 Mr. Abijah Fisher.  
 Mr. Leonard Corning.  
 Mr. Alfred De Forrest.  
 Mr. Wm. A. Tomlinson.  
 Charles Butler, Esq.

## MEMBERS EX-OFFICIO.

Mr. Knowles Taylor, Treasurer.  
 Rev. Absalom Peters, D. D., Cor. Secretary.  
 Mr. Wm. M. Halsted, Recording Secretary.

## ASSOCIATE SECRETARY AND GENERAL AGENT,

Rev. Milton Badger.

## ASSISTANT SECRETARY,

Rev. Charles Hall.

## ASSISTANT TREASURER,

Mr. H. W. Ripley.

## ELEVENTH REPORT.

The anniversaries of Benevolent Societies are privileged seasons. At whatever point they are considered, those labors of love which are blessed to the salvation of men, are objects of unspeakable interest; and to those who have planted, or watered, or in any way contributed to the benign results of such labors, it is delightful to pause at stated periods, and group them together, that they may be contemplated, as a whole, to the praise of Him who giveth prosperity to his people.

We cannot, it is true, in the moral as in the natural world, hold a "feast of ingathering at the end of the year," and rejoice over the collected fruits of a harvest fully ripe. In the kingdom of Christ there will be no such privileged day, until the harvest of the world shall come. There is here no succession of seed-time and of reaping, marked by the seasons of the year. The Sun of Righteousness never sets, and under his genial rays, equally propitious in winter as in summer, the field is always productive, and seed-time and harvest are intermingled; "the ploughman overtaketh the reaper, and the treader of grapes him that soweth seed;" and there is no rest for the people of God, till each in succession

shall have numbered the years of his life. In presenting, therefore, the ELEVENTH REPORT of the AMERICAN HOME MISSIONARY SOCIETY, the Executive Committee meet their numerous friends and fellow-laborers, not to celebrate the triumphs of an enterprise already completed, but to set up their EBENEZER at another point in its progress, and to record upon it, that it may be known and read of all men, "HITHERTO THE LORD HATH HELPED US."

The last Annual Report brought the history of this Society, down to the 11th of May, 1836. There had then been employed, during the whole or some portions of the preceding year, in the United States, and the adjoining territories and provinces, 755 missionaries, to which were added 17 pastors and evangelists in France, towards whose support this Society had contributed important aid, making the whole number reported at that time 772. During the year which has since elapsed, the Committee have aided in the support of 810 missionaries and agents, of whom 764 have been employed in the United States and territories, 22 in the Provinces of Upper and Lower Canada, and 24 in France, in co-operation with the French Evangelical Societies of Paris and Geneva.

## TABLE,

*Exhibiting the amount of receipts from each state, and the number of Missionaries employed in each, during the whole or a portion of the year.*

States and Territories.	Receipts.	No. of Missionaries.
1 Maine	\$7,498 36	107
2 New-Hampshire	7,211 55	63
3 Vermont	4,579 67	50
4 Massachusetts	18,157 55	74
5 Rhode-Island	501 48	
6 Connecticut	9,173 07	37
7 New-York	24,624 27	186
8 New-Jersey	2,684 38	6
9 Pennsylvania	4,756 51	34
10 Delaware	311 76	1
11 Maryland	71 75	1
12 Virginia	10 00	5
13 North Carolina		1
14 South Carolina	107 00	
15 Georgia	33 00	1
16 Alabama	50 00	
17 Mississippi		3
18 Louisiana		
19 Arkansas Territory		1
20 Tennessee		12
21 Kentucky	3,452 50*	7
22 Ohio		72
23 Indiana		31
24 Illinois	1,457 25	31
25 Missouri	5 00	9
26 Missouri Territory		2
27 Wisconsin Territory	30 00	1
28 Michigan	363 09	20
29 Upper Canada	38 00	6
30 Lower Canada		16
31 France		24
32 Unknown	52 50	
		810

\* Of this sum, \$3258 44 has been received through the Central Committee of Agency at Cincinnati.

### RECAPITULATION.

Of the missionaries and agents enumerated in the preceding tables, including 17 in France, 578 were in commission at the commencement of the year, a large proportion of whom have been re-appointed and are still in the service of the Society, and 232 new appointments have been made, making the whole number aided within the year, including 24 in France under the care of the Evangelical societies of Paris and Geneva, 810.

Of these, 595 are settled as pastors, or are employed as stated supplies in single congregations, and 191 extend their labors, either as pastors or stated supplies, to two or three congregations each, and 24, including agents, are employed on larger fields.

The number of congregations, missionary districts and fields of agency thus supplied, in whole or in part, during the year, has been 1,025, and the amount of ministerial labor performed under commissions from this Society, since the date of our last report, has been 554 years.

From a general review of the correspondence, we judge that the congregations aided have enjoyed a greater amount of spiritual blessings, and a greater number of revivals, than in the year preceding the last.

The number reported as added to the churches aided, making proper allowance for the imperfection of a portion of the reports, is about 5,933—viz, 2,181 by letters from other churches, and 3,752 on profession of their faith. This last number, added to those reported in former years, makes the whole number reported as received into the churches aided, on profession of their faith, during the short period of this Society's operations, 31,917. And this number is probably several thousands below the fact, as it has been found impracticable to obtain perfect reports from all the missionaries, and the committee have been careful to estimate the deficiencies each year, below what they have believed to be the real number; while the number of conversions under the labors of our missionaries, has far exceeded the number reported as added to the churches, and may be safely estimated at more than 40,000. To have been the instruments of turning from the error of their ways, and of saving to "the life everlasting" so many thousands, is itself a result most cheering and animating to those whose contributions and agencies, under the blessing of God, have produced it. But the salvation of 40,000 souls is but a small item in the calculation of good which has been and will hereafter be derived from the gifts and labors embraced in the operations of this Society. The Sabbath schools sus-

tained in the congregations, aided, during the last year, have embraced, on a low estimate, more than 60,000 scholars, and the bible classes, under the instruction of the missionaries, not less than 20,000 pupils of all ages. The cause of temperance has also been efficiently promoted in most of the congregations, and the number of subscribers to the principle of total abstinence from the use of intoxicating drinks, on all the fields occupied by our missionaries, is probably more than 150,000,

### STATE OF THE TREASURY.

Several causes have contributed to diminish the receipts of this Society during the past year. Among these the large balance of nearly \$15,000 in the Treasury at the commencement of the year, has exerted its influence. This fact having been published in our Annual Report, the impression became general, throughout the country, that the current demands upon this Society were already provided for, and the necessity of increased contributions to its funds, appeared to be less urgent than in former years. In the mean time, the existing embarrassments and necessities of the Education Society, and the Foreign Missionary Board, were urged upon the public with special earnestness. The result has been that a larger proportion than usual of the contributions of the benevolent has flowed into those departments of the general cause whose necessities were the most urgent, while that which was better supplied has been comparatively neglected. Of the propriety and duty of this discrimination, we do not doubt. Several of the members of our own Committee have acted in accordance with it. In ordinary times this would probably not have resulted in any embarrassment to the cause of Home Missions. But as the tide of affairs has turned in the commercial world, the pecuniary pressure upon the country became alarming, before the actual wants of our own Society urged upon the Committee the necessity of extraordinary measures to supply them. And when this necessity became apparent, it was too late to realize any immediately favorable returns from that portion of the public, on whom alone we have been accustomed to rely in such emergencies. The pecuniary embarrassments, and the prostration of mercantile credit, had already begun which have since been thickening around us, until they have resulted in the unparalleled desolation and alarm which now exists.

The Committee have accordingly been under the necessity of allowing the rapid expenditure of their funds in hand to meet



the current demands upon the Treasury, without any immediate prospects of its being replenished. The balance in the Treasury, at the commencement of the year, as appears from the Treasurer's Report, was \$14,930 15, while the receipts, since the last anniversary, have been \$85,701 59, which is about \$1000 more than the receipts of the preceding year, exclusive of a large legacy received from the estate of the late Joseph Burr, and makes a total of \$100,631 74. This sum has all been expended, excepting \$1102 02, now in the Treasury, and this balance is all due at the present time to meet the drafts and bills which must be cancelled within the coming ten days.

In this state of our finances, there would be nothing alarming in ordinary times of commercial prosperity. It has not unfrequently occurred, in the progress of this Society's operations, that our Treasury has been overdrawn: from five to ten thousand dollars, and at one time the balance against us had reached the sum of \$14,000. But individuals of the Committee did not hesitate to render themselves personally liable for the amounts necessary to supply the deficiencies, and the drafts of the Missionaries have never failed to be promptly paid. Our condition, however, is widely different at the present crisis. Every day brings us intelligence of the failure of individuals, on whose subscriptions, (remaining unpaid,) we had relied for temporary relief, until efficient measures could be perfected for opening new sources of income, and the difficulty of obtaining temporary loans on individual responsibility, has rendered it impossible for the Committee to avail themselves of those facilities which they have readily secured to the Society on all former occasions of necessity.

In these circumstances of embarrassment, the Committee apprehend, though with great reluctance, that they may be under the painful necessity of soon addressing a circular to all the missionaries of the Society,

requesting them to withhold their drafts on the Treasury, or to draw for only a portion of the amounts due them, until we shall have had time to make our appeal to the friends of the cause and to the public at large, in the hope of soon securing the means of resuming the payment of their much needed dues.

The Committee are aware that nothing but considerations of the most urgent necessity could justify such a measure. But this necessity may exist, and we throw out the painful suggestion, that, by the prompt and efficient aid of our friends, the apprehended crisis may, if possible, be avoided.

It should also be borne in mind that, besides the amounts now due to the missionaries for labors already performed, the Committee are pledged, to the amount of more than \$50,000, in commissions yet to be fulfilled, the whole of which will become due in the coming twelve months. In the mean time, new and inviting fields are constantly opening for enlarged operations, and it remains to be determined whether this Society shall be furnished with the means of going forward in its twice blessed work. We throw ourselves with confidence upon the benevolence of the Christian public, and the blessing of God, and feel that in urging upon the consciences of American Christians the present embarrassments and the constantly growing necessities of the cause of Home Missions, we are pleading for a department of benevolent effort, whose efficient prosecution is not only highly important, but indispensable to the best interests of our country and the world.

That the grounds of this appeal, and the immense interests involved in the success of it may be the more distinctly seen and appreciated, we proceed to present some additional facts and considerations connected with the past operations of this Society, and which have an important bearing upon its future prospects of increasing usefulness.

## COMPARATIVE RESULTS.

The following table shows the results of the last year in several particulars, compared with those of preceding years.

	First year.	Second year.	Third year.	Fourth year.	Fifth year.	Sixth year.	Seventh year.	Eighth year.	Ninth year.	Tenth year.	Eleventh yr.
Receipts	\$18,130	\$20,035	78 \$26,997	31 \$33,929	44 \$48,124	73 \$49,432	12 \$68,627	17 \$78,911	44 \$88,863	22 \$101,565	15 \$85,701
Expenditures	13,964	17,949	22 \$26,814	96 \$27,429	50 \$47,247	60 \$52,808	39 \$66,377	96 \$80,015	76 \$83,394	28 \$92,108	94 \$99,529
No. of Missionaries	169	201	304	392	463	509	606	676	719	755	810
No. not before in commission	68	89	169	166	164	158	209	200	204	249	232
Congregations and											
Mia. Districts	196	244	401	500	577	745	801	899	1,050	1,000	1,025
Sab. Schools report'd	Not rep.	206	289	369	500	544	770	-	40,000*	50,000*	60,000*
Bible Classes report'd	Not rep.	100	134	203	200	239	378	-	12,000*	15,000*	20,000*
Years of labor per'd	110	133	186	274	294	361	417	463	490	545	554
Additions to Chhs reported.	Not rep.	1000	1678	1959	2532	6126	4284	2736	3,300	3,750	3,753

\* Pupils.

## AUXILIARY SOCIETIES AND AGENCIES.

## MASSACHUSETTS MISSIONARY SOCIETY.

The receipts of this Society, during the year ending April 1, 1837, have been \$15,667 16, which added to a balance of \$5,868 74 in the Treasury at the commencement of the year, makes the whole amount at the disposal of the Society, since its last annual return, \$21,535 90. Of this sum \$9,059 51 have been expended in the support of 67 missionaries in that state, and \$5,349 90 has been paid over to the Parent Society, leaving a balance in the Treasury of the Massachusetts Society, April 1, 1837, of \$7,126 49.

Other sums have been received from that state, amounting to \$4,840 29, which have been contributed directly to the Parent Society, making the whole amount reported to us, as contributed to Home Missions by the friends of the cause in Massachusetts, \$18,157 55, which is \$3,717 82 less than was contributed to the same cause in the preceding year. This may be in part accounted for by the pecuniary embarrassments of the times, and in part from the fact that our Agent and Associate Secretary on that field, the Rev. R. S. Storrs, D. D., has been obliged, on account of ill health and the cares of his congregation, to withdraw from the active agency which he had prosecuted with great energy and success during several preceding years, and his place has not yet been supplied.

## MAINE MISSIONARY SOCIETY.

This Society, like the preceding, has also been affected by the reverses of the times, and by the removal of its General Agent, the Rev. Samuel Johnson, by death. He died in the midst of his labors, and in the full tide of his extensive and increasing usefulness, Nov. 16, 1836. The receipts of the Society, for the year ending April 1, 1837, have been \$7,198 36, which added to a balance of \$201 47, in the Treasury at the commencement of the year, makes the whole disposable means of the Society, since its last annual return, \$7,399 83. The expenditures of the Society during the same period, have been \$9,190 91, leaving the Treasury overdrawn, on the first of April, \$1,791 08. The amount contributed by individuals in Maine directly to the Parent Society, has been \$300, making the whole amount derived from that state to the cause of Home Missions, within the year, \$7,498 36.

The number of missionaries supported by the Maine Missionary Society has been 107.

## CONNECTICUT MISSIONARY SOCIETY.

The number of missionaries sustained in Connecticut, by this Society, during the last year, has been 34, and the number of congregations aided, 40. The receipts of the Society have been \$4,026 23, which added to the balance in the Treasury, April 1, 1836, makes a total of \$6,986 18, of which \$1,000 are the avails of a legacy received, the interest only to be expended. The disbursements during the same period have been \$4,826 26, leaving a balance in the Treasury on the first of April, 1837, of \$2,159 92, all of which, excepting the legacy above named, was then due to the missionaries for labors already performed. Besides the receipts above named, there have been contributed directly to the Parent Society from the Fairfield County Domestic Missionary Society, and derived from the payment of legacies and the contributions of individuals, associations, and congregations in Connecticut, the sum of \$3,146 85, making the whole sum contributed in that state to the cause of Home Missions, during the last year, \$9,173 07, more than one half of which, including \$500 contributed in aid of the Rhode Island Missionary Society, has been expended by the Parent Society in sustaining missionaries in other states, especially in the west.

## NEW-HAMPSHIRE MISSIONARY SOCIETY.

The receipts of this Society, during the past year ending April 1, 1837, have been \$6,638 55, which is \$1,883 more than the receipts of the year next preceding. Balance in the Treasury, April 1, 1836, \$349. This increase is doubtless to be attributed to the continued labors of the agent in that state, the Rev. Isaac Willey, whose services appear to have greatly increased the efficiency and usefulness of that Society. Its expenditures, during the same period, have been \$7,350 80, leaving a balance in the hands of the Treasurer, April 1, 1837, of \$136 90. This Society has sustained 60 missionaries in New-Hampshire and one in Lower Canada, and is increasing in usefulness and in the extent of its operations. The amount received by the Parent Society, from New-Hampshire, in addition to the sum above reported, is \$573, making the whole amount derived from contributions in that state to the cause of Home Missions, \$7,211 55.

## VERMONT DOMESTIC MISSIONARY SOCIETY.

The number of missionaries reported by this Society within the year ending April 1, 1837, is 46, and the number of missionary

fields occupied in whole or in part, 51. Amount in the Treasury at the commencement of the year, was \$5,230 69, which was the avails of a legacy then recently received. Its receipts during the year have been \$4,339 95, making in all at the disposal of the Society \$9,570 64. Of this sum \$4,152 have been expended in sustaining the operations of the Society in that state, leaving in the Treasury, April 1, 1837, a balance of \$4,625 11. The sum of \$239 72 has been contributed directly to the Parent Society from that state, making the whole amount derived to the support of Home Missions from the friends of the cause in Vermont, within the last year, \$4,579 67.

## PHILADELPHIA BOARD OF AGENCY.

The report of this Agency, for the year ending April 1, 1837, is highly interesting and encouraging. "In no preceding year," says the report, "have our endeavors to promote the momentous interests committed to us been so signally prospered." The receipts of the year from this agency have been \$6,901 41, being an excess of \$1,070 92 over those of the year preceding, and in addition to the above, subscriptions have been obtained, but not yet paid, sufficient to make the whole amount secured to the Society, within the last year, more than \$8,500, which is \$2,000 more than the amount secured the preceding year. The number of missionaries sustained within the bounds of this agency is 34, who have been employed in the States of Delaware, Maryland, New Jersey, and Pennsylvania. Several of the churches aided on these fields, have been blessed with special tokens of the divine favor in revivals of religion.

For further particulars of this agency, we refer to the interesting report of our Agent and Associate Secretary, the Rev. G. N. Judd, in the Appendix.

## CENTRAL AGENCY IN THE STATE OF NEW-YORK, (UTICA.)

61 missionaries have been sustained within the bounds of this agency, during the whole, or a part of the last year, who have bestowed their labors upon 70 congregations, and have performed, under commissions from this Society, 39 years of ministerial service. Several of the churches aided have been blessed with special revivals, and while the report of the agency presents the most cheering evidence of the usefulness of our operations on that field, it exhibits also the most urgent necessity for their continuance and increase. We give the report entire in the Appendix,

to which the reader is referred, not only for a more detailed account of proceedings, but for several suggestions worthy of the consideration of our missionaries generally, and deeply interesting to the friends of the cause.

The receipts of the agency during the year, have been \$3,315 21, and the amount appropriated on the same field, \$3,985.

#### WESTERN AGENCY IN THE STATE OF NEW-YORK, (GENEVA.)

The number of missionaries sustained during the whole or a part of the last year on the field of this Agency, has been 67, and the number of congregations aided in their support, 99. During the year, 12 new fields have been taken up, 10 new places of worship have been erected or commenced, and 24 churches have reported revivals, and 883 have been reported as added to the churches, 615 on profession of their faith. Soon after the last anniversary, an effort was commenced to collect \$20,000, nearly the whole of which has been subscribed, but owing to the embarrassments of the times, only about \$11,000 has been actually received by the agency. Of this sum \$2,339 has been contributed by 87 churches, which have been aided by the A. H. M. Society.

The foregoing results indicate the great efficiency of our agent on that field, the Rev. J. A. Murray, to whose report in the Appendix, we refer for many other details of a most interesting and encouraging character.

#### THE CANADA HOME MISSIONARY SOCIETY.

This Society, whose formation and connexion with the A. H. M. S. was announced in our last Annual Report, has hitherto expended its principal efforts in searching out and supplying, through the aid of the Parent Society, the destitute churches, and protestant settlements in Lower Canada. The centre of its operations is Montreal, and its efficiency during the last year, affords promise of great usefulness in future. The number of its missionaries is 18, a large portion of whose support is supplied by the Parent Society. The receipts of the Canada Society, through the labors of the agent, the Rev. B. F. Curry, have been increased to \$1,562, and the prospect of an annual increase of receipts on that field, is encouraging, while the blessing of God upon the labors of our missionaries there has been signal. Our agent expects soon to visit the Upper Province, where the field is also inviting, and where the few missionaries of the Parent Society, who have

already been appointed there, are laboring with encouraging success.

#### THE WESTERN RESERVE DOMESTIC MISSIONARY SOCIETY, OHIO.

The returns from this Society are incomplete. Its operations have been conducted as usual and with the usual tokens of the divine favor. The labors of our agent on that field, the Rev. O. P. Hoyt, have been commenced within the year and promise much usefulness.

#### CENTRAL BOARD OF AGENCY FOR THE WESTERN STATES, CINCINNATI, OHIO.

The receipts of this Agency during the year, have been \$3,584 84, which added to a balance of \$250 in the hands of the Agency, April, 1836, makes the whole amount at its disposal, since that date, \$3,834 84, all of which, excepting about \$500, appropriated to other laborers in the west, has been expended in the support of 25 missionaries whose commissions were granted on the recommendation of the Agency. The great usefulness of this Board, and the happy results of the labors of our Agent on that field, the Rev. Henry Little, are every year more and more apparent. [See report in Appendix.]

#### INDIANA MISSIONARY SOCIETY.

The receipts of this Society, not before reported, have been \$1,256 77, all of which has been expended in the state of Indiana in aid of the support of the 31 missionaries of the Parent Society in that state. Our Agent there, the Rev. Samuel G. Lowry, has pursued his labors with increasing usefulness during the last year, and the prospects of the cause in that state, though attended with some embarrassments, are encouraging. The field is white unto the harvest, and many more laborers are needed.

#### AGENTS IN ILLINOIS.

The Rev. Theron Baldwin and the Rev. Albert Hale have divided the Agency of this state between them during the last year, each of them devoting about half of his time to the service of the Home Missionary Society. Their reports are highly encouraging. Their labors have been abundant, and have been attended with much success, not only in the collection of funds and the strengthening of feeble churches, but also in the promotion of revivals and the conversion of souls. Their receipts for the Society have been about \$2,000. For other interesting particulars, we refer to a letter from Mr. Baldwin, in the Appendix.

## OTHER AGENTS IN THE WEST.

The Rev. Joseph Lane, the commencement of whose agency in Kentucky was announced in our last report, continued his useful labors on that field, until about the first of October, 1836. From the first of March preceding to that date, he had collected for the Society \$436 08. During the same period, he remarks in his final report, "I have preached 81 discourses, and attended 12 protracted and sacramental meetings, some of which have been very interesting; and I hope to meet above some who, during these meetings, submitted to God, and commenced their journey towards heaven. In these labors I have had the satisfaction to meet with a cordial reception, and only in a few instances have I met with any unpleasant expression of feeling. I have labored as a missionary more than as an agent, and have made it my object to preach to the churches, and acquaint myself with their wants, more than to ask them for their money. This course I have pursued with the expectation that, in the present state of destitution, which is every year increasing in this state, the churches would accept with cheerfulness any judicious measures which might be adopted, *especially by the committee here*, for the purpose of supplying the destitute with the bread of life. But to my surprise, these churches are now recommended by the Presbytery, not to receive the ministerial services of any brother, receiving pay from the A. H. M. Society; and this, too, in a state where 45 or 50 counties remain destitute of any Presbyterian preacher."

The resolutions of the Presbytery and Synod of Kentucky, which rendered it expedient for our agent to retire from that interesting and extensive field, have been extensively published, and need not be reported here. The following only, (adopted by the Presbytery,) concerns the conduct of our agent, viz: "Resolved, that the Rev. Joseph Lane, Agent of the A. H. M. S. for Kentucky, so far as our knowledge extends, has uniformly conducted himself amongst us, as becomes an upright Christian minister."

In view of the resolutions above referred to, and which have suspended our operations for the present, we can only express our deep regret, while we cordially sympathize with the destitute, and the many friends of the cause in that state, with whom we have co-operated in the labors of love in past years. May the Lord prepare the way, and direct our future course.

## SABBATH SCHOLARS' MISSIONARY SOCIETIES.

These juvenile associations in aid of the cause of Home Missions, which have been

reported in former years, in terms of so much commendation and encouragement, continue to increase in number and usefulness. No less than 15 of our missionaries, during the last year, have been sustained by the contributions of Sabbath scholars' associations. The oldest of these associations, is that of the Duane-street church, who have lately held their Tenth Anniversary, and whose payments to the Parent Society, during the past year, have amounted to \$394, which has been appropriated to the support of 7 missionaries. The associations connected with the South Dutch, the Murray-street, the West, and the Fourth Free Presbyterian churches, and the First Church in Brooklyn, have also continued their labors, and some of them with increasing efficiency and success.

## BOARD OF MISSIONS OF THE GERMAN REFORMED CHURCH IN THE UNITED STATES.

The co-operation of this board has been continued during the year on the plan announced in our last report, and the Committee have granted aid, under this arrangement to 3 congregations, in the support of ministers of the German Reformed Church, whose names and locations are embraced in the general table. Our correspondence with this board has been conducted with reciprocal kindness, and promises interesting results as to the missionary spirit and efficiency of the important denomination which it is designed to benefit.

## CENTRAL MISSIONARY SOCIETY OF THE LUTHERAN CHURCH.

Our co-operation with this Society has been of so recent date, that great results were not to be expected during the last year. Something however has been done in the way of preparation for more efficient action hereafter, and 2 missionaries of that denomination have been in part sustained by the aid of the Parent Society. The plan of co-operation is similar to that adopted with other large auxiliaries and agencies, who take the entire supervision of their appropriate fields, and through whose recommendation the appointments of the Parent Society are made.

## THE EVANGELICAL SOCIETY OF PARIS.

Our last Annual Report contained an account of an appropriation of \$3,000 in aid of the Evangelical Society of Paris. The lively expressions of gratitude with which that first appropriation had been received by our brethren in France, and the faithfulness and economy with which it had been expended in the support of 17 pastors and

evangelists in that country were also fully stated, with the reasons which seemed to urge a continuance of the aid of this Society to the evangelical churches in France, and also its extension to other nominally Christian countries. In pursuance of the principles and objects then advanced, and in answer to the earnest appeal of the above named society for continued aid, this Committee, in January last, made another appropriation of \$1,500, and in the communication accompanying the transmission of it to the Committee in Paris, we expressed the hope that the receipts of the Society would justify us in making another appropriation of the same amount, (\$1,500,) near the close of the year. This hope however has been disappointed. The exhaustion of the Society's Treasury, and the embarrassments which at present exist, render it wholly inexpedient for us to attempt, at this time, to comply with the expectations which our former communications have excited. Yet we cannot but regard our introduction to the work of missions in France, as highly propitious to the cause, and would express our profound gratitude to the Father of Mercies, that we have been enabled to commence a work so important and interesting. May the same gracious providence enable us to resume it, at no distant day, with increased efficiency.

The number of missionaries under the care of the Society in Paris, who have been aided in part by our contribution above named, is 17; whose self-denying labors have been attended with the most animating and encouraging success.

#### EVANGELICAL SOCIETY OF GENEVA.

This Society is scarcely less important to the cause of evangelism in France, than that of Paris. It has been about four years engaged in the work of missions, having previously made considerable progress in the distribution of the Scriptures and of religious tracts. The great necessities, as well as the extensive usefulness of this Society, being urged upon our consideration by the Rev. Mr. Baird, in the early part of the year, a correspondence was opened with its managers, and \$1,000 transmitted by this Committee in aid of its operations. The promptness with which our donation has been acknowledged, and the accuracy of the report of the doings of the Society which has been returned to us, together with a description of the extent, the desolation, and the urgent necessities of the field which they have begun to cultivate, are such as to make us deeply regret our inability to double the appropriation which we have already made, and which has been supplied in part to support 7 missionaries in Burgundy, where the Papal superstitions have

held an almost uninterrupted sway for more than a century. For further particulars of this interesting and important society, see Appendix.

#### GENERAL USEFULNESS OF THE SOCIETY.

*The importance of its operations to the universal spread of the gospel.*

In view of the position occupied by this Society, and the tendency of its operations, the committee feel constrained to commend it to the patronage of American Christians, as an instrument of pre-eminent importance to the universal establishment of Christianity, not only in this country, but throughout the world. In addition to the particulars which we have already enumerated, the benign results of the labors of our missionaries may be distinctly traced in the impulse which they have given to the cause of general education; the improvements they have promoted in common schools; and in the several colleges, and other seminaries of learning, both literary and theological, which they have been the chief instruments of establishing. Their influence in these respects, according to their number, and the time of their employment, will not suffer in comparison with that of the evangelical clergy of our country generally; while their ministry has been almost universally acceptable to the people whom they serve, and has been owned and blessed of God. Their labors also have been widely diffused, and have exerted their influence, directly or remotely, upon almost every department of well-doing in the nation, whether designed for the special benefit of our own people, or to bless and save the millions of other lands; and the few who have labored in the neighboring provinces, and in a distant country, have been hailed with gratitude as among the first fruits of an enterprise, which, having its origin in the benevolence of a great and a free people, is destined to expand and to multiply its influences, until, in co-operation with those of the same precious faith in other nominally Christian countries, it shall give to the doctrines of the gospel their rightful control, and thus secure a support to the cause of Foreign Missions, adequate to the necessities of the whole world. Considered in all their relations and probable consequences, therefore, our operations assume a magnitude, and an importance, which far exceed their present visible results. The position occupied by this Society, in common with other benevolent institutions, whose efforts are expended on the same field, is a vantage ground assigned us for the benefit of all nations.

The first consideration in support of this assertion, is, that our country is comparatively new and free. Though much ad-

vantage may have been already lost by our neglect, as a people, to cherish and increase in proportion to the increase of our population, the religious influences and institutions of the early fathers of this republic, it is also true that the counteracting and opposing influences, have not yet obtained the triumph which they have sought. The fundamental principles of our government remain. Our institutions are nominally, at least, and professedly, those of Christianity; and our young and growing population are within the reach of those Christian influences, which exist among us, and which, if wisely directed and faithfully applied, may yet, with the blessing of God, subdue the nation to the obedience of faith.

The appropriate territory of this republic, is also extensive, beyond the example of most other nations. It embraces a fraction more than one twentieth part of the land surface of the globe; and we see no reason to doubt that its population, in less than two centuries, will bear an equal proportion to the millions which shall inhabit the earth. If, therefore, this country were destined to stand alone in the exertion of its moral influence upon other nations, it might still hope, by becoming itself pervaded with the spirit of Christianity, to attract all the "Gentiles to its light," and their "kings to the brightness of its rising." But the millions of this country will not stand alone. They are associated by blood, and by the principles of a common Christianity, with the vast population of another nation, whose territories, dependencies and relations are, at the present time, much more extended and multifarious than our own. United by the ties of kindred, of a constant intercourse and a common language, these two nations, Great Britain and the United States, in all that pertains to the advancement of society in knowledge and religion, are substantially one. Their intellectual researches and moral improvements are quickly reciprocated, and the discoveries of the one are immediately, without the labor or the delay of translation, communicated to the other. In these respects, whatever is attained by the one, is the property of both, and is extended, by their common language throughout the immense territories of both. The English language is now spoken, and is the prevalent medium of intercourse and of publication in portions of Europe, Africa, Australasia, the United States, South America, Texas, the West Indies, British America, and Newfoundland, embracing, in all, more than 8,000,000 square miles, which is one sixth part of the area of the globe, and sustains a population of 50,000,000. In addition to this the same language is partially spoken, and is constantly gaining in comparative importance and use in other

portions of the old world, embracing territories of more than 1,000,000 square miles and 150,000,000 of people. The only other national languages which approach this estimate of extent are those of the Russian and Chinese empires, and the Spanish and Portuguese colonies. But none of these countries is likely to sustain a permanent population so numerous and efficient as that of the British dominions and the Anglo-American States, which are rapidly advancing to the exercise of an influence on the other nations of the world, equal, at least, to that of the Roman empire in the time of the Apostles.

But it is not by the extent of its use alone that we are to estimate the power and importance of the English language. Not that it is spoken by 50,000,000 of people, and is partially in use among 150,000,000 more, but it is that the English language embodies more of scientific research, of practical invention, and of theological and moral disquisition than any other language. Nations of other tongues, therefore, in pushing their inquiries on these subjects, are feeling, and will continue to feel, more and more, the necessity of resorting to this medium of thought and communication for the materials of their own improvement. The English language also, in the opinions of those who are competent to judge, from its origin and structure, is peculiarly adapted to receive accessions to its stores of knowledge by means of translations from other languages. In this way the literature and the discoveries of other nations are becoming rapidly incorporated with our own; and the greater the extent and variety of these foreign accessions, the greater will be the attractions of English literature and science, and the more will it invite the study of the learned of all countries, who by the acquisition of this single language may be introduced to the thoughts of men of every age, of every clime, and of every tongue. A full investigation of this subject would show it to be more than probable that the English language, by means of the advantages which it possesses over the other languages of Europe and of our own continent, is destined soon to become the common language of European and American science, civilization, literature and religion. And who can cast his eye upon the map of the world, and contemplate the comparative moral and intellectual condition of its many nations, without perceiving that almost the only influences which are adapted to pervade and enlighten, to civilize and elevate the millions of the earth's population, are to be found in Europe and America. But if all the advancements of these nations in knowledge and religion are to be embodied in a single language, and if that language

is to serve as the medium of communication with all the rest, and act as the interpreter of their knowledge to all the nations of the world, how immense is the power of that language! To possess it vernacularly, to be trained in the use of it, is to have our hand upon the main-spring of the intellectual and moral improvement of our race. It is to enjoy a medium of thought and of expression, through which we may send out the lights of science, the refinements of civilization and the impulses of virtue and religion, to the utmost verge of man's habitation.

In the light of these suggestions, how interesting is the field of Christian enterprise, assigned, in the Providence of God, to the American Home Missionary Society! The language possessing all these unrivalled advantages is our own. During our brief existence as a nation, American intellect and piety have contributed their full share to the richness of its treasures. It will soon, therefore, be less appropriately denominated the English, than the Anglo-American language; for, while England retains her long-enjoyed and established pre-eminence among the nations of the old world, our own United States are entering upon a fresh career of advancement, which is destined to exert a still more controlling influence upon the new. Our field is less encumbered by long established political and social usages adverse to improvement. Our institutions possess the freshness of youth, are accordant with the spirit of the times, and highly adapted to the condition of the new state of society which here exists. In addition to these advantages, we have access to all the riches of literature, science and religion, which are possessed by our elder brethren beyond the Atlantic. If, then, their prospect was the reverse of what it is, if they should fail to maintain and extend the benign influence which they now exert over the other nations of Europe, "if England should fall before a new irruption of barbarians," and the influence of her numerous colonies be lost upon the Mohammedan and heathen countries in which they have been planted, still the English race would remain with its characteristic enterprise, and the English language, with whatever in its literature and religion is adapted to affect the higher interests of humanity,—rich in its native stores, and multifarious in its foreign acquisitions collected from every region under heaven. "America," then, in the language of an eloquent English author, "would soon fill up the blank and take the lead in the advancement of society" universally. "The enlightened and the brave of the old world would withdraw from the slavery of their native lands, and with the same ardor, on another side of the globe, would follow the pursuit of truth and

enlarge the boundaries of science, and native Americans, beginning where Europeans had ended, would pursue the same career of improvement and explore new riches of mind."

In less than twenty-five years the United States double their population, and more than double their resources. In a little more than a century they will contain a people "ten times more numerous than has ever yet been animated by the spirit and energy of a free government." The other nations, provinces and colonies upon this continent contain less of the elements of improvement; and the increase of their population, if we judge from the experience of the past, as well as from the operation of existing adverse causes, will be far less rapid. The United States, therefore, by the increase of their political strength, as well as the superior advantages which they already possess, are destined to anticipate and control the other American governments, in the career of improvement. The institutions of the latter will be modelled after those of the former, and the character, improvements and language of the Anglo-American race, will pervade the nations of the new world. Then, in the language of the same author,\* "in less than a century and a half, the new world will not be able to contain its inhabitants, but will pour them forth, straitened by their overflowing numbers at home, upon the shores of less civilized nations, till the whole earth is subdued to knowledge, and filled with the abodes of free and civilized men."

If therefore the world is to be converted by the blessing of God upon the leading influences which now exist in the church of Christ, it would seem that this country is destined to bear a conspicuous part in the work. The race of men who, at present, possess these influences, is our own, and millions of this race, and of other nations of Europe, who emulate their improvements, are rapidly making their home in these states. A sympathy is thus created and constantly augmented, which no power can crush. Every year's emigration to our shores enhances the motive for a larger emigration the next year, and thus contributes, at once to increase and to Americanize the British race. The time, therefore, can not be far distant when the majority of this race will be clustered upon our own continent. Here they will possess, in their own tongue, the literature, the science, and the religion, which are destined to enlighten and save the world. In the mean time, by the commercial enterprise of this race of men, by the colonies which have already been planted and will probably be main-

\* Douglas.



tained and multiplied, and by the labors of British and American missionaries, scattered in great numbers among all the nations of the earth, every country will be in some degree prepared to receive the vastly accumulated influence which the British and American race will then possess, and will be ready, through their common language, to extend, with unexampled rapidity, over the whole world.

Among all the means, therefore, which could be devised for the universal spread of the gospel, the sanctification of the English language is one of pre-eminent importance. If this language be not consecrated to the service of God, it will soon become universally, as it is already to an alarming extent, the medium of infidel communion, and the vehicle for the spread of vice and irreligion among the nations. The vastness and variety of its treasures, in this event, would, at once, increase its attractions and greatly enhance its power to corrupt and destroy. On the other hand, if the English language, in all the extent of its use, were baptized with the spirit of Christianity, what an instrument might it become in the hand of God to subdue the nations to obedience and love! Its literature and science would soon be pervaded with the sentiments, while its instructions would inculcate the spirit of Christian missions, wherever mercantile enterprise, the acquisition of knowledge, or the impulses of philanthropy, should extend its use. This vantage ground has already been, in some measure, attained. The British and American churches are far in advance of all others in prosecuting the work of missions. A vast majority of the heralds of salvation who are now pioneering their way among the heathen, have received their training in the language of these churches, and though they deliver their instructions in other tongues, it will be impossible to suppress the sympathy which their benevolent labors will excite in the breasts of all the enlightened and the converted among the nations where they are holding forth the word of life.

If then we would prepare the most effectually to sustain the Foreign Missionary enterprise, and increase the number and the moral power of those who preach the gospel in distant lands, if we would prepare our merchants and sailors, who are extending their voyages, their traffic, and even their residences to every country, to exert an evangelical influence upon the people with whom they mingle, it becomes the duty of American Christians at home, a duty which yields to none other in importance, to purify the sources and the channels of instruction, which are to give character to the teeming millions of these states. This

can be done only by the universal inculcation of the doctrines and duties of the Christian religion. Here then we are called on, as Americans, as philanthropists and as Christians, to exert every energy and improve every advantage. It is a duty which we owe to ourselves, as a nation, and to the nations and provinces which border upon our own in the North and the South, among whom the spirit and the imitation of our own institutions are rapidly advancing. It is a duty which we owe to the widely dispersed and enlightened race of men, already numbering from 50 to 100 millions, who speak, with us, a common language. It is a duty which we owe to the whole world, to use every endeavor, and employ every facility within our reach, and at every sacrifice, to engraft upon the American language, and through that upon the American mind, the spirit and the teachings of Christianity. And what is inculcated here will exert its direct and immediate influence in ever widening circles, upon those who speak the same language, in all other countries. Then, if our hopes shall be answered, if what we now confidently anticipate shall become a reality, and these states and provinces shall be full of people, they will turn back upon the old world, the stream of emigration which they now receive; and reuniting with the descendants of a common ancestry, in their wide dispersion among the nations, they will quickly extend a controlling, an enlightening, and a sanctifying influence throughout the world.

The field of our operations, therefore, is full of encouragement, the most animating and glorious. Every plant of righteousness which is reared upon it, will soon become a tree, whose leaves shall be for the healing of the nations. To preach the gospel in such a country, to inculcate its doctrines in such a language, and among such a race of men, is, in the highest sense, to labor for the benefit of man universally; while the efforts which we have already commenced and prosecuted to some extent in other nominally Christian nations, are in themselves important, and most timely and appropriate in strengthening the bonds of sympathy between the European and American nations, and in preparing the way for the ultimate and universal spread of those healthful and saving influences which are produced, on a still broader scale, by our efforts at home.

Shall these efforts be intermitted? As we have before remarked, it is a time of unexampled pecuniary embarrassment. A great and strong wind has shaken our political and social fabric, and "rent the mountains" of our earthly dependence. But lately our "merchants were princes," and some of them gave princely donations to the cause

of God. They were strong pillars of our benevolent enterprise, and we leaned upon them. Now they stand amid the crush and the wreck of their worldly wealth, with "feeble knees," and their hands hang down. We ask, then, not in despair, (for "the Lord liveth, and blessed be our Rock,") but we do ask, with earnestness and solicitude, shall the appropriations of the Home Missionary Society be intermitted? Shall we change the voice of our communication to the needy in our own and other lands? Shall we withdraw the encouragements which we have already given to the feeble and struggling churches in France, and thus disappoint the hopes which our past efficiency has excited? Shall we write to our 600 missionaries in the United States, and the adjoining provinces, and ask them to withhold their applications, and bear their poverty unaided, until the indignation be overpast? We put these questions, not to the Christians of this city only, but to the friends of the cause throughout the country. We press them upon the hearts and consciences of 400,000 professors of religion in the denominations who have hitherto sustained this Society, all Americans, all Christians. We urge them upon our intelligent and enlightened countrymen generally, who, by enjoying the advantages which it is the object of this Society to confer upon the destitute, have learned rightly to estimate their immense importance. We ask all these, in the midst of the possessions and blessings which yet remain to them, notwithstanding the embarrassments of the times, to decide in the fear of God, whether the Home Missionary Society shall fail to accomplish what its hitherto prosperous operations have promised? Shall the hopes of the church and of the world be obscured by the suspension of its life-sustaining disbursements? The impulse of our own hearts is to answer, No! *not for a single month.* We throw out this response to the inquiries we have been constrained to raise, that it may be caught and communicated and reiterated by a benevolent community; and we seem to hear it come back to us, in lengthened echoes from the North and the South and the East and the West, "No, NOT FOR A SINGLE MONTH." The possessions of the church, notwithstanding the little wrath in which they have been scattered and diminished, are yet ample for this and every other enterprise of Christian benevolence which has been projected. If many who

were once rich can no longer contribute of the abundance which they seemed to possess, it is but an indication in providence which should impress upon the poor the duty of giving of their poverty, to supply the lack of service which an unpropitious change of times has occasioned. And there are still left among us some men of wealth, who have retained their possessions amid the desolation which surrounds them. May we not expect that, in answer to the fervent prayers of his people, the Spirit of God will concur with the teachings of his providence to melt the hearts of some of these into gratitude, which will express itself in generous thank-offerings to his cause? Shall we not have learned, as a people, by the reverses we are called to suffer, what we had failed to derive from long lessons of unexampled prosperity, *that there is no profit in wealth, but in its use for the promotion of worthy objects?* Let this sentiment pervade and control the public mind, let it be cherished with power to expel from the bosom of the church the sordid love of gain and the pride of wealth, and there will be no lack of means to sustain the cause in which we labor. In the "great trial of affliction" which our churches may be called to endure, like those of Macedonia, "the abundance of their joy, and their deep poverty," shall abound "unto the riches of their liberality;" and before another year shall have passed away, joy and gladness shall be in the midst of us, "more than in the time when their corn and their wine increased;" and "they that dwell in the wilderness shall bow before the Lord." "For he shall deliver the needy when he crieth," "and they of the city shall flourish like grass of the earth." "Men shall be blessed in him: all nations shall call him blessed," and shall sing to his praise in every tongue, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory."\*

By order of the Executive Committee,  
 ABSALOM PETERS,  
 Cor. Sec'y. A. H. M. S.

\* When the Secretary closed the reading of the Report, at the Anniversary, the large choir, led by Mr. Hastings, rose and sung, in melting and animating strains, an Anthem prepared for the occasion on the concluding words, from the 72d Psalm, "Blessed be the Lord God," &c.

### INTERESTING MISSIONARY HISTORY.

The following extract from an address of Rev. J. M. DICKEE, of Indiana, delivered at the Home Missionary Anniversary in Cincinnati, in November last, exhibits in an impressive manner the following truths, viz :

1. The rapid growth of the new states, and the importance of doing *soon* whatever may be done to give them an evangelica character.

2. The trials of Missionaries arising from the newness of every thing around them, and the inability or backwardness of the people in contributing to their support.

3. The obligation of the older and more favored churches to furnish the Gospel to the destitute.

4. The great encouragement with which our efforts for the benefit of the new settlements are attended.

In order to see what the Lord has done, it is necessary to view the past, and contrast the state of things years ago with what they are now.

The first Presbytery which I attended, I travelled 230 miles in order to be at the meeting; this was 26 years ago. The same year I attended the meeting of the Synod of Kentucky. That Synod then embraced Tennessee, Kentucky and part of Ohio, including 5 Presbyteries, about 60 ministers and 150 churches. The territory then embraced within the bounds of the Synod of Kentucky with parts adjacent, since settled, contain at this time 9 Synods, 38 Presbyteries, about 450 ministers and 650 churches. This increase in part is to be attributed to missionary effort; for without it many who are now laboring among us, and laboring successfully, would not have been among us. No doubt, a great part of the efficiency of these in this field is to be attributed to missionary effort; for without it many would have to labor, working with their own hands to secure a competency for themselves and their families; and when this is the case, we generally find a worldly spirit, both in the ministers and people; and ministers engaged in the things of this world, often become a curse to their people. But through the benevolence of abler congregations united in this great missionary work, many destitute neighborhoods have been visited, churches organized and supplied with the means of grace, and the weak churches built up and made strong.

Twenty-one years ago, I saw what was

a "new thing" in Indiana, and that was 3 Presbyterian preachers together, and one of them not a resident of the state; two years afterwards I saw *another* new thing, and that was 4 Presbyterian preachers together, and one of them did not reside in the state. Now we have upwards of 60, more or less engaged in promoting the cause of the Redeemer and the salvation of souls; and other parts of the great West are equally supplied with the ministers of the gospel. Have we not abundant reasons for devout gratitude to God for what he has done for us?

For several years those who were laboring in Indiana, seemed almost to labor in vain. Frequently I was ready to conclude that I was a curse instead of a blessing to the people among whom I labored. Sometimes I thought I was of no use, only to make the hearts of some of the pious who had been long destitute, glad to see something like a Presbyterian preacher. But few were added to the churches on examination; additions were mostly by emigration, until our brethren in the East began to feel for us, and the prayers of the East and West met in ascending to the throne of God. The Lord has since been pleased to bless the labors of his ministers, to pour out his Spirit, and numbers have been added to the Lord. Surely it becomes us, to render most unfeigned gratitude to God for his unspeakable goodness.

Let me now tell you about the third Presbyterian meeting-house erected in the state of Indiana. The logs were cut 20 feet in length, they were put up round, and covered with boards. The house was never floored, some benches were made and put into it. I worked at it with my own hands; and my heart rejoiced more to see that insignificant house for God, than when the church where I now labor was erected, which is made of brick 40 by 50 feet. I believe there were pious souls there who perhaps rejoiced more to see that house erected, than many in the present day to see a large and commodious house erected. Now, we can see many for the worship of God, in different parts of the country. If such little things were calculated to fill the hearts of God's people with joy, surely we have much greater reason for thankfulness, when we see churches arising throughout the length and breadth of the land, and ministers to occupy them.

Here let me relate some of the difficulties which I had to encounter, not by way of boasting, but to excite a greater diligence and effort in those who have entered the field at a later date, and similar difficulties have no doubt fallen to the lot of others. The day I arrived with my family at the place of my intended residence, I had to

borrow 50 cents to pay my ferriage. Almost my whole property was packed upon one horse, the roads being thought too bad to bring a wagon. My support from the congregation, to which I devoted only a part of my time, did not average \$50 a year; the balance of my time was spent in visiting destitute places, and from those places I received just about the amount of my travelling expenses. No missionary aid could be obtained, although applications were made for it by my friends. Travelling was then expensive and difficult. The Lord supported my family, and a kind friend fed me and my child, which enabled me to devote more time to travelling and preaching. I have travelled 20 miles without coming to a house, and would sometimes lose the path and have to return to a place which I knew was the road, to trace it out more carefully. This I have done in travelling the principal road between county seats of adjoining counties. I was sometimes too poor to purchase candles, and having but little time to study through the day, I would make a fire at night, sit down on the floor with my paper lying on the hearth, that I might see to write my notes; and in this way, some, of perhaps my best sermons, were composed, and yet I could name some of the ministers in the early settlements of the west, who were poorer than I, and had greater difficulties to encounter, who at times had scarcely a sufficiency of the coarsest kind of food to satisfy the cravings of nature.

The travelling of the ministers of the gospel was then necessarily great, or the destitute must have remained without a single sermon. During 8 months in one season, I spent nearly 60 days in attending the meetings of the Presbytery and Synod, the meeting of our missionary society, and supplying vacant congregations as directed by the Presbytery; in doing this, I rode nearly 1,000 miles. I have travelled near 300 miles to supply 2 sabbath schools and 2 vacant congregations. I have gone 100 miles to administer the Lord's Supper alone in a vacant congregation. Such were some of the difficulties which had to be encountered by ministers in more early days. Such are yet to be met with in some newly erected settlements. I can hardly restrain something like indignation, when I sometimes hear ministers complaining of their poverty and difficulties, when the state of things is so different now from what it once was.

A very different state of things now prevails. Roads are made, and making, to all parts of our country; travelling is less expensive. If the minister be poor he can receive money to bear his expenses to the place of his destination. Through the labors of those who have gone before, he can

immediately locate himself; and through missionary aid he can devote himself wholly to the work, without being perplexed about the necessary provision for his family. The weak Christian gathers strength, and the Lord rewards his labors with the salvation of souls. By his itinerations, other places are prepared for the location of other missionaries.

In this work, the valleys are exalted and the rough places made smooth. We see the wilderness and the solitary place becoming glad for them, and the desert rejoicing and blossoming as the rose. Churches are planted, watered, and made to flourish. Colleges are reared up, and multitudes are in them, preparing for future usefulness; and through the blessing of God on the ministry of the word, thousands are born into the kingdom of heaven. The Lord hath done great things for us, whereof we are glad. Surely it becomes us to render unto him most devout thanksgivings for what he has done, in building up our churches, supplying them with the means of grace, and in disposing our Eastern brethren to aid us in this work.

Those who enjoy the means of grace, should feel it their duty and privilege to aid in this work. The means of grace with which they are favored often rejoice the heart, and they are enabled to press on their way towards the kingdom of heaven. Their children are kept from vice through the restraining influences of the gospel, instructed in the way of salvation, and many of them converted to God. Let such think of those who are entirely destitute, who are ready to hang their harps on the willows of these western waters, when they think of the privileges of Zion, which they once enjoyed—their children growing up without the means of grace; no Sabbath schools; no bible classes; no prayer meetings. Their hearts almost bleed within them when they see the dangers and temptations to which their children are exposed. Months, sometimes years, pass without a single sermon from one of their own denomination. Nay I met with one, almost three score and ten, *who had not heard a Presbyterian sermon from the time she was about twelve years old*, and yet her preference for Presbyterian sermons seemed to continue. Let those who are highly favored, think of the blessed privileges which they enjoy, and the destitute condition of their brethren in Christ, who are sighing for themselves, and for their children, and for their neighbors.

But this is not the worst part of the picture. I have seen a number who were once members of churches, and who still claimed to be Christians, being removed into places destitute of a preached gospel, become careless, lukewarm, and worldly minded; their

children growing up thoughtless, unconcerned, and wicked. These children, perhaps, would have been saved if they had been under a preached gospel; but, instead of this, some of them became ringleaders in vice. Surely such are in a more lamentable condition, and more to be pitied, than those who are sighing and praying for the means of grace. Besides, there are multitudes in almost every part of our country, who are destitute of a preached gospel, and great efforts must be made before all these will be brought under its influence. There are, probably, near 200 vacant congregations in the great West, and hundreds of others might be formed, if greater effort were made.

## ADDRESS

*Of Rev. F. W. Graves, of Alton, Ill., at the late Anniversary of the A. H. M. S. on the motion to accept and publish the Annual Report.*

Mr. Chairman—I would gladly offer many reasons, had I time, why this resolution should be sustained—but one must suffice—and it is founded on the encouraging facts which are now developing in the western valley, touching the operations of your society. I refer particularly to Illinois. More, it is believed, has been contributed by the churches in that state, to sustain your Society, within the last eighteen months, than during the entire period since the cause of Home Missions had a name in America. Two years ago this very month, I landed for the first time in the village of Alton. It then contained about 800 inhabitants. Up to that hour, it had been the field of the Home Missionary. The Presbyterian church, consisting of 42 members, now assumed the responsibility of sustaining its own ministry. And in the short space of one year from that period, contributed \$5,000 to benevolent objects, \$800 of which were for Home Missions. I cast my eye up the Mississippi, 150 miles above Alton, and I see another little church begun, nourished, and built up, by one of your missionaries. Less than two years, I believe, have passed away, since your aid was needed no longer. Last year it contributed about \$500 to your society, and to other objects in proportion.

I look again, Sir, and stretch my eye along the placid waters of the Illinois, for about 200 miles, and there is another little vine, which has sprung up under the auspices of your Society. As far as pecuniary means are concerned, it now lives alone. About two years since, seven or eight men agreed to sustain their own minister, and within the last eighteen months that church has subscribed and contributed about \$23,000 to benevolent purposes.

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I now turn my eye in another direction, and find a little farming community of three or four hundred inhabitants, and a small Presbyterian church. It has been occupied by one of your missionaries. Send it now a faithful, enterprising man of God, and they will give him \$500 a year.

I look once more, and twelve miles towards the "rising sun," I can count up eight or ten members of the Presbyterian church. Among the number, I can see a young but pious physician, who about eighteen months since took up his residence in that little village. By a faithful attendance on his profession, he has secured the confidence and patronage of the surrounding region. And if you will send to him a faithful and able minister, he will pay one half of his salary. Such is the spirit, Sir, that is now being awakened in the beautiful land of the prairies. And do you raise the inquiry, whether you shall curtail the operations of your society? or will you send out a circular to the young men under your patronage, and tell them that you can at present afford them no further pecuniary aid? I trust not. What! the operations of the Home Missionary Society cease? Never! never! Before I left the valley, it was seriously agitated whether Illinois might not be able to sustain her own missionaries, now 31 in number. And if it be deemed absolutely necessary, I have no doubt it could be done. Why, Sir, if the banks all fail, we have land enough. We can raise wheat, and potatoes, and corn, and we can patch our old clothes, and wear them another year. Let, then, the report go forth—and let there go with it, fervent, believing prayer from every Christian heart, and the work is done.—*N. Y. Evangelist.*

In connexion with the statements in the foregoing Address, we give the following facts from the report of our agent in Illinois, viz: Within a little more than a year \$80,000 have been subscribed to the funds of Illinois College within the bounds of that state; and almost all of this sum is from churches which in their infancy were nurtured by the fostering care of the American Home Missionary Society. "Illinois," says the writer, "is vastly indebted to your Society. We are resolved on an effort to throw back into your treasury for the coming year, a full equivalent for what we receive."

#### APPEAL FOR PECUNIARY AID TO THE A. H. M. S.

##### SHALL THE MISSIONARIES BE PAID?

Every friend of Missions will at once answer in the affirmative. "Surely," they

will say, "The laborer is worthy of his hire," and missionaries, as a class, are too poor to suffer any diminution or delay, in the payment of their small stipend. Their families, their credit, and the credit of religion, would suffer in the neighborhood where they labor, if they should be disappointed in receiving the sums solemnly guaranteed to them, through the American Home Missionary Society."

But unless immediate assistance shall be received, the payment of the drafts of those who have gone forth to do the church's work among the destitute must be suspended. The pressure on the pecuniary interests of the community has come down with double force upon the cause of benevolence. This Society, among others, is seriously embarrassed, and greatly fears that it may be under the necessity of addressing a circular to the Missionaries directing them to withhold their drafts on the treasury, or to draw for only a part of the amount due to them. Such a measure would cause great distress, but it can be averted only by prompt contributions to the funds of the Society. Subscriptions to a large amount which had been relied on for the payments due at this season of the year, have been swept away in the tide of disaster which has deluged the country. In these circumstances we are constrained to issue a general and importunate

appeal—to call upon all who love the cause in which the A. H. M. S. is engaged—all who sympathize with the missionaries—all who give from principle, rather than from impulse—who would be accounted "friends in need"—to help in the present exigency.

Let the Treasurers of Auxiliary Societies, agents and holders of subscription papers hasten their collections. Let individuals give as God shall enable them, of their abundance or of their penury; and also take pains to gather such sums as they may from their friends in aid of this cause. Female Societies, Praying Circles, Monthly Concerts, and other associations, are earnestly requested to remember at this time, that the daily bread of many hundreds of missionaries and their families, is dependent on the speedy supply of means to the exhausted Treasury of the Society. Prompt remittances of sums now in hand, are especially requested. And we hope that none will withhold their offerings because they are small. If there be no drops there will be no streams; if there be no streams there will be no rivers. The widows' mites have been so generally overlooked amid the splendid offerings of the wealthy, that we fear they are beginning to be kept back. Let us remember the gracious commendation of our Saviour, who declared concerning such, "She hath cast in more than they all."

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*Appointments by the Executive Committee of the A. H. M. S., from April 15th to May 15th, 1837.*

*Re-appointments.*

Rev. Wm. J. Wilcox, Hume and Mixville, N. Y.  
 Rev. Samuel Sessions, Eden, N. Y.  
 Rev. Abel Caldwell, Sheldon, N. Y.  
 Rev. Abel C. Ward, Mount Morris, N. Y.  
 Rev. Z. Eddy, Sheridan, N. Y.  
 Rev. James H. Hotchkiss, Campbell, N. Y.  
 Rev. Wm. Waith, Burton, N. Y.  
 Rev. John H. Smaltz, Ger. Ch., Trenton, N. J.  
 Rev. L. R. Lockwood, to go to Michigan.  
 Rev. Geo. T. Todd, Giload Ch., Putnam Co., N. Y.  
 Rev. Jeremiah Wood, Mayfield, Montgomery Co., N. Y.  
 Rev. Festus Hanks, Parkersburg, Va.  
 Rev. Geo. Hornell, White Lake and Milford, Mich.  
 Rev. J. M. Davis, Fairmount, (Phil.)  
 Rev. J. M. Bear, Marple, Pa.  
 Rev. S. Haight, Columbus, N. J.  
 Rev. J. M. Wheelock, Greencastle, Ind.  
 Rev. Enoch Kingsbury, Eugene and Covington, Ind.  
 Rev. Hugh Barr, Carrollton, Ill.  
 Rev. Josiah Partington, Drummondville, U. C.

Rev. James Robertson, Sherbrooke and Lennoxville, L. C.  
 Rev. Anson Hubbard, Round Prairie and Shiloh Prairie, Ill.

*Not in Commission last year.*

Rev. Geo. Coan, Alden, N. Y.  
 Rev. Richard De Forrest, North Rochester, N. Y.  
 Rev. Reuben Willoughby, Chester, W. Meriah and Schroon, N. Y.  
 Rev. Marcus Harrison, Albion, Mich.  
 Rev. Robert Blake, Collinsville and Marine Settlement, Ill.  
 Rev. Franklin B. McElroy, Missouri.  
 Rev. James M. E. Inskeep, do.  
 Rev. Isaac E. Heaton, to go to Illinois.

*Note*—In the list of appointments for March last, we published the name of Rev. R. McCartee, D. D. He does not accept the appointment, and requests us to say, that the application in view of which it was made, was unauthorized by him.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from April 15th to May 15th, 1837, including the yearly receipts of several Auxiliary Societies not before acknowledged.*

<b>MAINE—</b>			
Missionary Society, receipts for the year,	\$7198 36	Chili, Mrs. Lemuel Brooks, in aid of Missions in France,	3 00
<b>NEW-HAMPSHIRE—</b>		Columbus, Cong'l. Society,	16 72
Missionary Society, receipts for the year,	6638 55	Deposit, Ladies to const. Rev. Joshua B. Graves a L. M.,	30 00
Rev. H. G. Ludlow, in part to const. Mrs. Ludlow a L. M.,	5 00	Glenn's Falls, Presb. Ch.,	7 32
<b>VERMONT—</b>		Greenville, by Mrs. Polly Knowles, 26;	
Missionary Society, receipts for the year,	4339 95	R. Soule, 1,	27 00
Do. by Rev. Ira Ingraham,	137 44	Monticello, Presb. Ch. Coll., by Mr. Adams,	15 00
<b>MASSACHUSETTS—</b>		New-York City, viz :	
Missionary Society, receipts for the year,	13317 20	Allen St. Ch., John Nitchie, Esq., to const. his grandson, Henry Martyu Cobb, a L. M.,	30 00
Ashfield, Mr. and Mrs. White, in support of a Missionary at the West,	50 00	Bleecker St. Ch., James Roosevelt, 200; S. Cowdrey, Esq., 40; Mon. Con. Coll., by M. Wilbur, 3 70,	243 70
Milford, Rev. Mr. Long's Society,	15 50	Central Ch., W. Belden, Jr.,	5 00
Plymouth, Rev. Mr. Boutelle's Society, to const. Mrs. M. E. Boutelle a L. M., 30; Robinson Church, 28,	58 00	Duane St. Ch., J. Otis, 100; Fem. Miss. Soc., Mrs. C. Mulligan, Tr., 120; Sabbath School Miss. Assoc., by W. Mulligan, 294 15;	514 15
Saxonville, to const. Rev. Corban Kidder a L. M.,	30 00	Fourth Free Ch., in full to const. Abraham Lent, L. D., by L. Coe, Tr.,	60 00
Stockbridge, a Lady, by Rev. T. S. Clark,	10 00	Laight St. Ch., D. Stevens,	3 00
Westborough, Ladies' H. M. S.,	100 00	Mercer St. Ch., Mon. Con. Coll., by L. Holbrook,	11 20
Westminster and Gardner Miss. Soc.,	100 00	Second Avenue Ch.,	76 25
<b>RHODE ISLAND—</b>		Seventh Presb. Ch., by R. Mead,	222 10
Barrington, Ladies' Benev. Association, by Mrs. Mary Tiffany, Tr.,	3 06	Friend,	2 00
<b>CONNECTICUT—</b>		Potsdam, Mrs. Putnam, by Rev. C. J. Knowles,	10 00
Missionary Society, receipts for the year,	4026 22	Richford, Coll., by Rev. D. S. Morse,	11 25
Fairfield, West District, viz: North Greenwich Cong'l. Ch. and Soc. by Rev. C. Wilcox,	52 59	Rye, N. Y., H. M. S.,	2 12
Fairfield, First Cong'l. Ch. and Soc. by S. A. Nichols,	59 25	Shelter Island Miss. Soc., by Rev. R. Campbell,	10 00
Chatham, by Rev. Mr. Talcott,	9 00	Somers Fem. Miss. Soc., by Mrs. Owen,	9 50
Essex, Ladies' Indus. Soc. Mrs. E. W. Pratt, Tr.,	8 00	Union Presb. Ch., by Rev. J. M. Rowland,	14 84
Greenwich, Second Cong'l. Ch. and Soc., by E. Husted,	99 00	Wappinger's Creek, by Rev. E. Price,	13 00
Monroe, Cong'l. Ch., 10 46; Friend 2,	13 46	Yates, by Rev. J. R. Potter,	25 00
New-Haven, West Consociation, viz: Bethany,	15 00	Yorktown, Dr. H. White,	20 00
Derby, First Society,	42 37	Youngstown, Presb. Ch., by Rev. J. Elliot,	13 00
Hamden, East Plains,	9 21	A member of the Presbyterian Church in aid of Missions in France,	100 00
Middlebury, Benev. Society,	46 50	<b>NEW-JERSEY—</b>	
Naugatuc, Salem Bridge,	17 00	Bloomfield, a Friend to const. Mrs. Mary Seymour, a L. M.,	30 00
Woodbridge, Cong'l. Society,	12 19	Englishtown, Rev. W. R. S. Betts,	2 00
Saybrook, Fem. H. M. Soc., by Miss S. J. Hotchkiss, Tr.,	60 00	Rahway, T. Morris,	10 00
Stratford, Cong'l. Ch., 36 63; L. Beers, 10;	46 63	South Orange Presb. Ch., Mon. Con. Coll., by Rev. H. Doolittle,	5 00
<b>NEW-YORK—</b>		Troy Fem. Society, by Rev. J. Ford,	5 07
Brooklyn, First Ch., 215 56; Second Ch., Mrs. Sophia N. Lewis, L. M., 30,	245 56	<b>PENNSYLVANIA—</b>	
Butternuts, by Rev. C. Waterbury,	15 00	Allentown Presb. Ch., Mon. Con. Coll.	25 00
Castle, by Rev. J. M. Sadd,	5 00	Bethany Presb. Ch., Mon. Con. Coll.,	5 00
Catskill, O. Day, Esq., to const. Henry Day Atwater, and Walter De Forest Day, Life Members, 60; F. Hill, L. M., in part, 10; Mrs. Ximena Penfield, L. M., 30; James Millard to const. Martha Jane Millard, and Harriet Newell Millard Life Members, 60; C. Atwater, 10; J. Atwater, 10,	180 00	Carbondale Presb. Ch., by L. G. Ensign,	26 27
Central Agency at Utica, receipts for the year,	3095 69	Darlingsville, Miss Darling, by Rev. J. M. Babbitt,	2 00
		Harrisburg, bal. of Coll.,	2 00
		Honesdale, Isaac P. Foster, L. M., in full,	15 00
		Kensington, Presb. Ch., Coll., 20 40; Miss Soc., 20,	54 40
		Meadville,	25 00
		Philadelphia, viz :	
		First Presb. Ch., sub. in part, 626 50, Ladies, 216 25; Coll. in part, 29 50,	892 25
		Rev. G. Dagfield's Ch., bal. of sub., 105; Ladies, 45 50; Mon. Con. Coll., 74 50,	225 33

Philadelphia—	
Fifth Presb. Ch., Mon. Con. Coll.,	73 79
For supply of pulpit, by Agent,	5 00
Jasper Corning, 50; Moses Johnson,	
25; J. C. Donnell, 5; C. McIntyre,	
50; W. Sargeant, 5,	135 00
Pike Presb. Ch., Mon. Con. Coll., by	
Rev. J. M. Babbitt,	10 00
Reading Presb. Ch., Mon. Con. Coll.,	
97 25; Hon. Wm. Darling, 50;	147 25
Wilkesbarre, W. C. Gildersleeve,	100 00
Wemelsdorf, Presb. Ch., Mon. Con.	
Coll.,	27 42
DELAWARE—	
Christiana, Presb. Ch., Mon. Con. Coll.,	50 00
Pencader, Mon. Con. Coll.,	7 05
St. George's Presb. Ch., bal. of Coll.,	20 00
MARYLAND—	
Elkton, Presb. Ch. Coll.,	21 75
OHIO—	
Central Committee for the West,	3584 84
Marietta, Ephraim Cutler,	5 00
ILLINOIS—	
Rev. Isaac E. Heaton, L. M.,	30 00
WISCONSIN TERRITORY—	
Milwaukee, Mon. Con. Coll., by S.	
Hinman,	10 00
UPPER CANADA—	
Drummondville, by Rev. J. Parting-	
ton,	30 00
Friend,	1 00
HOME MISSIONARY,	80 83

\$47206 19

KNOWLES TAYLOR, Treasurer.

*Receipts of the Central Agency at Utica, N. Y.,  
from March 27th to April 18th, 1837.*

Chenango Forks, by Rev. J. Woodruff,	10 44
Cincinnati, by Dr. Munger,	25 00
Coventryville, by Rev. E. Whitney,	30 00
Hartwick, Presb. Soc., by Rev. J. B.	
Fish,	25 00
Homer, Presb. Soc., by Dr. Munger,	71 38
Peterboro', G. Smith, Esq., sem. an.	
sub.	100 00
Utica, First Ch., S. Stocking, to const.	
Rev. John W. Fowler a L. D.,	100 00

\$351 82

*Receipts of the Western Agency at Geneva, N. Y.,  
from February 13th to March 13th, 1837.*

Addison,	6 14
Bath, J. Gould,	5 00
Big Flat, by Rev. Mr. Perry,	25 00
Buffalo First Ch., Geo. Coit, in full to	
sustain a Missionary, 50; Martin Da-	
ley, 100; H. B. Potter, 50; J. May-	
hew, 10; S. F. Pratt, 10; G. Palmer,	
5; G. C. Coit, 10; W. Brown, 5;	
Mrs. I. Kibbe, 5; T. Butler, 5; L.	
Danbar, 5; D. Burt, 5; E. Marvin,	
5; N. Lyman, 5; T. Farham, 2;	
M. H. Birge, 2; H. P. Allen, 2; G.	
E. Clark, 1; E. Hand, 1; J. G. La-	
zimer, 1; H. A. Salisbury, 1; E. En-	
sign, 1; J. G. Peabody, 1; C. H.	
Allen, 1; S. H. Dickie, 1; W. R.	
Allen, 1; A. Luce, 1; S. Shepard,	
1; J. Crane, 1; Mrs. A. Northrop,	
1; others in part, 26 08;	315 08
Pearl St. Ch., in part,	39 14
Free Ch., N. Darrow,	100 00
Ladies' Home Miss. Soc., Mrs. Farn-	
ham, Sec.,	82 00
Canandaigua, a friend to const. Rev.	
M. L. R. P. Thompson a L. D., 100;	
Mrs. H. B. Martin, 50; Mrs. Spen-	
cer Chapin, 50; W. Hubbell, 25;	
Judge Howell, 10; Miss B. Chapin,	

10; Henry Chapin, 10; T. M. How-	
ell, 10; Wm. Antis, Jr., 8; Mrs. An-	
tis, 3; R. Antis, 1; Abner Antis, 1;	
T. Beale, 5; Mr. Brewster, 5; F. S.	
Howe, 1; L. Loomis, 0 50,	289 50
Castleton,	10 25
Cayuga Bridge, Lorin Willard, in full	
to sustain a Missionary,	50 00
Colden,	4 00
Erwin Center,	2 02
Gainesville, Ladies' Soc., 14; Coll., 31,	45 00
Geneva, H. Hardy, 25; W. E. Sill, 5,	30 00
Grove and Allen,	5 00
Lockport, B. P. Larned, Esq., 20; E.	
Harwood, 20; S. Parsons, Jr., 1;	
Cash, 4 96,	45 96
Lyons, Deac. Taft, 15; E. F. Smith,	
10; Harvey Gear, 10; others, 5 62,	40 62
Millville,	5 00
Mount Morris, Second Church,	25 00
Owego,	43 78
Ripley,	34 00

\$1202 47

*Receipts of the Western Agency, at Geneva, N. Y.,  
from April 13th to May 1st, 1837.*

Albion, Ladies' Soc.,	40 00
Buffalo First Ch.,	12 00
Buffalo Pearl St. Ch.,	16 00
Castleton, Ladies, 26 04; others, 20 56,	46 60
Cayuga Bridge, Ladies, in full to	
const. Rev. Mr. Adams a L. M.,	13 00
Eden,	5 00
Fayette,	14 00
Geneva, Rev. Henry Dwight, 1000;	
C. A. Cook, to const. W. D. Cook,	
Esq., of Sodus Bay, a L. M., 100,	1100 00
Fredonia,	52 12
Ithaca,	124 25
Livonia,	15 00
Lyons, Ladies, 33 80; others, 45 68,	79 48
Mendon,	20 00
Moravia,	23 28
Newark Valley, Tioga,	40 00
Ossian,	15 00
Ovid,	138 00
Ogden, A. Adams, Esq., 50; others, 7,	57 00
Pen Yan, Ladies, 44 25; others, 58 25,	102 50
Perry,	25 16
Pike, Ladies,	8 50
Portageville,	10 50
Prattsburgh,	29 25
Rochester, A. Champion, Esq.,	160 00
Sheridan Center,	8 50
Sheridan, W. C.	12 50
Stafford,	25 00
Springwater,	10 00
Springville,	8 75

\$3053 49

*E. P. Hastings, Esq., Detroit, Mich., acknowledges  
the receipt of the following sums.*

Adrian, Presb. Ch., by Dr. Spalding,	57 00
Bronson, Presb. Ch., by Mr. Heyden-	
burgh,	11 14
Brownstown, Presb. Ch., by S. T.	
Clark,	10 00
Detroit, H. Hallock, 100; B. F. Larn-	
ed, 50; G. M'Kenzie, 3,	153 00
Grand Blanc, Cyrus Baldwin,	15 00
Northville, Presb. Ch.,	21 00
Pontiac, Congl. Ch., by S. Beach,	50 57
Troy, Presb. Ch., 5 90; H. Waldron,	
L. M., 30,	35 99
White Lake, Presb. Ch.,	4 81
Ypsilanti, Presb. Ch., by Mr. Clark,	35 00

\$303 42



THE  
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

THE GUILT OF INACTION—A TALE OF  
RUM AND BLOOD.

[Furnished by a Pastor.]

"We have been asleep on the subject of temperance for a year or more," said a minister in giving an account of the state of his people. Perhaps the reader may think there was only *negative* evil in such a sleep—it was *only* a sin of *omission*, and therefore not very guilty. So probably thought the church referred to. But, that *not-doing* is oftentimes the greatest *ill-doing*, may be clearly seen from the following narrative, as well as from a thousand other examples. Had that church not been "asleep" but wide "awake" in its efforts to arrest the progress of intemperance, the sad events detailed below might have been prevented. But we must give the minister's narrative.

"We have been asleep on the subject of temperance for a year or more. Within a few weeks, events, which have occurred, have aroused our societies. One man, within about three miles of our church under the influence of rum, stabbed another with intent to kill, for he said when he did it—"Now I guess I've fixed you." They were both intemperate and had quarrelled before. He is sentenced to five years in the penitentiary. This same man under the same influence, discharged the contents of a gun, through a window, into a "head board," while his neighbor and wife were in bed. About four miles in another direction, a drunkard threatened to shoot his wife if she went to meeting. She persisted, and he snapped his gun agreeably to his threat, but providentially the powder did not ignite. She entered a complaint against him, and he was

lodged in jail. Shortly after, his own brother, who is also a drunkard, broke into his cellar and stole his meat. Another drunkard, not three miles from our church, went to his son's "wood-bee," where they were supplied with rum. In the evening he started for home, but he staggered down, and lay all of one of our coldest nights, and was found so badly frozen the next day, that it is considered doubtful whether he can survive it much longer. About three miles in still another direction from what I have mentioned was a case of arson and murder. There was half a gallon of rum procured by one of the family that very day. An old man, the gardener, was dragged out of the flames of the burning house, and the skull of the murderer's own mother was dug out from among the bricks of the chimney the next day. It appears that soon after this mother got on her bed in the evening, her own son set the bed curtains and bedding on fire, and when she leaped from the bed, he knocked her down with the tongs, threw her on the fire, added fuel, fired the house in several places, dragged a bed out of doors, and extended himself on it, leaning upon his elbow to enjoy the sight. Persons attracted there by the fire found him in that position. He is now in jail, haunted by his mother and the old gardener, whenever he closes his eyes. All these scenes and many less atrocious, have been acted recently."

THE MISERS.

[Furnished by a Pastor.]

That man may last, but never lives,  
Who all things asks but nothing gives;  
Whom none can love, whom none can thank—  
Creation's blot, creation's blank.

Old Mr. E. and his wife, were al-

most the only survivors of those who contributed towards the support of the gospel here, eleven years ago. They both died last December, within two weeks of each other, he being 83 years old, and she 78. These old people contributed thirty dollars per annum, towards my support, he twenty dollars, and she ten dollars; for they kept separate purses, till she died. Their estate amounted to nearly sixty thousand dollars. They were united in their love of money, and in their efforts to obtain it. The term *miser* characterized them both. They had a delightful situation on one of our most public roads. The farm was rich and productive. They lived in a large, two-story double house, much of which was useless. In front there *might* have been a most beautiful yard, as it had two rows of locust trees, adorned with trumpet creepers, extending to the road, with a noble button-wood, spreading its wide branches over a large surface, and affording a refreshing shade in the heat of summer. But their fences, and buildings were in decay, like the owners, with age and infirmity, and appeared like the property of some poor or intemperate man. They lived more meanly than the poorest families. Their dress was mean. Their food was mean. They used a little, old and broken table, broken chairs, and broken dishes, &c. They sat cooped up in a dark and filthy kitchen, much of the time alone, because they were too niggardly to pay for service, which might render them comfortable, or to live in such a way as to induce some of their nieces to reside with them, keep things in order, and anticipate their wants. *They never had a child.* When their friends called to see them, they were not prepared to invite them to dine, sup or lodge. They would treat them with apples and cider, but if they declined these, there was nothing more they could offer. They took delight in tormenting one another. What the old man relished, his wife was unwilling he should have; and he would scold her for providing what she liked. She would lock up in her chest the cheese, of which he was extremely fond, and he would bitterly complain of her

having a fowl occasionally furnished for the table. They would sit, and taunt, and twit, and tantalize each other before strangers, and those whom they professed to respect, and still more when by themselves.

.They were very close in their dealings. Their property was principally in money at interest. Every penny of interest due must be promptly paid by the principal, or his surety, or by a sale of the property mortgaged. A few years since, a promising young man, just commencing the practice of medicine, thinking he could be more useful and successful in his practice at the West, wished to obtain one hundred dollars of them to provide a small outfit, and meet his travelling expenses. Mr. E. would not let him have it without some bondsman. He procured a friend's name, started on his journey, but died before he reached the place of his destination, and his little property was all consumed by the strangers among whom he died. The principal was presented to the old man, with a request, that considering the circumstances, he should forego the interest. He frowned and objected. "Why," it was said, "it will be like taking interest from the grave!" He sternly replied—"I must have it; it is my due. I can't live without my interest." They would sometimes talk as though they were apprehensive of being lodged in the poor-house. The writer used to read interesting facts to them, and tell them about the benevolence of others, and how much good such were the instruments of accomplishing in the world; and how much *they* might do, if they would but appropriate what God had bestowed on them, for the benefit of our little church and congregation, and for the spread of the gospel in the world. He has often endeavored to impress them, with a sense of the respect and gratitude, which would follow their memories through time and hereafter, and of the approbation of God and their own consciences. Mrs. E. would profess a deep interest in these things, sometimes give a trifle and promise to do more at some future time; but her husband never would do even this much. I never could obtain from him a single farthing for charita-

ble purposes. And he paid, with growing reluctance, his annual subscription towards the support of the gospel here. If the trustees proposed to him to increase his subscription, he would shake his head, and appear offended, and declare he never would. "Why," he would say, "my meeting didn't use to cost me but 10s. a year, and now I have to pay twenty dollars." And sometimes he would talk as though he was inclined to resume his former connection with the Society of Friends, for the sake of saving himself from so much importunity.

They both appeared perfectly satisfied with their religious state and prospects. Once he was much displeased when I plainly intimated that he could not be a Christian. "How do you know that I am not a Christian?" he inquired in an angry tone, his face reddening. I replied—"the Scriptures inform us—'By their fruits ye shall know them,' &c.," and endeavored meekly to contrast his spirit and conduct, with the spirit and conduct of believers, as presented in the word of God. Mrs. E. would sometimes talk like a saint,—would even come to visions and intercourse with angels, and seemed to rely more on these than on any scriptural evidence of piety. She never seemed to relish inquiry or remark as to personal, experimental religion. She had a peculiar faculty of turning off all disagreeable conversation; if nothing else would do, she would commence some intolerably long story, which would consume the time. She always seemed to take it for granted, that she should outlive the "old man." And while he was sick with the disease, from which he never recovered, she told him, in a sneering manner, only the week before she died, "If you want your relations to attend your funeral, you must write a note before you die, for I shan't invite them." And she told her niece, (who, with her husband, had just before moved into their house, to take care of the old people this winter,) she wanted her to go to the store and get her some kind of a mourning dress, to prepare for the funeral. She was taken sick with the same complaint, Dec. 4th, and died Dec. 7th, to all human appearance, as

she had lived. He followed her from this world, Dec. 20th. While he lay a corpse in the house, her relations began to dispute about the property, and began a scene of accusation and alienation, which brings difficulty even into the church. And while the people were assembling at her funeral, it is said he reminded his agent of a debt due from one of the relations, who was expected to be there, and asked him—"Have you put that down on the slate?" implying that he had also mentioned other pecuniary matters. The text at her funeral, was John 3 : 3. "Except a man be born again, &c.," At his, Luke 12 : 21. "So is he that layeth up treasure for himself, and is not rich toward God." Their property was chiefly given to five of her nieces. Nothing in their will was left for the cause of religion. Nothing was said, by either of them, respecting preparation for death, or seeing their minister, or a Christian neighbor, or friend, or having prayer offered. I did however, see and converse, and pray with him, in his sickness, but not with her. I knew not that she had been sick, till invited to her funeral. And oh, what funerals were both! None present had lost a beloved relative, or a kind benefactor, or a venerated friend. They were "dry-eyed," tearless funerals. Their wills were regarded as to the funeral ceremonies, their coffins and their graves—gladly complied with, by those who wished to shake their purses and occupy their places. Thus they were united in their principles and motives in life, and in their death not much divided. And what can give them pleasure in the world of spirits?

#### THE END OF A CHILD LEFT TO HIMSELF.

[Furnished by a Missionary.]

ON the 13th of March, a youth of about fourteen, died very suddenly and under the most painful and distressing circumstances. His parents were of the number of those who have no fear of God before their eyes; and of course, instead of bringing their children to the sanctuary, to receive religious instruction, suffer them to spend this holy day in sports and amusements. The day previous to

his death, the youth, who is the subject of these remarks, with some others, instead of repairing to the house of God, to spend the holy Sabbath in the worship of God, and listening to the word of life, repaired to a sugar-camp, and there spent the day in sports and amusements. It was remarked that this youth, in particular, was unusually rude and playful. Although the day was rainy and cold, he remained in the camp till considerably late in the evening, when feeling somewhat ill, he went home. He said nothing to the family respecting his illness, till the next morning, when he complained of pain in the side. A physician was immediately called. But God had smitten him, and notwithstanding all the efforts to arrest his disease, he sunk away, and died a little after sunset. Thus suddenly and with but a moment's warning, he was cut off from the earth, and carried to his long home. On the Sabbath, sporting and carousing; on Monday evening, in eternity! Had this promising youth been in the sanctuary, instead of in the woods on that sacred day, who knows but that he might have lived and proved a lasting blessing to his friends and the world? But by spending God's consecrated day in sports and amusement, he hurried himself out of the world, and, there is reason to fear, was launched into eternity wholly unprepared.

Will not parents take warning, and bring their children to the house of God, instead of suffering them to spend their Sabbaths in sports and amusement? And will not youth learn that there is danger of sudden destruction, if they profane the Lord's day.

GLEANINGS FROM THE SEVENTEENTH CENTURY.

NO. III.

*The revival at the Kirk of Schotts, in June, 1630.*

Memorials of this remarkable work of God have come down to us through various channels, so that the principal facts attending that gracious out-pouring of the Spirit, are somewhat familiar to those who have studied the history of the Church's progress. But the compiler has recently met with

some circumstances in reference to this revival, which, it is believed, are not so well known; and therefore they are here placed on record, lest they should be lost in the lapse of time.

*How there came to be such a gathering of people.*

The following facts appear to be well attested, as to the occasion of such an uncommon gathering of pious people, and their getting the assistance of several of the ministers who were most esteemed at that time. As the Kirk of Schotts lies on the road from the West to Edinburgh, and is at a good distance from any convenient place of entertainment; some ladies of rank who had occasion to pass that way, met, at different times, with civilities from the minister, Mr. John Hance, at his house. Particularly once, when through some misfortune befalling their coach, or chariot, they were obliged to pass a night in the minister's house; they observed, that besides its incommodious situation, it much needed to be repaired. They therefore used their interest to get a more convenient house built for the minister, in another place. After receiving so substantial favors, the minister waited on the ladies, and expressed his desire to know if any thing was in his power, that might testify his gratitude to them. They answered, it would be very obliging to them, if he would invite to assist at his communion, certain ministers whom they named, who were eminently instrumental in promoting practical religion. The report of this spreading far and near, multitudes of persons of different ranks attended there, so that for several days before the sacrament, there was much time spent in social prayer.

It was not usual, it seems, in those times, to have any sermon on the Monday after dispensing the Lord's Supper. But while their hearts were warm with the love of God, some expressing their desire of a sermon on Monday, were joined by others, and in a little time the desire became very general.

[In a future number, some account of the sermon, and other particulars attending this revival, will be given.]

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL . . . . . *Mark* xvi. 15.  
How shall they PREACH except they be sent? . . . *Rom.* x. 15.

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Vol. X.

JULY, 1837.

No. 3.

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## AN APPEAL TO THE FRIENDS OF HOME MISSIONS IN VIEW OF THE PECUNIARY EMBARRASSMENT OF THE COUNTRY, AND THE INTERFERENCE OF ECCLESIASTICAL BODIES WITH THE LIBERTY OF VOLUNTARY SOCIETIES.

WE have never felt called on until now, as Editors of the "Home Missionary," to take any part in the controversy which has been waged against voluntary societies in the Presbyterian Church. A deep and thrilling interest in the subject we have, of course, felt, and have watched with concern and solicitude the progress of the discussions which have been raised in the several party papers and periodicals. Few topics has been so rife as this in these publications, and on no other subject, perhaps, has there been a greater amount of misrepresentation and baseless rumor spread before the public. It has been painful also to witness, for several years past, the organized and persevering efforts of the opposers of voluntary societies, to impede their progress and embarrass their operations. This opposition has been urged on the ground that these Societies are neither directly dependent on, nor responsible to, the courts of the church, as such; and it first became the rallying point of a violent and agitating party, about three years ago, when certain members of the minority of the General Assembly of 1834, with others, issued a document which they denominated their solemn "Act and Testimony" against certain alleged errors and irregularities in the Presbyterian church. Among these was the existence and operation within our bounds of several

voluntary societies, particularly the Home Missionary and Education Societies. From that time the signers of the Act and Testimony became an organized party in the church, pledged to each other to resist the operations of the above societies, and to divert the patronage of their friends, as far as possible, to the support of Boards directly dependent on ecclesiastical courts. For this and kindred purposes, the "Pittsburgh convention" was assembled in 1835, immediately preceding the General Assembly of that year, which, by the combined influence of the members of the convention, was induced to pass resolutions of decided censure upon the above societies, though with the avowal that it was then regarded inexpedient for the Assembly to attempt to prevent their operations. At the same meeting of the Assembly, and through the influence of the same organized party, a plan was matured to divert the Presbyterian Church from its pledged support of the American Board of Commissioners for Foreign Missions, and make it the duty of her members to sustain a Foreign Missionary Board to be constituted by the General Assembly, and under its control. The General Assembly of 1836, however, a majority of whose members were friends of voluntary societies, and opposed to the measures and objects of the Pittsburgh Convention, re-

fused to appoint the proposed Board; and the intended commitment of the work of Foreign Missions to the control of the General Assembly, was for a time prevented. But the minority of that Assembly immediately organized themselves to resist the influence of its decisions. They chose a committee for the purpose, and immediately commenced a system of private correspondence, and of public communications through the vehicles of the party, by which they violently assailed the societies in question, filled the public mind with groundless rumors against them, induced several Presbyteries and Synods to pass resolutions unfriendly to their operations, and finally succeeded in rallying their friends to meet in another convention, in Philadelphia, immediately preceding the General Assembly of 1837, whose sessions have recently closed. This last Assembly, controlled as it was by the party which had been organized in the convention, has passed a series of acts of the most extraordinary character, which have dismembered the body ecclesiastical, and have thrown the presbyteries and churches under its care into confusion. Among these unconstitutional, revolutionary, and oppressive acts, are:

1. The abrogation of the "*Plan of Union between Presbyterians and Congregationalists in the New Settlements*," adopted by the General Assembly and the General Association of Connecticut, in 1801.

2. The several resolutions, by which four Synods are declared to be no longer a part of the Presbyterian Church, and one Presbytery is pronounced to be dissolved, embracing in all about 550 ministers, and about 70,000 communicants.

3. The following resolution in regard to voluntary societies, viz:

Resolved, While we desire that no body of Christian men, of other denominations, should be prevented from choosing their own plans of doing good, and while we claim no right to complain, should they exceed us in energy and zeal, we believe that facts too familiar to need repetition here, warrant us in affirming that the organization and operations of the so-called American Home Missionary Society, and American Education Society, and its branches of whatever name, are exceedingly injurious to the peace

and purity of the Presbyterian Church. We recommend accordingly that they cease to operate within any of our churches.

This last resolution being aimed especially against the Home Missionary Society, and its sister institution the American Education Society, has rendered it incumbent on us as the conductors of a periodical devoted to the cause of Home Missions, so far to depart from our usage as to transfer it to our pages. And we have thought it proper to give, in connexion with it, the preceding brief recital of the several steps by which a party organization in the Presbyterian Church, unknown to the constitution, has at length obtained an influence in its highest judicatory sufficiently controlling to force a majority of its members to decisions so extraordinary and revolutionary.

Our object, in publishing the above resolution, is not to interfere with the ecclesiastical action of the General Assembly, or any other judiciary of the church; for with these, as officers of the Home Missionary Society, we have nothing to do, excepting to see to it, as we have ever done, that our operations are in accordance with the legitimate control of the several denominations whom it is our privilege to serve in the support of a duly authorized and accredited ministry. Nor is it our wish to infuse into our readers the spirit of ecclesiastical controversy. But since the Society and its friends, as well as the numerous churches and ministers which are dependent on its aid, have been assailed by the action of the General Assembly, we think it due to ourselves and the friends of the cause in our own and other countries, to publish the facts in the case, and to call their attention to the necessities and claims of an institution, so extended and useful, in view of the unreasonable opposition which it is now called to encounter. For this purpose, and to show that the Society has warm and decided friends, as well as violent opposers, among the representatives of the churches composing the late Assembly, we insert the following Protest of the minority of that body, which was entered on the minutes, according to the provisions of the constitution.

## PROTEST.

*Of the Minority against the exclusion of the American Home Missionary and Education Societies.*

THE undersigned, members of the General Assembly, deem it their duty respectfully to protest against a decision of the Assembly of June 2d, relating to the American Home Missionary Society, and American Education Society, and for the following reasons :

1. *For many years these Societies have existed and operated in our churches, under the sanction of the Assembly.* Fostered by our judicatories and members in every quarter, they have grown steadily from the weakness of infancy to the size and vigor of manhood. They have fixed themselves in the confidence and affections of a great multitude, and become most extensively organs of action in two great departments of Christian benevolence. We think the Assembly, to be justified in now assuming an attitude of open hostility, ought to have very weighty reasons ; and we do not believe that any such reasons exist. That these Societies are corrupt, either in principle or management, so as to endanger the Presbyterian Church, there has not in our judgment been produced the shadow of evidence. On the other hand, we believe their designs to be pure, their management wise, and their influence immensely good in enlarging our church, and strengthening the cause of truth and holiness ; and that therefore their operations ought to receive the continued encouragement of this Assembly.

2. *Said decision is regarded as interfering with the right of every individual in our church to adopt his own way of doing good.* We know it does not stand in the form of positive prohibition. It is, nevertheless, an expression of decided disapprobation. And it will be understood by many, we doubt not, as more than intimating, that for any inferior judicatories, ministers, elders, or private members to encourage those Societies, will be an ecclesiastical offence. And multitudes must either lie under odium in view of a portion of the church, or abandon two of the most important enterprises of the age, or else aid them in a form which does not accord with their choice and their deliberate convictions of duty. We regard the resolution as oppressive. We claim it as the right of every judicatory, officer, and private individual in the church, to select objects of benevolence, and to determine the channel in which that benevolence shall flow. And we solemnly protest against any act of the Assembly whose influence must go to abridge that liberty. And such, we think, must be seen to be the act referred to.

3. We protest against the decision, be-

*cause of its injurious bearing on a multitude of ministers, churches, and young men preparing for the sacred office.* More than 400 ambassadors of Christ within our bounds, depend on one of these Societies for a part of their support. Many more than this number of churches depend on the same Society for the stated ordinances of the Gospel. And scores of youth, struggling for the ministry of reconciliation, are looking to the other Society for the means of going forward. It is the tendency, and may be the effect of this resolution, to keep back youth of promise from the holy office, to divert the ministry from its proper work and push it into secular occupations for the means of living, to break up pastoral relations, and take the bread of life from many an infant church in the new settlements of our country. We think it cannot, with any propriety, be said, that these ministers, and churches, and young men, may look to other sources for aid. What security is there, that the necessary aid will be afforded ? and if afforded, that it would come from a source, and in a way equally grateful to their feelings ?

4. We protest against the resolution, *as adapted to embarrass two of the greatest enterprises of the age and world.* A pious and able ministry is vital to the existence of our country, and the salvation of the human race. To provide such a ministry for our land, and the whole earth, is the aim of these institutions. In prosecution of this aim, they have already accomplished much. Many of the brightest lights of the church, at home and abroad, and many of its brightest triumphs, are fruits of their labors. If unobstructed in their operations, they must rapidly advance in efficiency : and, in our judgment, they promise infinite blessings to the nation, and to all mankind. We think that institutions of such generous aim and such achievements, and at such a time as this, ought to have some very great and obvious imperfection, in organization or management, to justify any act calculated to impair public confidence, and cripple their efforts, and limit their usefulness. Such imperfections in these Societies we cannot discern. And while our older as well as new settlements, are filled with feeble churches and wide moral wastes, and whole empires are sunk in pagan abominations and hopelessness ; we cannot look at the late action of the Assembly, touching these institutions, without deep pain, nor suffer it to pass without kind, but decided remonstrance.

5. We protest against the resolution referred to, *because founded, as we believe, on misapprehension as to the responsibility of said Societies.* Their funds are all the free-will offerings of the Christian public. Their

officers are all elected annually by the members of the Societies. Their operations are all subject to the strictest review. Their beneficiaries, before admitted to patronage, are examined and recommended by committees entitled to confidence and scattered all over the land. Their ministers in the field are members of our ecclesiastical bodies, or of others in correspondence with us, by the very terms of their appointment, giving all the security for sound orthodoxy and ecclesiastical order which the constitution of the church affords. And we cannot discern any possible hazard arising from lack of responsibility. Indeed, we believe that in all respects the responsibility is equally perfect with that of the two Boards of the Assembly, and much more direct and unembarrassed; and at the same time all history lifts its voice against a concentration of pecuniary power in ecclesiastical judicatories or church courts where it must of necessity rest with a few, and the responsibility and incidental influence of the officers be great. But in this land of intelligence and wakeful jealousy as to civil and religious rights, there can, in our judgment, be no reasonable apprehension from these institutions.

For these reasons, we think the act referred to, not only unnecessary, injurious and unjust, so far as relates to the institutions concerned, but a permanent reproach to the Presbyterian church, in view of other churches in our own country, and throughout the world. And, therefore, we desire to record on the minutes of the Assembly our solemn protest against it.

*June 5th, 1837.*

This Protest was signed by the following ministers and elders, members of the Assembly, 83 in number, who, considering the number who had been violently excluded from their seats by a previous vote, constituted a large minority of the Assembly, viz :

Baxter Dickinson,	F. A. M'Corkle,
J. W. M'Cullough,	Ephraim Cutler,
E. Seymour,	John M'Sween,
N. S. S. Beman,	Dewey Whitney,
John L. Grant,	Edwin Holt,
Absalom Peters,	Enoch Kingsbury,
Thomas M'Auley,	Calvin Butler,
John P. Cleveland,	Bliss Burnap,
E. W. Gilbert,	T. D. Southworth,
Robert Stuart,	D. O. Griswold,
Philip C. Hay,	David Porter,
George Duffield,	Jona. Cone,
Timothy Stillman,	Z. Whittlesey,
John B. Richardson,	Marcus Smith,

S. W. May,	Horace Hunt,
James J. Ostrom,	Wm. B. Stow,
R. Campbell,	Ira Pettibone,
E. Cheever,	Ammi Doubleday,
Obadiah Woodruff,	William Roy,
Adam Miller,	Thos. Lounsburry,
Wm. Jessup,	John Gridley,
Jas. R. Gibson,	Abner Hollister,
Daniel Sayre,	W. Thatcher,
Ambrose White,	H. S. Wallbridge,
Wilfred Hall,	Silas West,
Jacob Faris,	J. M. Rowland,
Alex. Campbell,	Geo. E. Delavan,
John S. Martin,	Fayette Shipperd,
Ira M. Wead,	E. M. Gregory,
Samuel Reed,	Geo. Spalding,
Bennet Roberts,	Sol. Stevens,
P. W. Warriner,	Henry Brewster,
B. Dolbear,	Merrit Harmon,
Horace Bushnell,	Felix Tracy,
S. Benjamin,	J. B. Preston,
Burr Bradley,	J. M. Cunningham,
Nathaniel C. Clark,	John Crawford,
Nahum Gould,	James Carnahan,
Fred. W. Graves,	John Leonard,
Wm. C. Wisner,	Jacob Gideon,
Geo. Painter,	J. W. Philips.
Thomas Brown.	

The above minority of the Assembly having endeavored to discharge their duty in that body, by recording on its minutes the above and other protests against the several unlawful and oppressive decisions of the majority, felt that they had still a duty to perform to their constituents, and the christian public at large, in the present exigencies of the church. At the suggestion of many friends, they accordingly held a public meeting, on the day after the dissolution of the General Assembly, in the First Presbyterian church in Philadelphia, at which a large number of citizens and visitors from different parts of the country attended. It was an occasion of deep and humiliating interest to the representatives of that portion of the church which had been oppressed and injured by the decisions of the late Assembly. Their addresses to the throne of grace were fervent, exhibiting a subdued and submissive feeling of dependence on God, while their expressions of sentiment, and of their views of the duty of the



churches, and of the friends of the cause of christian benevolence, under the wrongs they were called to suffer, were firm and decided. A brief manifesto to the churches was read, a series of resolutions adopted, and several addresses made, most of which have already found their way before the public through other channels. Among these the following resolution, with the address of Mr. Cleaveland, in support of it, seems especially adapted to the object of our present publication, viz :

10. That the American Home Missionary and American Education Societies, on account of their unimpeached and unimpeachable characters and incalculable usefulness, as well as the great and increasing need of their continued operations, are worthy of the confidence and support of all American Christians, and especially of American Presbyterians.

On moving this resolution the Rev. J. P. Cleaveland, of Detroit, addressed the meeting as follows :

\* He said he could fully join in the opening remark of the beloved brother, Dr. Peters, who had just taken his seat. The history of the last three or four weeks, when looking back upon it from this moment of partial respite, seemed to him like a dream. He could hardly trust to the veracity of his own recollection. He could scarce bring himself to believe that he had seen ministers of Jesus Christ, both old and young, and ordained elders of the Christian church, arrayed as if under hostile banners and pushing measures, marked with every feature of violence, to the very extreme of their consummation; yet so it was. And now there remained to the few oppressed brethren here assembled, before they took their adieu of the city, the painful task of casting their eyes over the broken and scattered fragments of the wreck which had been made. While gazing on such a spectacle, he felt as if he could express his feelings in the trite but beautiful language of Cowper, and sigh "for a lodge in some vast wilderness, some boundless contiguity of shade," where the tidings of the dissensions of brethren, of ecclesiastical quarrels, and the attempted dissolution of so large a portion of the Christian church, might never reach him more. And he hoped in a few days to reach just such a retirement, in his own Michigan. In the mean while, they had called together their brethren and sisters present, that they might unbosom all the purposes of their hearts, receive the balm of Christian sympathy, and gather up some courage and strength to meet the

conflicts of the year which was now opening upon them.

The resolution he had offered took two grounds, on which the Societies alluded to were entitled to confidence. The one was the unimpeached character of those Societies, and the other referred to the exigencies of the church and of the world, at the present moment. And one reason why it was believed that these Societies had a special claim on the prayers and charities of the churches, was found in the fact that the attack recently made upon them in the General Assembly, must, of necessity, exert for a time more or less of an injurious influence on their growth and efficiency. There were in the church multitudes of upright and true hearted men, who could not be brought to believe that the men who had done this thing, could have made an unwarrantable onset on two institutions, which presented before the world some of the noblest forms of Christian benevolence. They had been accustomed to repose confidence in the men who had been prominent actors in this scene, and would be slow to believe that such men should be actuated by unfounded prejudice, unhallowed ambition, and the lust of power. Of course, their conclusion would be, that something rotten had been discovered in the management of these Societies, and which rendered them unworthy of the confidence and patronage they had heretofore received. An impression like this, could yield to nothing but truth and time. Its remedy was light. Let the actual state of facts be well understood, and the temporary alarm, produced by so sudden and violent an attack, would gradually be allayed. In the mean while, it became those who knew the falsity of the charges which had been adduced to rally round these Societies, with augmented zeal, with fervent prayer, and the most liberal patronage.

Another reason why they had a special claim on the sympathy and support of good men was, that the church had now but the alternative presented to it, between sustaining these institutions and abandoning them at the bidding of the Assembly, and pouring their charities into a different channel. The ground assumed in behalf of the latter course was, that these were irresponsible institutions; and that instead of countenancing and upholding them, Christians ought to rally round the boards of the church. But without fear of what the answer would be, Mr. C. would boldly challenge any man in the Assembly, or out of it, minister or elder, editor or private citizen, to show any principle of responsibility connected with the boards of the church which did not exist in a greater degree in these associations. On this subject he

\* Reported for the New-York Observer.

would refer but to one fact. He would say nothing about the mode in which the managers of these ecclesiastical Boards were elected and re-elected from year to year; but would come to that of which he had himself been an eye and an ear witness in the proceedings of the last Assembly, at Pittsburg. When the report of the Board of Missions was made to that Assembly, the majority, like simple-hearted and unsuspecting men, supposed that the report was submitted to them for the action of the house upon it, that they might tell what they thought of it. They supposed that when a motion was made to accept and adopt a report, the motion itself implied that the house had power to accept or not, and to adopt or not, as it should see best. But what was the doctrine maintained by those who brought in the report, and their friends? The Assembly were boldly told that the report was none of theirs, that it did not belong to them to approve or disapprove of it, but that, *volens volens*, willing or unwilling, they must vote to place it on their minutes. Now if this was so, what greater proof could be required of the utter irresponsibility of these boards ecclesiastical? And with what grace could they object to the Home Missionary and American Education Societies, as bodies irresponsible to the church? If there did exist such a thing as entire irresponsibility, he believed it was to be found in these very church boards. Mr. C. said, that he knew a great deal of the operation of these voluntary societies, and it amounted to a system of holy Christian *espionage*. It pressed home on individual churches and ministers who held no office, and exercised no power in the Society, a deep sense of responsibility, the reflex influence of which came back upon those who conducted the Society's affairs.

Another reason why he would have the churches to cluster around these Societies, with augmented affection and zeal, was this: That they could not abandon them except upon a motive which was unworthy of a Christian bosom. What was the object of these Associations? The professed object of one was to plant ministers in destitute churches, and amongst our infant settlements; and of the other, to educate living preachers, to be sent to the ends of the earth. Enterprises like these made their appeal to the purest, the loftiest, and the strongest motives which the heart of a Christian could ever know. There was nothing earthly, nothing selfish, nothing narrow and confined in considerations which were suggested by the patronage of such societies. The holiest tides of Christian feeling had here a channel wide enough and deep enough to flow unrestrained. The call to such an enterprise awakened and could engross the

entire energies of the soul. But to what motive was the appeal made when we were called to abandon these institutions? We were invited to bow to the poor, the narrow and selfish thought, that the rival institution was one that belonged to our own little peculiar branch of the church of God upon earth. The appeal was to sectional feeling, to denominational partialities. The call was not to Christian enterprise, but to Presbyterian enterprise. A motive like this had nothing of that simplicity, nothing of that pure and divine power which grappled the very root of the Christian heart, and linked and bound it to the throne of God. It was narrow, it was selfish, it was alloyed with earth, it was a motive to which he hoped his own breast would never yield.

But further—If the churches should obey the bidding of the late Assembly in this matter, the result must be disastrous to the numerous churches and ministers who looked to these societies for aid. What had those too much abused men the Secretaries of the Home Missionary and Education Societies done? Had they gone forward on their own responsibility, and relying on their own private funds, when they had said to the feeble churches on our frontier, we will give you ministers, and to the ministers who were laboring in that wide and promising field—we will give you bread? No: They had only obeyed the bidding, and echoed the language of Christians in the older and more thickly settled portions of our land. They had plighted the faith of others, and on others they must rely for the redemption of the pledge. In Michigan, where Mr. C. had his home, there were as many as twenty of these soldiers of the cross of Christ, who were sustained in part, and some of them entirely, by the Home Missionary Society. One of the most active and devoted of these men, who labored amongst a small and feeble, but eminently pious people, had told Mr. C. that he had not received from them a single dollar—but depended entirely on the Society in New-York for his daily bread. He entirely exonerated his flock from all blame in this matter. Their means were small at best, and during the present times they were utterly without means until their crops came in, but though poor in earthly goods, they were rich in faith, and had recently enjoyed a blessed revival. And here he would take occasion to say, that while the older churches in the thickly settled parts of the Union were filled with the din of strife, those feeble flocks, scattered in the wilderness, were walking in peace and love, and had most of them enjoyed seasons of refreshing from on high. For his own part he knew of no ministers who could count up so many gems gathered for the Saviour's crown,

through their personal instrumentality, as the missionaries of the Home Missionary Society. They went down into the very teeth of danger, and plucked their precious trophies where none but themselves were found to venture. And were these men to be abandoned—and were the lambs which they had gathered in the wilderness to be deprived of the shepherd's care, and left to be devoured by wolves? That was the question presented to the churches by the decision of the last Assembly. This must be the inevitable consequence of obeying the Assembly's mandate. As to a transfer of all these churches to the care of the Assembly's Board, within the present year, or any thing like it, the thing was not to be thought of. It was plainly impossible, and the mere attempt would be attended with the most disastrous consequences. And what made any difficulty at this time the more to be deprecated, was the fact that nearly half of these churches had now come up to what he might call the pivot time. And by this he meant that they had reached that period in their history when they were just balancing on the proposition of attempting the support of the gospel for themselves. They resembled a little child, who had reached the critical period when it was about to abandon the supporting hand of the nurse, and to take its first step alone. Whoever had watched a child at this interesting moment, well knew that it was in more danger at this crisis, than at any period either before or after; and any obstacle then thrown in its way, was likely to prevent a repetition of the effort for a long time. Should these churches now be assailed by slanders on the society which had hitherto cherished them, and by recommendations of the Assembly's Board, and the strife which such a state of things might excite, it was more than probable that they would be left to fall back in discouragement, and many of them disperse and perish. When Mr. C. reflected on these things, he trembled at the thought of withdrawing from the treasury of the Home Missionary Society a single dollar. If men wished to give to the Boards of the church, let them give as liberally as they pleased; but in the name of all that was sacred in plighted Christian faith, let them not abandon a Society which relied upon them for support.

But he felt that he had said enough. He would now turn to his brethren and sisters in the family of Christ, and would ask them whether they would receive a recommendation, even of the highest judicatory of the Church, as a sufficient reason for abandoning a Society against which no charge of criminality had been substantiated. Was their opinion of ecclesiastical infallibility such, that in the face of facts, and of grow-

ing evidence from year to year, they would turn away from these institutions as no longer worthy of the support of the disciples of Christ. Mr. C. said he was happy to perceive so many around him who represented the female piety of our church. He had now been ten years a pastor—he had been settled in two different congregations, and he knew something of the anxieties which preyed upon a pastor's heart. Many a time when dark clouds had lowered around him, and he had been tempted to yield to despondency and unbelief, had he known what it was to fall back upon the strong pillar of female piety and prayer. He had always found some faithful women, who under the greatest trials had never deserted him, whose hands never hung down, whose faith and triumphant hope nothing could extinguish. It had been said by Voltaire, "Let me write the ballads of the nation, and I care not who makes their laws." Mr. C. would say, give me the hearts, and prayers, and charity, and faith of the sisterhood in our churches, and it would be with him a matter of no solicitude, what their fathers, or brothers, or husbands thought. There was a strength in female piety that it would do to hold fast to. This would bring up the residue of the church, when the vessel was about to swing from her moorings.

He could not take his seat without one word of sympathy to the Church in that place, and its pastor, (Mr. Barnes), as well as to all the churches and all the ministers which had been disowned, cast out, and virtually dissolved a few hours ago. He had not once believed that such a deed could be done. When he looked especially at the history of the suffering Presbytery, to which this congregation belonged—when he thought upon the vindictive course of persecution which had been manifested on the one side, and the rich and increasing blessings from the Head of the Church which had been enjoyed on the other, he might well have supposed that such a blow could not have been struck. He might have concluded that the lamb had bled long enough, but it was not so; it must receive one blow more—"insatiate archer"—*one stroke more!* And yet if there was one situation rather than another, in which a good man would wish to be, it surely was theirs; for if there was a portion of the church, around which the sympathies of the best and holiest of God's people, clung with peculiar tenderness; if there was one object, towards which the eyes, and thoughts, and prayers of the pious, in all denominations, would be instinctively turned during the ensuing year, it was a body of Christian people unjustly suffering beneath the oppression of those who ought to have been their guardians and protectors. Mr. C. knew that this

feeling was extensive in other religious denominations; and he believed it would be found not less general in our own.

In conclusion, Mr. C. observed that to some it might appear strange that they should so earnestly entreat the churches to come up during the ensuing year with more than their wonted liberality to the aid of these societies. They would probably remind them that such was the pressure of the times that men could scarcely live, and how could they be expected to do more this year than ever before? In reply he would relate an anecdote: A young clergyman in the interior of Pennsylvania, came to Philadelphia for aid towards some benevolent institution whose cause he was pleading. He was advised to call on the late Robert Ralston, of blessed memory. He called accordingly, and presented and pressed his claim, and Mr. Ralston signed fifty dollars. But while they sat conversing, intelligence was brought to that good man that one of his most valuable ships had been lost at sea. He turned to the young clergyman, and requested that the subscription book might be handed back to him. The young man's heart trembled for his donation, when to his surprise and joy, he discovered that Mr. Ralston had erased the fifty, and written *one hundred dollars*, adding this impressive remark; "If it is all going in this way, the Lord shall have his share before it is gone."

The question being now put, the resolution was agreed to. And the meeting was closed with prayer, by the Rev. Mr. Patterson.

A similar meeting has been since held in New-York, on the invitation of a number of laymen, which was numerously attended, and at which the commissioners, on their return from the General Assembly, made statements of their views of the duties of the churches and the friends of voluntary societies, in regard to their present trials and embarrassments. The same resolutions were adopted which had been approved by the meeting in Philadelphia, and the occasion was marked with a similar exhibition of Christian feeling. The sentiments expressed were those of a settled dependence on God, and a firm and fixed purpose, in reliance on his grace, to go forward with renewed encouragement in our endeavors to build up the desolations of Zion, and to extend the saving health of the gospel to all the earth.

OUR DUTIES AND PROSPECTS IN THE PRESENT  
CRISIS.

In view of the embarrassments at present

thrown in the way of the cause of Home Missions, our eyes are turned to the throne of the Most High for wisdom and grace to direct and sustain us. In regard to the opposition which has arisen from misrepresentation and prejudice, the path of duty is plain. It is to *live* it down, and "with well doing" to "put to silence the ignorance of foolish men." The resolutions of ecclesiastical courts, when they do not interfere with individual and constitutional rights and duties, we respect, and, as members and ministers of the church, we regard it as among the highest of our privileges, to enjoy the approbation and favor of brethren and fathers with whom we are ecclesiastically connected. But when, in the exercise of an assumed authority, they recommend us to *cease* our endeavors to aid the needy, in the way which approves itself to our own consciences in the sight of God, and to send the gospel to the destitute, our sense of responsibility to Him who hath loved us and given himself for us, will not permit us to be thus diverted from our labors of love. The field is open before us, the voice of want comes to us from every direction, many laborers are in the field encouraged by the pledged support of the benevolent through the Home Missionary Society, many hundreds of feeble congregations are depending on us to aid them in fulfilling their engagements with the ministers of their choice, tens of thousands of hearts have been enlisted in the work throughout the churches, and so much has been already done, so much fruit unto holiness already gathered, so many and so great evidences accumulated of the favor of God, and responsibilities so great have been assumed, that we cannot recede. The voice of Providence, equally with the command of God, urges us onward. To us the path of duty in regard to this enterprise, appears so plain, that every obstacle thrown in its way is but an indication of the necessity and the duty of renewed endeavors and increasing exertions to overcome it. The present trials, therefore, of the Home Missionary Society make their appeal, in emphatic language, to its friends and patrons, throughout the land, to come up to its aid, de-

terminated, with the blessing of God, to sustain it till its glorious work shall be done. This, if we have not wholly mistaken the amount and the strength of Christian feeling enlisted in this blessed cause, will be the effect of the assaults recently made, in high places, upon our beloved Society. The inquiry will be raised, and the prayer uttered, "Lord, what wilt thou have us to do" to sustain and extend the operations of an institution so wisely adapted to the wants of the country and the age, of usefulness so great, and promise so glorious?

It only remains for us to add, that the unexampled pecuniary embarrassments of the times have rendered it wholly impossible for many, on whose subscriptions we were depending, to continue their contributions. Our sources of income, are in this way for the present abridged, and the same causes which have thus rendered it difficult for the Society to realize its accustomed receipts, have, in many cases, increased the need of its aid to the destitute. Six hundred laborers in the field, depend upon the fulfilment of our engagements to sustain them, and have no where else to look but to this Society to supply the deficiency in their support which results from the poverty of their congregations, or of the scattered people among whom they labor. These considerations should impress upon all such as possess the means, a sense of their obligation to increase their contributions to the Home Missionary Society, and their prompt compliance with this dictate of duty is needful to prevent much disappointment and suffering. We make our appeal, therefore, to the rich and the poor, to the friends of the cause, of every condition, throughout the country, to come to its help in the present exigency. We have no funds in hand, and must withhold from the missionaries the payment of their much needed dues, excepting so far as the means shall be supplied by the contributions of the benevolent. May the Spirit of God wake his people to a sense of the privileges and the duties of this day of rebuke and chastisement. Then will light shine out of darkness; and, whatever else may languish, the cause of religion and holiness will prosper.

## FREQUENT CHANGING OF MINISTERS.

The following article is taken from the Report of the "Central Agency" for Home Missions in the State of New-York, and presents a subject which has often forced itself painfully on the notice of the Executive Committee of the Parent Society. We commend the considerations enumerated below, to the solemn attention of both ministers and churches. Especially do we hope that all our Agents and Committees of Correspondence, in various parts of the country, will set their faces as a flint to oppose the evil here exposed. Missionary Societies, from the very fact of their anxiety to procure laborers, are in danger of affording facilities for a changing ministry, and to resist this tendency costs the A. H. M. S. no small amount of carefulness.

The frequent changing of ministers is so destructive an evil that we are constrained to invite the attention of our Missionaries and churches to the following considerations, in the hope that they will ponder the subject thoroughly, and, by the grace of God, be guided in the path of duty.

I. We will mention a few of the ways, in which a minister who means to be a pastor, is injured by frequently changing his field of labor.

(1.) *It increases the expenses of his family.* None of our Missionaries get more for their services than to meet the necessary expenses of the year. Every removal, by loss of time and consumption of property, increases his expenses from \$50 to \$100. This must embarrass him and diminish his usefulness. The funds we distribute, were not put into our hands to pay such expenses.

(2.) *Neglect of study is another evil tendency of a changing ministry.* In this day of commotion and reading of ephemeral productions, there are but few ministers of sufficient self-command to pursue a course of theological research, which requires mental agony, but which is indispensable, would they grow in knowledge and be able to feed their flock—so long as they can depend on the labors of former years. We are aware that some churches prefer to have their minister spend the whole year in visiting. Experience, however, proves that, with few exceptions, a people never know the worth of their minister until the last old sermon is used up or burned up, and he begins to draw afresh from the stores of eternal truth "things new and old." Such a people may know what they have got, but they never can know what they have lost.

(3.) *It diminishes a minister's consciousness of responsibility, and makes him indifferent about the distant results of his labor.* A minister is "a man of like passions" with others, and needs every possible influence to induce him to seek the path of duty and hold him in it. We cannot doubt that the perpetually recurring thought, "I shall probably remain here but a year," will tend to make him reckless. How is it possible to avoid it? A man, were he as pure as an angel, needs the hope of success, as well as the love of doing good, to kindle his zeal and prompt him to watchfulness, forethought and industry. But often he is a mere annual hiring, with but a few months at most to begin and close up all his labors in a given place. And the agreement which holds him there has, on the face of it, evidence that his people regard him with very limited confidence, and his prospects are withering rather than refreshing. We need not wonder if a man, held by the church in such circumstances, should do, or neglect to do, what would render him unpopular or his labors unproductive.

(4.) *It prevents a minister from carrying into effect any important plan for gathering and building up a congregation.* Would he accomplish what a minister, by the grace of God, may do, all the various circumstances and wants of the whole church and congregation are to be sought out,—the children and youth are to be gathered around him and taught to remember their Creator,—parents are to be instructed how to command their children and households to keep the way of the Lord,—the church is to be purified by discipline,—her understanding enlightened, her affections directed, her energies combined, and all her powers enlisted in the enterprise of the world's conversion. Who can accomplish such a work in one year—or two years—or five years? How is it possible for a man, even the best, to clear and prepare the soil, sow the seed, and bring in the ripe harvest, short of *ten or fifteen* years? He may do something, yea much; but can he show what a faithful pastor is capable of doing? Can he carry a church *through* the school of Christ? Can he *train* a generation for the service of God?

(5.) *It prevents a minister from acquiring the habit of patient endurance, which is so important to an ambassador of Christ.* A minister, who would exert a solid, holy and lasting influence in this world, may depend upon being severely tried. He cannot escape trials by changing places. They must and will come. If he attempts to run away from them, and is overtaken at last, he will be likely to imbibe a petulant, fault-finding spirit. If he meets them manfully, and endures them patiently, it will chasten his

spirit and increase his meekness. The easiest way to dispose of ministerial trials, whatever be their nature, or number, or magnitude, is to *endure* them. The habit of endurance, which this course will strengthen, greatly diminishes the severity of trials, and, in the apprehension of the subject, it will probably diminish their numbers. But what is of more importance still, trials, well endured, raise a minister vastly in the estimation of his people, while they increase his confidence in the grace of God, and thus the way is prepared for his exerting a more powerful, salutary and permanent influence.

II. We will name a few of the ways in which a church is injured by frequently changing their minister.

(1.) *It will, almost invariably, lead to the neglect of discipline.* This is one of the most important and painful duties a minister has to perform. When he supposes his residence with a people is merely temporary, it has often presented a fatal temptation to pass over this self-denying duty. His successor takes the same course, until that church which might have been united, flourishing and strong, is alienated, few and feeble.

(2.) *It tends to divide and distract a church.* Some churches seem to imagine that the most safe and certain way to dispose of the great mass of their parish difficulties, is to dismiss their minister, especially if any serious opposition appears against him. But the people of God never may hope to get a minister who will build them up without *they* are tried and proved, as well as their minister. They must be *with* him, and *heartily* with him. They must labor with him, and suffer with him, or the cause of Christ must suffer, and languish, and die. Now, suppose that a congregation has secured a minister, and a faithful one; suppose that congregation is in the habit of dismissing their ministers as often as any serious difficulty arises; and suppose the truth of God has chafed the consciences of some of his people so that they feel uneasy. What is the consequence? These restless spirits know what has been done more than once in similar circumstances; by a little artful maneuvering the minister has been dismissed. Their course is plain and their work is easy. They know the church will not "endure hardness as good soldiers of Jesus Christ," but will shrink from opposition raised against their minister, and, though they profess to love him, will part with him rather than do their duty. Some of the church, however, are willing to hazard any thing necessary to retain him; but he must go, leaving the church to contend about him. When such a scene has been acted over, again and again, and another, and still another party is formed

in a church, their affections, instead of being united and settled upon one, are divided among nearly as many ministers, as there are members in the church.

(3.) *It makes them fastidious and fault-finding.* Called as often as some of our churches are, (and some of them do it oftener than once a year,) to hear candidates, (not for settlement, but to be hired for a year or two,) they unconsciously acquire the habit of criticizing every thing they see a minister do or hear him say. And as one great object of changing is to get something new—something that will arrest attention, they are led to attach an undue importance to novelty, and this begets a disposition not to be satisfied with any thing. This habit, aside from its destructive influence in neutralizing the truth, has led the way to numerous complaints, which have been the cause of bitter regret to the authors of them, and have injured the reputation and wrung the heart of many an affectionate minister.

(4.) *It prevents a church from acquiring that confidence in her minister, which, next to the truth of God, is one of the most powerful and delightful instruments of pastoral usefulness.* When a minister has been in a congregation for a course of years; has often wept with those that weep, and rejoiced with those that rejoice; mingled in all the families, and sympathized with them in the various circumstances through which they have passed; the people then begin to know him and love him and confide in him as their pastor. When he has followed the child from the baptismal font, with the instructions and counsels, warnings and entreaties of a yearning father; been with him when convicted; answered his inquiry "What shall I do to be saved?"—led him in prayer when he knew not how to pray, and mingled his tears of joy with the penitent before the mercy seat; that youth will never forget his pastor. He knows his pastor loves him. No voice is more sweet to him than the one which taught him how to be saved.

When a congregation has been thus educated by their pastor; when they have tried him and proved him; when they have labored with him, and wept with him, and rejoiced with him; when they have seen and felt his salutary influence on their own souls, in every family and every department of society; they reverence and love him as children do an affectionate father, and are prepared to follow him as their spiritual guide. But frequent changes forbid the formation of this endearing bond and shut out a people from its benign influence.

(5.) *It destroys the character of a church.* It is not yet to be learned that a church has a character as well as a minister. It is not unfrequently that we hear the following in-

quiries, when persuading a minister to go to a particular parish: "Have they ever had a settled pastor?" "Do they often change ministers?" "Do you know whether they wish to hire by the year, or to settle?" These and similar inquiries are made to decide one question, viz. "Can I be useful there?" If a minister, especially one of the better sort, gets the impression that the people are slow to settle a pastor, and rather contemplate changing once in a year or two, he will be likely to pity the people, but, despairing of success, he will pass on.

#### IN VIEW OF THESE CONSIDERATIONS,

1. *Resolved,* That we earnestly recommend to the churches needing assistance, to employ such ministers only as they are desirous of retaining permanently among them.

2. *Resolved,* That in the appropriations of this Board, preference will be given to those churches which ask aid to sustain settled pastors.

#### A PAINFUL POSITION.

We have some times thought the position of the conductors of benevolent societies strongly resembles that of a physician and attendants in a hospital, where, though much is done to cure or alleviate disease, the ear is pained and the heart sickens at the distress which, with all their efforts, they are unable to relieve. To be placed in the direction of a Missionary Society, to receive into the heart, as in a focal point, the converging pleas and cries, and complaints of churches, counties and states, calling for ministerial or pecuniary assistance, is a trying position. Especially is this true at the present time, when the great embarrassment in the commercial interest of the country, not only seems to forbid the Society to assume new engagements, but threatens for a time to prevent the payment of pledges already made. By reference to the Treasurer's account, it will be seen that the receipts of the last month were only \$1143 57; whereas the necessities of the laborers in the field required at least \$5,000.

Already are the Missionaries writing to apprise the Committee that other resources are failing, and that their dependance must be upon the Society. Will not the followers of Christ imagine themselves in our stead, and enter into our feelings, and in that frame of mind decide what they will do to aid us in the present emergency?

*Appointments by the Executive Committee of the A. H. M. S., from May 15th to June 15th, 1837.*

*Missionaries not in commission last year.*

Rev. Silas Woodruff, Wadham's Mills, N. Y.  
 Rev. Calvin B. Cady, Elizabethtown, N. Y.  
 Rev. John Sherer, Gibson and Ararat, Pen.  
 Rev. Daniel Rockwell, Freedom, Portage Co., O.  
 Rev. John L. Tomlinson, Rockport, Cuyahoga, Co., O.  
 Rev. Selden Haynes, Braceville, Trumbull Co., O.  
 Rev. H. B. Taylor, La Grange, Lorrain Co., O.  
 Rev. William Reiley, Rondout, N. Y.  
 Rev. A. P. Brown, S. and E. parts of Illinois.

*Re-appointments.*

Rev. Eldad Barber, Florence and Berlin, O.  
 Rev. John Dudley, Flint River, Mich.  
 Rev. Chas. T. Prentice, North Fairfield, Ct.  
 Rev. Nathan Burton, Ridgebury, Ct.  
 Rev. John H. Rugs, York, Medina Co., O.  
 Rev. B. B. Drake, Thompson, Geauga Co., O.  
 Rev. J. J. Jones, Welch Presb. Ch. New-York.  
 Rev. A. B. Corning, Sharon and Bridgewater, Mich.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from May 15th to June 15th, 1837.*

**MASSACHUSETTS—**

Missionary Society, by B. Perkins, Esq., \$500 00  
 Andover, South Parish, 12 25  
 Hadley, Miss Dorothy Williams, 10 00  
 Tyringham, Miss Betsey Hale, L. M., 50 00

**CONNECTICUT—**

Fairfield Co. H. M. S., by G. St. John, viz.:  
 Ridgebury Cong. Soc. 23 21  
 New Canaan, 48 81  
 Greenwich, Rev. Isaac Lewis, D. D. 10 00  
 Huntington, Ladies' Gleaning Society, in part to const. Betsey Funderston, a L. M., by S. Mills, 20 00

**NEW-YORK—**

Brooklyn, interest on legacy of the late W. Leverich, by A. Van Sinderen, Esq. 15 00  
 Brunswick, Cong., by James Raymond, Esq., Treas. Troy Presbytery, 23 28  
 Delaware Co. D. M. S., by Rev. D. Waterbury, 50 00  
 Jamaica, L. I., Mon. Con. Coll. 14 55  
 Kingsborough, by Rev. E. Yale, H. Jones and Wife, 8; J. Stephens, 1; William Ward, 5; C. Mills, 5; P. Heacock, 5; E. G. Ward, 1; Mrs. L. Clark, 1, 26 00  
 Leroy, N. Y. Presb. Ch., bal. of coll. 4 25; Fem. H. M. Soc., by Mrs. E. Comstock, Treas., 17 50, 21 75  
 Malden, Mrs. Sarah H. Lewis, L. M. in full, 15 00  
 Matteawan, Fem. Miss. Assoc. Presb. Ch., Miss C. Alden, Treas., 17 00  
 New-York City, viz.:  
 Bleecker-Street Ch. Fem. H. M. S., by Mrs. Albert Smith, Treas., 125 50; Mon. Con. Coll., 5 05, 130 55  
 Brick Ch., Hannah Eachus, 1 00  
 Mercer-Street Ch., Mon. Con. Coll. 25 82  
 Pleasant Valley, Mon. Con. Coll., 4 00  
 Ridgebury, N. Y. Fem. Miss. Soc., Mary Ann Kerr, Treas., 30; Male Miss. Soc., J. Bailey, Treas., 10, 40 00  
 Ripley, L. Hopkins, 5 00  
 West Nassau, Sew. Soc., Mrs. Lamira Griffith, Treas., by Mrs. Anthony, 10 00  
 Worcester, Cong. Ch., by Rev. A. P. Allen, 25 00

**PENNSYLVANIA—**

Elizabethtown, Rev. J. H. Bernheim, 2 50

**GEORGIA—**

Sardis Ch., Floyd Co., by Rev. J. Warnock, 5 00

**TENNESSEE—**

Bethany Ch., by Rev. E. McMillan, 15 50

**HOME MISSIONARY,**

\$1143 57

KNOWLES TAYLOR, Treasurer.

*Rev. Theron Baldwin acknowledges the receipt of the following sums:*

Alton, Ill., C. W. Hunter, 100; Benjamin Godfrey, 75; W. S. Gilman, 75; A. Alexander, 25; Mrs. H. Gilman, 25; John Van Antwerp, 25; Samuel Wade, 20; A. Shannon, 20; S. Ryder, 10; Royal Weller, 10; S. J. Lewis, 10; E. North, 10; J. M. Clay, 5; J. Quigley, 5; W. A. Bently, 5; J. Greenwood, 5; P. Fay, 5; H. Tanner, 5; M. Forbes, 5; L. Kelenberger, 10; J. Whipple, 5; P. B. Whipple, 10; others, 42 81, 507 81  
 Belville, Mrs. Harrison, 2 00  
 Bethel, Rev. A. Hale, to const. Rev. E. J. Huntington a L. M. 30 00  
 Bloomington, Rev. L. Foster, L. M., 30 00  
 Canton, 46 50  
 Chicago, J. S. Wright, to const. Rev. Theron Baldwin a L. D., 100; John Wright, 50; Wm. H. Brown, 50; L. T. Jameison, 30; Philo Carpenter, 25; J. S. Breeze, 10; H. Markoe, 10; T. Wright, 5; W. H. Taylor, 5; T. S. Greenwood, 5; Mrs. Curtis, 5; Mrs. H. King, 5; S. Johnson, 20; others, 85 78, 405 78  
 Hillsboro', John Tillson, Esq. 25 00  
 Hudson, N. Hall, 2 00  
 Jacksonville, Henry Jones L. M., in full, 15; J. G. Edwards, in full, to const. Rev. A. Hale a L. M., 15; D. B. Ayres, 10; E. W. Palmer, 5; M. S. Lockwood, 5; E. Ayres, 5; H. McNeil, 5; E. Jenny, 10; J. P. Wilkinson, 10; Elihu Wolcott, 10; Jeremiah Graves, 10; E. Beecher, 5; T. M. Post, 5; E. P. Erice, 5; T. Baldwin, 5; N. Coffin, 5; others, 20 75, 145 75  
 Juliet, Dr. Reed, 1 00  
 Naples, M. and F. Collins, to const. Mrs. Eliza Norton a L. M., 30; Ladies' Sew. Soc., to const. Rev. A. T. Norton a L. M., 30; Mrs. Mary Collins, 10, 70 00  
 Peccan Bottom, 5 00  
 Princeton, Mrs. Flint, 3 00  
 Springfield, P. C. Cassidy, 60; E. S. Phelps, 5; Mr. Thayer, 10; William Mather, 20; J. L. Lamb, 19 68; C. H. Ormsby, 2; Cash, 48 32, 160 00  
 Upper Alton, Enoch Long, 10; B. F. Long, 10; Morey Long, 10; William Clark, Jun., 10; H. R. Lathy, 10; E. B. Perkins, 5; J. Gordon, 5; J. Scarritt, 5; J. M. Afee, 5; T. Lippincott, 5; E. Denison, 5; E. P. Lovejoy, 5; Others, 10 75, 85 75  
 Warsaw, Dr. E. Chandler, 6 50  
 Waverly, 2 00  
 Rev. J. M. Ellis, L. M., 30 00



THE  
AMERICAN PASTOR'S JOURNAL,

OR,  
SKETCHES OF EARLY CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

For the Pastor's Journal.

A SKETCH FROM A PASTOR'S NOTE BOOK.

*"I am going to take a full swing."*

SUCH was the expression of young S—, whom I saw for the first time on board of one of the steamboats on Lake Erie, on my way to the great Western Valley, sometime in the year 1829. S—, like myself, had taken passage at Buffalo with some two or three hundred others, and it was not until the second day of our passage that I noticed any thing peculiar in his appearance or conversation. The company had then become so reduced in numbers, by departures at Erie and Cleveland, as to be brought somewhere within the compass of observation; and afforded opportunity to mark the appearance and character of the different individuals on board. My attention was deeply interested in the conversation of a company of young men rather foppishly dressed, who were earnestly discussing the merits of the female lecturer who was then perambulating the United States, and retailing in lectures to those superficial and shallow thinkers of both sexes, who seem to think that religion is *hell*, and infidelity *heaven*—the stale and rabid blasphemy of Paine and Voltaire. What first awakened my curiosity was the startling assertion, that in less than five years her system would be universally prevalent, and the Christian religion exploded. One young man, who I afterwards learned was from Connecticut, demurred to such a conclusion; but the others not only assented, but seemed to enjoy in anticipation the happy period when the Bible and religious institutions should no longer throw any obstacles in the

way of sensual indulgences, and the most licentious practices. S—, particularly, expressed himself with great bitterness and malignity respecting religion and its professors. We said his father was a Presbyterian elder of the *bluest sort*, who wished to keep him in leading strings all his days, and train him up to attend meeting, read the Bible, and become "*converted*," pronouncing the last word with a peculiar sneer. "But," added he, "I have found out the cheat,—religion is all a humbug, and I am determined not to remain in the State of New-York any longer—it is so overrun with priestcraft, revivals, and all that mummery. No," he exclaimed, "I am going down to New-Orleans, where *I can take a full swing.*"

I lost sight of S— at Cincinnati, where he left us and proceeded down the river. About six months afterwards however, I accidentally saw a letter from him, in which he stated that he had lost his money by black-legs, had been sick, was out of employ, and in danger of absolute want, unless speedily relieved. The tone of the letter was not that of a happy, successful votary of dissipation, who had found in the infidel philosophy a panacea for every human ill, but of a ruined, desperate man, who was reaping in bitterness and sorrow the reward of his folly.

Truly, thought I, you have "*taken a full swing!*" This, then, is the fruit of your emancipation from parental restraint, and the religious influences of your early years. What have you gained? Happiness, peace of mind, approbation of conscience, and an unfailling solace for care and suffering? Rather disappointment, sickness

of heart, the cold friendship of infidel associates, and the chilling consolations of the infidel system. What became of poor S—I know not; a veil is drawn over his subsequent history; but I often think of him when I hear a young man expressing his contempt of the Bible, all professors of religion, and the instructions of pious parents.

Young readers, are you disposed to think that if there were no Sabbaths, nor Bibles, nor Christians, nor ministers, and no fear of God nor hell, that this world would be happier, and your enjoyment greater? Remember poor S—. He thought that religion was a cheat; and that if he could go where there was the least of it, and "*take a full swing*" in sin, he should be happy. But it was a sad mistake. Beware, then, how you tamper with infidelity. Remember that where there is the least religion there is the least enjoyment, even in this world, and that a "*full swing*" in sin is temporal ruin, and eternal death.

#### EARLY RECOLLECTIONS OF A FOREIGN MISSIONARY.

\*\*\*\* I had spent most of the vacation in trying to do good, and as the time for my return to Andover drew near, I began to feel anxious in view of a few small debts which I was unable to meet at the close of the last term. Not willing to ask my brother for additional loans, being already considerably indebted, I made my circumstances known to a few friends, among whom were two ministers, whose ability, had there been a disposition, was above the common standard among that class of people. I however failed altogether. I had scarcely a shilling in the world. I spoke to my mother about my situation, not expecting funds, but a mother's sympathy, counsel, and blessing. These I received, and on the morning of my leaving, she called me into a small room, said a few words, and put into my hands a Spanish half dollar—all probably that she had on hand at the time; she was much affected, and did not come out of the room when I left. As I passed by the house of the parish minister, I called by request, as the lady wished to send to the depository at Andover for a few

tracts. She handed me a paper, saying, "you will find the directions enclosed." I put the paper in my pocket-book, took my leave, and went on. In a large pine wood, about twelve miles from home, I opened my pocket-book to examine the list of tracts, and to see what directions there might be in the paper. It contained about six dollars, mostly in bills, and the following expressive sentence, "Please accept the enclosed—nothing." This was so unexpected and so seasonable, that I could look upon it only as sent from heaven. I felt myself so unworthy, and so absolutely insignificant in the sight of my heavenly benefactor, that I gave myself up to a flood of tears, nor did the tender and grateful feeling wear off for many weeks.

\* \* \* \* \*

It was Saturday evening. I was sitting by the fire, anticipating the Sabbath, which in Andover was always to me a sweet anticipation of heaven. This however was to be our season of communion, and my finances were such as made it necessary to settle a question before the Sabbath came on. I had for more than a week been expecting a letter from a particular friend, and had saved, by close economy, just enough to pay the postage. It was all I had, or expected to have, for some weeks. I had been in the habit of contributing something at such seasons; and now the question arose, whether I should give my little all and trust Providence for my letter, or save it for the letter expected by Monday's mail. A better heart might have settled the question sooner than mine; but at length I concluded to enjoy a happy Sabbath, and let Monday take care for itself. I have seldom seen a more delightful communion season than I enjoyed the next day. On Monday there was no letter for me. On Tuesday evening one of the brethren, who had been with Professor W. to Boston, called at my room, and after a very pleasant religious conversation, he said to me as he left the room, "Brother —, when I was at Boston, a lady put into my hands two dollars, requesting me to give it to any one who might need it most; and I have the pleasure of handing it over to

you." He then left me. I will not dwell on my feelings. Suffice it to say I considered it as a gift from my Heavenly Father, instead of the trifling post office money which I had "laid up in store on the first day of the week."—1 Cor. xvi. 2.

#### INTERESTING CONVERSION.

A child eight or nine years old, said to her impenitent mother one evening, "Mother, do you believe the Bible?" The mother said, "yes, my child, I believe the Bible." "Well," continued the little girl, "Mother, do you pray to God every night?" "You may well think," said the mother, when relating this to the church session, "you may well think how I felt, to have such a question asked me by such a child." The mother was led to reflect, became alarmed respecting herself, prayed to God for mercy, surrendered herself to the Lord Jesus Christ, and soon rejoiced in hope. She now not only believes, but reads and obeys her Bible; prays to God every night with and for her children, and has recently joined the church of Christ.

The above occurred in the town of S—, N. Y., in the summer of 1836.

W. J. M.

#### GLEANINGS FROM THE SEVENTEENTH CENTURY.

##### NO. IV.

#### *Revival at the Kirk of Shotts, in June, 1630.*

[Continued from page 40.]

On the Monday of the Communion, Mr. John Livingston, chaplain to the countess of Wigtoun, (at that time only a preacher, not an ordained minister, and about twenty-seven years of age,) was with very much ado, prevailed on to think of giving the sermon. He had spent the night before in prayer and conference; but when he was alone in the fields, about eight or nine in the morning, there came such a misgiving of heart upon him under a sense of unworthiness and unfitness to speak before so many aged and worthy ministers, and so many eminent and experienced Christians; that he was thinking to have stolen quite away, and was actually gone away to some distance; but when just about to lose

sight of the, Kirk of Shotts, these words "Was I ever a barren wilderness or a land of darkness?" were brought into his heart with such an overcoming power, as constrained him to think it his duty to return and comply with the call to preach: which he accordingly did with good assistance, for about an hour and a half, on the points he had meditated from that text, Ezek. xxxvi. 25, 26—"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." As he was about to close, a heavy shower coming suddenly on, which made the people hastily take to their cloaks and mantles, he began to speak to the following purpose, "If a few drops of rain from the clouds so discomposed you, how agitated will you be, how full of horror and despair, if God should deal with you as you deserve: and thus he will deal with all the finally impenitent. God might justly rain fire and brimstone upon you, as upon Sodom and Gomorrah, and the other cities of the plain. The Son of God by tabernacling in our nature, and obeying and suffering in it, is the only refuge and covert from the storm of divine wrath due to us for sin. His merits and mediation are the only screen from that storm, and none but penitent believers shall have the benefit of that shelter." In these, or some expressions to this purpose and many others, he was led on about an hour's time, (after he had done with what he had premeditated,) in a strain of exhortation and warning, with great enlargement and melting of heart.

#### *Case of three young men.*

The following particular instances are well attested, and if it were proper, some of the persons could be named. On that remarkable Monday, three young gentlemen in Glasgow, had made an appointment to go to Edinburgh, to wait upon the public diversions there. They alighted at Shotts to take breakfast. One of their number proposed, as there was a young man to

preach that day, (Mr. Livingston, the lady Wigtoun's chaplain,) if the rest would agree, they might go and hear the sermon, probably more out of curiosity than any other motive. And, for the more expedition, they proposed to come away just at the end of the sermon, before the last prayer. But the power of God was so felt by them, accompanying that sermon, that they could not come away till all was over. When they returned to the public house to take their horses, they called for some drink before they mounted; but when the drink was set upon the table, they all looked to one another: none of them durst touch it till a blessing was asked; and as it was not their manner formerly to be careful about such things, one of them at last proposed, "I think we should ask a blessing to our drink:" the other two readily agreed, and put it upon one of the company to do it, which he readily did. When they had done, they could not rise until another should return thanks. They went on their way more sober and sedate than they used to be, but none of them mentioned their inward concern to another, only now and then they would say, "Was it not a great sermon we heard?" another would answer, "I never heard the like of it." They went to Edinburgh, but instead of waiting upon diversions or company, they kept their rooms the most part of the time they were in town, which was only about two days, when they were all quite weary of Edinburgh, and proposed to return home. Upon the way home, they did not yet discover themselves to one another; and after they were some days in Glasgow, they kept their rooms very much, and came seldom abroad. At last one of them made a visit to another, and made a discovery of what God had done for him at Shotts: the other frankly owned the concern that he was brought under at the same time. Both of them went to the third, who was in the same case, and they all three agreed directly to begin a fellowship meeting. They continued to have a practice suitable to their profession, (so far as my informant heard,) as long as they lived. And some of them lived to an advanced age, and were eminent and useful men in the place.

As the result of this remarkable work of God, the Rev. Mr. Fleming, minister of Cambuslang, twelve miles from Shotts, says, "I can speak on sure ground, that near five hundred had at that time a discernible change wrought in them, of whom most proved lively Christians afterwards. It was the sowing of a seed through Clyddisdale, so that many of the most eminent Christians in that country could date either their conversion, or some remarkable confirmation of their case from that day.

The Minister, whose labors on this occasion were so much blessed, (Rev. John Livingston,) left a brief history of his life, and various notices of his cotemporaries. As the reader will feel some curiosity to learn something further respecting him as a preacher, we extract the following account which he gives of himself. "As concerning my gift of preaching, I never attained to any accuracy therein. I used ordinarily to write some few notes, and left the enlargement to the time of delivery. I found that much studying did not so much help in preaching as the getting my heart into a spiritual disposition; yea, sometimes I thought the hunger of my hearers helped me more than my own preparation."

Many a time I found that which was suggested to me in the delivery, was more refreshful to myself, and edifying to the hearers, than what I had premeditated. I was often much deserted and cast down in preaching, and sometimes tolerably assisted. I never preached a sermon that I would be earnest to see again in print but two. The one was at a communion on a Monday at the Kirk of Shotts, and the other on a Monday after a communion in Holywood. And both these times I had spent the whole night before in conference and prayer with some Christians, without any more than ordinary preparation; otherwise my gift was rather suited to simple common people, than to learned judicious auditors. Had I in a right manner believed and taken pains, it had been better for myself; but, by a lazy trusting to assistance, in the mean time, I kept myself barehanded all my days.

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL . . . . . *Mark xvi. 15.*  
How shall they PREACH except they be sent? . . . *Rom. x. 15.*

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## THE MISSIONARIES ARE SUFFERING.

AT the late Anniversary of the American Home Missionary Society, one of the resolutions expressed the "apprehension that the missionaries might be obliged to defer for a season their drafts on the treasury of the Society," and also assured them of the sympathy of the Society and its friends in the embarrassment to which they would thus be subjected.

But the affliction which was then only apprehended, has now become a matter of painful experience. The Committee have been compelled to notify the missionaries of the existing embarrassments, and to request them to withhold their drafts on the treasury for the present, and pledging our efforts for their payment at the earliest practicable moment. In taking this step, the Committee had no alternative. To suffer the drafts to come in, when the means of meeting them were wanting, would be to add to the bitterness of disappointment, the dishonor and the expense of a protest. The letter conveying this decision has now, probably, reached every corner of the land, and is producing its afflicting though unavoidable results in many a worthy family of the self-denying ministry of our feeble and frontier churches. Some of them have written in reply, detailing the embarrassment and suffering to which they are subjected, by our inability to meet their orders. Could these cases be spread out before the Christians of this country, in all the particulars of domestic privation, and the curtailment of ministerial usefulness, they would draw tears from the eyes, and, we cannot but

think, would draw relief from the hands that now withhold the needful pittance.

And now, *what shall be done?* We wish the churches distinctly to understand that THE MISSIONARIES ARE SUFFERING. It is not a mere curtailment of the operations of the Society, which results from the want of funds; not simply the necessity of declining to send out new missionaries; but the actual distress of those already in the field. Christians, *your agents, your brethren*, sent out to do *your work*, commissioned on the faith of *your support*, are in want; their wives and their little ones are suffering a privation of food and raiment. Says one, in a recent letter to the Corresponding Secretary:

"I had counted on the amount due me to meet some engagements, but for these the Lord will provide. I am willing to live poor, and have to do so, whether I am willing or not. At this time I have not a potato nor a mouthful of meat in the house, nor means to buy them with; but the Lord will provide for us."

Another Missionary who had made a small draft on the Society, apologizes for it as follows:—

"I received your circular on the 21st June, and am sorry to say that my draft on you had already been paid away. I had no cow, and scarcely any bread for my family, and the distress under which our country groans, is so severely felt in this region, that my people were unable to assist me in any manner. I have received from them only to the amount of eight dollars in the last five months."

Through the prevailing pressure, in most

instances, the people aided by the A. H. M. S. are unable to meet their engagements to their ministers; and the latter have been led to contract debts for the necessities of life, hoping for better times, and supposing that at least their *missionary* appropriation would be forthcoming when due. The trials of feeling which they suffer in view of the apprehended dishonor to the cause of religion, should they not be able to pay these debts, are more painful than even the privation of bread. One writes—

"It was with deep sorrow that I heard of the embarrassed situation of the A. H. M. S., and your desire that I should defer my order for money. I have been compelled to run in debt for several necessary articles, and I was just on the point of making out my draft when the letter came to hand. I am in debt, and those debts will soon be called for. Dear sir, what shall I do? My situation is trying."

Another, who had disposed of his drafts to a person who is not a Christian, but one "who prides himself on punctuality in pecuniary matters, and narrowly watches professors in this respect," expresses strong

solicitude that the amount may be paid, lest the honor of religion should suffer.

Another whose order had been despatched two days before receiving the circular of the Executive Committee, "would not have it returned for half its value."

We might multiply extracts giving the same general view of the necessities of these men. But these are sufficient to present the question of duty to the reader. Help must be had, and that quickly. Some of the Missionaries have most nobly relinquished the whole or a portion of their claims on the Society; but this can be done in but few instances; and in *no* instance can it be done except with the prospect of great privation. And while they are thus setting the example of self-denial and liberality, shall it not be followed by the churches? We entreat the disciples of a Saviour who lived in self-denial and died amid suffering and scorn, for our sakes, not to shut up their bowels of compassion from his ministers—his faithful laborers, whom he has pronounced "worthy of their hire."

## CORRESPONDENCE OF THE A. H. M. S.

### THE RIGHT SPIRIT.

Our readers have been apprised, in the leading article of the present number of the *Home Missionary*, that the Executive Committee have been obliged to issue a circular to their Missionaries, requesting them to favor the Society, as far as practicable, by withholding their drafts on the treasury, until collections can be made. This request, embarrassing as its influence is on many of our missionaries, has been received and replied to by them, with a generous sympathy for each other and the Society, which deeply affects our hearts, and increases our esteem for that worthy band whom the A. H. M. S. has the honor to enrol on its list of laborers. From these replies we give a few extracts, as specimens of more.

### MISSIONARY GENEROSITY.

"I have but poor prospects of aiding the funds of the Committee, unless giving my-

self would do it. Therefore I report *forty dollars* given me by the people of ——. It was for labor performed before I received your commission, but I wish it placed to my account. I do not know where the next is to be had."

In order to appreciate the circumstances under which the writer is placed, and in which this pecuniary sacrifice is made, we remark, that his field of labor is in the midst of Irish and German Catholics, Universalists, Campbellites, Mormonites, &c., and but few whose sympathies are in favor of evangelical religion.

A Missionary in Michigan, after mentioning his sympathy with the Society, under the pressure of the times, and alluding to his own necessities, adds—

"But the Lord will provide for us. Under the circumstances, I am disposed to do something for the Lord's cause. Please take \$15 of the \$25 due to me, for the

A. H. M. S., and hand \$5 to the American Board, and \$5 to the Bible Society."

SHALL THE MISSIONARIES LEAVE THE FEEBLE CHURCHES FOR WANT OF AID.

*From a Missionary in Kentucky.*

The communication requesting me to withhold my drafts on the treasury, reached me about the middle of June, and since then I have been in some suspense with regard to the path of duty, as no source of adequate support, or any where near it, appears to open. The people, without exception, as far as I know, desire my continuance, and could I receive the sum now due from the Missionary Society, I believe they would sustain me wholly during the remaining quarter of the time of my commission, and by that time I should hope the way would be made clear in regard to the future. Yet I urge no superior claim, and am willing to bear my share among the officers, friends, and missionaries of the Society, of its embarrassments. I have recently been out into the country three miles, and preached in a school-house, once in two weeks, for a few times, when from fifty to one hundred persons have been convened; and as some of them are wealthy farmers, I believe they might be induced to come (some of them) and worship with us a part of the time, and assist us in the various objects and interests before us, could I continue here long enough to gain their acquaintance and confidence.

*From a Missionary Report.*

You speak of the embarrassments of the Society, resulting from the pressure of the times. Be assured I sympathize with you, and regret it more for Zion's sake than on account of any disappointment which it may occasion to myself. I am poor, and what is worse, in *debt*; but shall be as patient as I can. God will not forsake those that trust in him.

"MUST I LEAVE THIRTEEN TOWNSHIPS IN DARKNESS."

The third quarter of my missionary labor in this destitute region has now expired. And I can only say the work is but just begun. As in a foreign missionary field, so here, it is the work of years. Nevertheless some additions have been made to the church since my last report, and more attend public worship. There is no doubt but this moral wilderness can be cultivated if missionaries can have courage to hold on. This is the point, the *sine qua non*—moral

*courage.* For the circumstances are even more disheartening than those in which the foreign missionary is called to labor. Yet, by the help of God, I had resolved that it was my duty to continue here, until I could see this wilderness bud and blossom as the rose, and these solitary places become vocal with the praises of our God. I say I had resolved thus, till I received your letter dated May 30.

Now what shall I do? Must I leave *thirteen townships in darkness*, to labor in a wealthy church, for the sake of a comfortable support. Is it demanded by Him who requires me to pray, "give me day by day my daily bread?" If so then *darkness* must continue to hover over this county, and *gross darkness* cover the people. Then eleven townships, which were passed by in the general distribution, will not soon have the Bible. Then, as heretofore, no effort will be made to send here one of those winged messengers, which have so blessed other portions of our country. Then, as formerly, the monster, intemperance, will have nothing to impede his progress. Then, the house of God will cease which we are beginning to erect with the funds which I have recently obtained from abroad, and the funds must be returned to their donors. Then, must all the Sabbath schools recently established soon breathe their last, and the infant church, which has just struggled into existence, will pine away and die.

*Will the churches at the East suffer this?* The pressure of the times does not materially affect the cultivators of the soil. Where the merchant fails, let the farmer expand his benevolent heart, and the work of enlightening the dark places of our country may go on.

## REPORTS OF MISSIONARIES.

### MISSOURI.

*From Rev. G. C. Wood, Monroe co., Mo.*

Yesterday I returned from Newark, Lewis county, where I had been to organize a church, and hold a sacramental meeting. During the time I was there the weather was unpleasant, as it rained every day; yet we had a good meeting. A church was formed of 12 members, which will soon be increased to more than 20, some 10 or 12 members of the Presbyterian church in that neighborhood not having obtained their letters of dismission from the other churches to which they belonged. On the Sabbath there appeared to be a good deal of feeling manifested. I was sorry that my other engagements made it necessary for me to leave them so soon.

Newark is at present a small village. The land was entered a little more than a

year since, and it is only nine months since the first house was completed; yet, it is surrounded by an excellent district of land, and promises to be a place of some importance. They are very anxious to get a minister.

We have another church in the same county, about 25 miles from Newark. These two churches would furnish an interesting field of labor for some devoted servant of Christ,—who, while he prays that the “wilderness may bud and blossom as the rose,” manifests the sincerity of his prayers, by corresponding efforts for the accomplishment of this result.

During the last three months my labors have been principally confined to this church and congregation; and yet they have been scattered, as the members of my church live in different parts of the county. I have three places where I preach regularly on the Sabbath, and then have meetings as often during the week as circumstances will admit. I have three Bible classes in different parts of the congregation, and hear one every Sabbath evening and one on Wednesday evening. From these classes I am, by the blessing of God, expecting much, since they embrace many of the youth in towns and neighborhoods where they are established, and are well attended, and a deep interest is felt in getting the lessons.

On the Saturday preceding the 2d Sabbath in May, we commenced a three day's meeting in a neighborhood five miles from Paris, where nearly half of my church live, and where we have a small meeting-house nearly completed. Brother Cochran of Palmyra was with me. On the Sabbath the Lord's supper was administered; it was a sweet and solemn season, as it was evident that the Great Head of the church had met with his people around the sacramental board.

On Monday our congregation was not as large as before, but yet the feeling was much more general. At this meeting we received into our church six on profession, and one by certificate. Our meetings have since been interesting, and one and another has, from time to time, been added to the number of inquirers, and a number are indulging hopes of having passed from death unto life.

#### THE FAR WEST.

*From Rev. N. B. Dodge, Little Osage, Bates co., Mo.*

The country around this at present is very thinly settled, and most of the people have a very contracted view of the support of the gospel; of course I have not thought it prudent to call on them to give any thing to me for such an object, but I have given them an opportunity to give a

little to the Society, and some few have contributed.

Ministers are needed very much in the western part of this state. Emigration is urging its way very rapidly, and the country is filling up very fast. If I am rightly informed, there are not over five Presbyterian or Congregational ministers west of the geographical centre of the state. Will you not think of us in the far West, and send forth helpers to point the new settlements in the right course?

#### *From a Missionary in Missouri.*

I am strongly inclined to remove to the south on account of the exceeding great destitution in some parts thereof. My mind is overwhelmed when I look at the situation of our country. In all this state, south of the Missouri river, there are, I believe, but two Presbyterian ministers and one licentiate. There are very few in Arkansas, and but one in Texas. O for an outpouring of the spirit of God on the Theological Seminaries! Surely the fields are already white to harvest. But is there none that will thrust in the sickle, and gather sheaves for the Lord? I am disposed to go without missionary assistance.

#### INDIANA.

*From Rev. J. H. Shields, Poplar Spring, Putnam co., Ind.*

#### REVIVAL.

We had a communion in the Poplar Spring Church on the last Sabbath in May, and it was, on the whole, a good meeting. The Friday previous was a day of weeping, and, I trust, wrestling with God in prayer. On Saturday and the Sabbath, we had large, attentive, and serious assemblies, though nothing special occurred. There was not that evidence of the presence of God in the conviction and conversion of sinners that is calculated to gladden the pious heart. But it was on Monday, “the last day of the feast,” that God was pleased, in answer to prayer, to give evidence of his wonder working power in breaking up the great deeps of the hearts of sinners. Then it was that sinners were cut to the heart, and made to desire the prayers of God's people. It was truly a sweet and solemn time. We felt that we were on holy ground; that God was there. Six have been added to the church who professed to have found Christ, in the pardon of their sins; others it is hoped have found the Saviour, who are not yet connected with the church.

The cause of temperance is on the advance; there is on that subject a redeeming spirit in our land.



## ILLINOIS.

*From Rev. Julius A. Reed, Carthage and Warsaw, Ill.*

The Sunday schools are prosperous, both together affording instruction to one hundred scholars. The superintendents are efficient and interested, and I trust the schools will be blessed from heaven. A Bible class has been commenced in each church.

The cause of temperance is decidedly advancing. Thirty, probably, have joined the society, since we adopted the pledge of total abstinence.

Our congregations are gradually increasing in numbers, and improving in regularity. The house in Warsaw, which is 22 by 36 feet, is not, however, yet filled. Numbers of the impenitent of late attend our prayer meetings.

The church at Carthage is poor in this world's goods, and, I fear, will be unable to build a house this season; which, however, is very much needed. It requires much self-denial to sit for hours on the miserable seats in our court-house, most of which are actually only wide rails on legs; and this and other like circumstances, have kept many from worship. Neither church will be able to contribute much towards the benevolent movements of the day in consequence of poverty and the difficulties of the times.

*From Rev. M. M. Post, Logansport, Ind.*

## AN AWAKENING.

The last quarter of my missionary year, passed away in the ordinary employments and results of the ministry. At its close there was nothing of special importance to be communicated. Now, in making, what is not improbably my final report as a Home Missionary, it is gratifying to be able to furnish some fresh proof that your aid to this congregation has not been bestowed in vain. There has been, for the last year, a visible improvement in the size and regular attendance of the congregation. God was pleased in the winter, in some good degree, to revive us. He stirred up his people to pray with unusual earnestness and faith, while he disquieted the slumbering conscience of the sinner, and wrought in some, we hope, effectually unto salvation. It was in the customary services of a Sabbath that the special presence of the Holy Spirit was manifest. During the following week, the attention of twenty or more, who had been regarded as indifferent, was so fixed on the interests of the soul that they were willing publicly to express their anxiety. For some of these we have much heaviness of heart; fifteen were hopefully added to the Lord; nine, a few weeks from the date of

their hopes, with twenty others admitted at the same time by letter, became members of this church. Others, we hope, will yet witness with them a good confession; and two are expected to join another branch of the visible church. It is humiliating to add that the peculiar interest which called for frequent meetings, and filled them with attentive and solemn hearers, has subsided; but, to the honor of divine grace it should be stated, that no effects but salutary have been apparent, and precious fruit remains to the joy, we doubt not, of many hearts for ever.

*Interesting Review of seven years Missionary labor.*

As this congregation now esteem it a duty and privilege to provide, from their own resources, a competent support for their pastor, they wish to acknowledge their obligation for the timely and generous aid which they have received from the A. H. M. S., and I cannot forbear adverting to some facts in their history, which are evidence of this obligation, and which ought to be kept in remembrance as an excitement in us of gratitude to God, and an encouragement in others to whom this view of his Providence may be fraught with some instruction.

*Early Trials.*

Seven years ago, a young man, through the patronage of your Society, came to this place, then about two years from the unbroken dominion of the forest. He could not build on another's foundation. Two persons only, and these females, resided in the county, and within a circle of twenty miles around Logansport, who had been members of a Presbyterian church. No denomination of Christians had any organization within these bounds. Beside the difficulties common to frontier towns, there were some which were peculiar. The men of leading influence were enterprising and attentive to provide the means of education, but, with remarkable unanimity, indifferent to religious institutions; and many of them imbued with infidel sentiments, the legitimate growth of worldliness, voluntarily exiled from the light of the Bible, the sanctuary and society of intelligent Christians. The United States' Agency for the Indian tribes in this state was here established; and the mutually corrupting influence which usually attends the traffic and intercourse between the two races, was deplorably effective. These difficulties were enhanced by the inexperience of your Missionary, and his want of a personal acquaintance with the peculiarities of a new country. Taking lodgings at an inn kept by a Universalist, the only place where for a year he could find a home, not unfrequently himself making the fire, and ringing the school-house bell to

collect an audience, and withal, not a stranger to the misgivings of a young minister without christian counsel, or hearts that sympathize with the truth, and uphold and cheer with the countenance of prayer, while he addresses, what nevertheless is *his* congregation,—he may with truth say that he was with this people “in weakness, and in fear, and in much trembling.” The first year proved very sickly, such as has not since been experienced, and he suffered with many others, first, a course of the bilious remittent, and then a long acclimating process of ague.

#### *Adventures.*

In attempting to penetrate ten miles into the wilderness, on a cold day in January, to acquaint a family with the proposed meeting to organize a church, he mistook a snow path which gradually diverged from his intended course, till at night he found himself on an Indian trail, and at the encampment of a hunting party. In seeking to return, he lost his way, and was compelled at length to stop and spend what remained of the night over the embers which the Indians had abandoned, and then with much toil and bewilderment he reached the place whence he set out, after an absence of about 24 hours. He might continue this detail of personal “incidents by flood” as well as forest, and tell of hairbreadth escapes, when, not well acquainted with the country, he attempted to ford streams which the rains had rendered impassable; and then, fill a chapter with adventures of a somewhat later date, in which his wife was an interested spectator, and bore a conspicuous part; and the first scene of which would be laid in travelling from Lake Erie, by the way of the Maumes, in French horse carts, ox wagons, or pirogues, propelled by Canadian muscles, and anon, floating themselves and baggage alone, down the then wild and solitary banks of the Wabash—the husband sometimes lifting the little craft with its precious freight, late at night, over rapids and fish dams, till they reached, at length, this their destined point. The difficulties which have been encountered on this route by some of the Society’s pioneers, will soon have only a legendary existence. In a few years, they will come with an air of romance to the ear of the easy traveller, who, with every circumstance of comfort, shall pass through the fertile and populous country lining the canal now opening through the valley of the Wabash, to connect the waters of the Lakes with the Mississippi. But the writer forbears,—not thinking that any strange thing has happened unto him, nor anything even that merits a place on the same page with what has occurred in the experience of others, and only narrating these incidents

that he might afford a glimpse of what, with a little variation, is common to missionary life in the new settlements.

#### *Results.*

It is six years now, since a little band of Christ’s disciples were here constituted a Presbyterian church. During the summer of 1831, the influence of the Holy Spirit was especially manifest in the congregation, and resulted in the addition of eleven from the world. The growth of the church has been steady and uninterrupted, though it is greatly to be lamented that it has been no larger. In an early day the discouragements were very great, and the prospects generally pronounced gloomy. In all 38 only have been admitted on examination. The whole number received is 155; 26 have been dismissed to aid in forming two neighboring churches; and there are now in communion 117. Forty-six infants, and eight adults have been baptized. In 1831, the county was explored by your missionary, and the destitute supplied with the Bible. Several thousand pages of tracts have been distributed. Two Bible classes have been formed, one of which is now in the bounds of another congregation, the other still meets weekly. Six Sabbath schools have been organized—three have had respectable libraries, and have been sustained, with little interruption, for several years. The school in town numbers from 100 to 125 scholars. No other denomination has attempted one within the county. A temperance society was early established, which has now 250 members, and meets every two months to hear a written address. The monthly concert is observed, and a collection for foreign missions taken up. A weekly female prayer meeting has been sustained for some years, and more recently a sewing society for benevolent purposes. This church has been poor, and is now very far from being wealthy, compared even with others in a new country, and they have hitherto derived little benefit from the worldly thrift of citizens in the vicinity. Aside from eight or nine hundred dollars expended on a house of worship, they have contributed to different benevolent societies an aggregate of \$300, and in addition, they lately gave your agent for this state \$78, as the first fruits of their gratitude for that prompt and liberal aid, without which the blessings of a settled ministry over them might have been long retarded. I was installed pastor of the congregation in town last week. Since my residence here, the population of Logansport has increased from less than 300 to about 2000, and the prospect of the continuance of its temporal prosperity is undiminished. The church formed six miles distant, by members from this, has invited a young brother from

Ohio, who is daily expected to take charge of them.

*Valedictory remarks.*

I close this review with mingled emotions;—with gratitude to God for what He has wrought, with humility that I have attempted so little, and with lively sensibility in view of the sundering of that relation which, from the commencement of my ministry, it has been my privilege to sustain to the American Home Missionary Society. May God give you light in this day of clouds and darkness, and grace to do and to bear as will best speed the truly Christian and patriotic cause which you serve.

KENTUCKY.

*From Rev. David S. Tod, Hinkstown, Ky.*

This congregation is situated in a neighborhood where we have a great many difficulties to contend with. Previously to constituting the church, the ground had been occupied by Campbellite teachers; consequently we have had to meet obstacles of no ordinary nature, to take a stand not only against the vices which are generally prevalent in such neighborhoods, but also to meet opposition, prejudice and misapprehension, in all their various forms.

We have had during the winter an interesting singing society, which has had a very happy effect on the young people, not only in improving their voices, and rendering solemn their minds, but I hope also in bettering their hearts. Some of them can now sing with the spirit as well as with the understanding. Since its commencement they have been much more attentive to the regular means of grace.

We have a Bible class of from twenty to twenty-five pupils, and the prospect for its enlargement is flattering. We have a temperance society of between ninety and one hundred members. This has met with considerable opposition; but from the manner in which it is operating on society, the salutary effect it is producing in the neighborhood, and the rapidity with which its numbers have been increased, we may look on it as one of the channels through which blessings will flow to our church and neighborhood.

The prospects at present are far more encouraging than at the commencement of the year. The congregations have become unusually large; sometimes not more than half can be seated in the house. There is an interest, an anxiety manifested, from which I hope that God, in mercy, is drawing near. The ease with which I have lately been enabled to preach, the eagerness to hear, the attention and seriousness under preaching, have caused some of the brethren to begin

to expect a revival, and we occasionally hear of one struggling with the burden of sin, or passing from death unto life. We entertain the hope that the cloud, though "like a man's hand," may be seen, and that abundance of rain is near.

MICHIGAN.

*From a Missionary Report.*

When the judgments of heaven are abroad in the earth, the people should learn righteousness. The backwardness of the season, the scarcity of provisions, the state of the money market, and the stagnation of business, all combined, seem to throw a cloud of gloom over the public mind, and it appears impossible to fix the attention on the concerns of the soul. We regret this state of feeling, yet it is what perhaps might be expected.

Provisions here cannot be procured without cash, and not a few in my church and congregation, have been compelled to live not only for days, but weeks, without butter, cheese, or any kind of meat, because they had not, and could not get cash to purchase these articles; yet these men, some of them at least, are of the first respectability, and will probably soon be in easy circumstances. This universal pressure, *presses hard* upon your missionary; for, these who had subscribed toward his support, are unable to pay their subscriptions: I have been able to secure bread and meat for my family with my draft on your Society; otherwise we must have suffered greatly.

*From Rev. C. G. Clarke, Webster, Mich.*

In making my first report under your new commission, I deem it proper briefly to advert to the state of religious feeling among us the last year. It was a year of peculiar interest. Nine individuals united with our church by profession of faith; and two or three others obtained hope of an interest in the precious Redeemer. During the entire year, some of the church were unusually anxious for the prosperity of Zion: but no general revival was enjoyed.

At the opening of the present year, my own mind was peculiarly impressed with the importance of more vigorous effort to wake up a livelier feeling in the church—to save sinners. Accordingly, on the 21st March we commenced a protracted meeting. In the beginning, we had the aid of brother Kanouse of Lodi, only. He then left us, and brother Wead of Ypsilanti, came to our assistance.

The Lord has given us a blessed meeting. Though the people have *literally* waded through the mud, yet the meeting was

full. Many have been awakened, more than sixty publicly expressed anxiety on the subject of salvation, and more than forty have in like manner declared their intention to live for God in future. A few of these were hoping before the meeting commenced. How many of this number are really on the Lord's side, time must disclose.

But the Lord has wrought wondrously, and to his name be all the glory. In my next report, I hope to give you more definite information, and still more cheering results.

Our Sabbath school has continued through the winter—but in consequence of the prevalence of whooping cough, has been smaller than usual. The cause of total abstinence from all intoxicating drink is moving forward, but rather slowly.

About the first of February, I spent a few days in Unadilla, 16 miles west of this place, endeavoring to excite an interest on the subject of salvation. I organized a small church, and left some souls inquiring the way to Zion. I have since heard that

a number of conversions have taken place. They need a minister.

[A subsequent report contains the following additional statements.]

Twenty-eight have already united with this church by profession. Two more have been accepted by the session, who have been hindered from taking the vows of God upon them by their relatives. Perhaps ten or twelve more are hoping in Christ, who have not presented themselves for admission into any church. Nine family altars have been set up—and a large accession made to the Sabbath school. A number of the sisters in the church have had their husbands given them anew by the grace of God. The influence of the meeting has been most happy upon the church; and the savor of it is still sweet. Some are still inquiring. I have labored with this little band ever since they were organized into a church—indeed I organized the church—but I have never known so desirable a state of feeling among them.

## AUXILIARY SOCIETIES.

### MAINE MISSIONARY SOCIETY.

The Maine Missionary Society held its thirteenth anniversary at North Yarmouth, on the 28th June. The following abstract is taken from the Report.

#### *Amount of Labor and Results.*

There have been in the employment of the Society, during the year past, 90 missionaries, some for a longer and others for a shorter period; the sum of whose labors is 25 years. They have supplied, for a portion of the time, about 150 places. 15 of the missionaries have taken the pastoral charge of churches, during the time of their labors; and all these, except two, are in feeble establishments, which are under the patronage of this Society. Five of the missionaries are now under a call, and two of them are in churches where the gospel is supported without the aid of charity. The doings of God have not been so manifest in the churches; the success, under the labors that have been furnished, not so marked, as in some years that are past; and yet, in several places, there are very cheering results. About 250 hopeful converts are reported, a little more than half of whom have been admitted to the churches. Sabbath school and Bible class instruction have been attended to with unabating interest;

and efforts made in the temperance cause, with various success, in all places where there are missionary labors. Looking at the order of the churches, their union and harmony, and in some instances, their increase in numbers and strength, we have reason to acknowledge with gratitude the smiles of heaven, the tokens of divine favor, upon labors among the feeble and destitute; and to record with encouragement and hope: "Hitherto hath the Lord helped us!"

#### *State of the Treasury.*

This is the darkest feature of the picture. But it is hoped that the charities of this meeting will throw some cheering rays of light upon the subject. At the auditing of the accounts at the last anniversary, there was the sum of \$733 77½ in the treasury. The income of the present year, including that balance, and \$2000 hired in January last, amounts to \$11,172 40. The expenditures of the year, including the payment of the \$2000 hired, and \$200 to be vested in a permanent fund, is \$11,038 89; leaving a balance in the treasury, at the disposal of the Society, of \$133 51. And there are now due to missionaries, for labors up to this time, about \$4000. If what is sent in at this meeting, and what is contributed on this occasion, should

meet this deficit, it would be a marked and peculiar effort in favor of this institution, and a call for gratitude to charitable donors, and still more for devout thanksgivings to God, who has given them the means and the disposition to carry forward his designs of mercy.

#### *Future Operations and Prospect.*

As to the extent of their future operations the trustees must be governed by the means furnished them by the friends of missions. They are only almoners of this Christian public, and can bestow no more than they receive. They would willingly labor in this cause, would rejoice to be able to furnish all needed help to every feeble church, and to every waste-place, throughout our extended commonwealth. And the prospect of success, in efforts of this kind, was never more promising. The fields were never more white to the harvest. And the calls for aid, never more loud and pressing. With sufficient means, under the blessing of heaven, all the feeble might be strengthened, Zion enlarged and refreshed, and the voice of gladness be heard, throughout all our hills and valleys and forests. The grateful exclamation would be reiterated; "How beautiful, upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth."

From a notice in the *Christian Mirror*, we perceive that arrangements have been made by which the drafts of the Missionaries in that state are to be met. The editorial department of that paper, referring to some particulars in the Report, remarks as follows, viz:—

"When our religious community read such results of Home Missionary efforts, as those communicated from Lewiston Falls, and Scarborough, they can hardly want a motive to sustain this holy enterprise. That at Scarborough, indeed, is an old church, but a few years ago it was languishing and apparently going to decay; but through the aid of the Missionary Society and God's blessing upon the labors of its minister, it has revived, and been gaining strength, and is beginning to repay the kindness which it has received. That at Lewiston Falls is literally,

"A little spot enclosed by grace  
Out of this world's wide wilderness."

"It is naturally a lovely and romantic spot, and must prove the centre of a numerous population, in consequence of its natural advantages, possessing an almost incalculable amount of water-power, which is be-

ginning to be employed for manufacturing purposes. But if we go back a very few years, there was then no church of Christ there—certainly none of our denomination. And there might have been none till this day, but for the existence of the Maine Missionary Society. With the progress of the church, has sprung up a valuable literary institution, and their combined light and influence are full of the most auspicious promise. How changed the condition of that place! How different from what it would now be, had a church never been gathered, and the ministry never established there?"

### THE WESTERN AGENCY FOR THE STATE OF NEW-YORK.

#### *General Principles.*

To satisfy inquiries that are often made, and for the information of churches in Western New-York, it has been deemed important to mention some of the principles or rules by which the Board is governed, in reference to churches asking aid, to the Missionaries for whom commissions are asked, and the appropriation of funds committed to them.

#### *Missionary Churches.*

The Board require satisfactory testimonials that the church asking aid is needy—that the church is really needed in the place; that the prospect is fair of ultimately gathering a congregation that will sustain the ordinances of the gospel—and that the sum asked is the smallest sum that will secure their minister. The Board aim to assist only those churches that cannot sustain the gospel without help. They wish to be enabled to say, when enumerating the churches aided, "in all these churches the gospel would not have been *statedly* preached but for the missionary aid granted them."

#### *Missionaries.*

Satisfactory testimonials are required that the minister for whom aid is asked is in good ecclesiastical standing—of fair reputation—that he is the choice of the people among whom he labors—and that he has efficiency, talents and education, that will render him useful. Quarterly reports are also required from every Missionary, containing information that determines his qualifications for a Missionary; and after a suitable trial, if little or no good results from his labors, the Board think themselves bound to decline further appropriations of aid in his support.

There is generally entire unanimity in the final result of each application. Where it is otherwise, the application is deferred until increased light or information lead to a unanimous decision. They keep aloof

from denominational or party considerations. They aid Presbyterian and Congregational churches with equal cheerfulness. Did they act otherwise, they would split into many parts a Society which is uniting the energies and piety of the Presbyterian and Congregational churches.

When, therefore, an application is not granted, it is, commonly, because the Board are of opinion that the church is not sufficiently needy—or that there is no fair prospect of building up a congregation—or that the Missionary for whom aid is asked is not of suitable character or efficiency.

#### *Appropriations.*

The Board are averse to large appropriations. Their rule is to give the smallest sum that will enable a people to secure their minister. As a general rule, if a church is unable to sustain a Missionary with \$100 aid, they are of opinion that the church had better unite with a neighboring church in the support of a minister. The exceptions to this rule are, when aid is asked for some important place where there is a prospect of soon building up an efficient congregation; or for some region of peculiar moral destitution; and although by this rule some congregations are not built up as rapidly as they would be if they enjoyed all the services of a Missionary, yet with the same expense, a greater number of congregations are aided, and it is believed the interests of Home Missions are more generally promoted.

When, therefore, churches apply for more than \$100, and their application is not granted, the above is the rule that has influenced the Board to deny them aid.

The Board adopt the principle that they ought not to aid a church or Missionary, that they would not be willing to aid by their own individual contributions. And as nearly half the sum expended on the Western Agency is contributed by the men who compose the Board, it may be said that the Board sustain, by their own contributions, nearly half the missionary churches in Western New-York. This insures a judicious management of the funds committed to them—for it cannot be supposed, that they would vote away their own donations, without care whether their donations accomplish good or hurt.

#### CENTRAL AGENCY FOR THE STATE OF NEW-YORK.

##### *Remarks on the usefulness of the A. H. M. S.*

The necessity of the Home Missionary enterprise was never so evident in this region as at present, and its importance was never more deeply felt. A single word, *DESOLATION*, would have described the con-

dition of scores of our churches, had it not been for the sustaining influence of this Society. The tide of *worldly speculation*, which has for years been rolling through our great thoroughfares,—keeping our canals, and rivers, and lakes in foaming agitation,—raging in our cities and large villages, and driving hundreds of thousands of our citizens through the forests and over the prairies of the wide West, has never before spread its influence so powerfully over the mass of our churches, as the past year. We have felt it before; but now the pillars of our Zion are trembling and falling under its crushing weight. We will notice it only under a single aspect. Almost every communication from our Missionaries and churches has recognised the prostrating effects of *emigration*. A vast amount of property, talent, personal influence, and professed piety, have been borne away from our churches by this means. The churches under our patronage have dismissed not far from 500 members, principally by emigration to the western valley within 12 months, enough to form 10 churches with an average number greater than those they have left. And what is peculiarly important to the West, and disastrous to us, the emigrants generally have been from the most enterprising class of church members. Several of our congregations, which before could not raise more than \$300 annually to support the gospel, have lost on their subscription from \$50 to more than \$100; and though the churches have received nearly as many members as they have dismissed, but few of them have increased in number or pecuniary strength; most of them have diminished, and three or four have lost their visibility. Our labor the past year has been in a peculiar degree, “to strengthen the things which remain, that are ready to die.”

Were we sure that all our beloved brethren and sisters, who have bidden us adieu, had carried with them their Christian profession, their piety and their love of souls, among the crowds who are thronging those fertile regions, and there, with the wisdom which is from above, were laboring to establish and sustain the Redeemer's cause, we would not only follow them with our prayers, as we now do, but thank God for taking them. Yes, gladly would we send beyond the mountains our annual recruit of 500, with more diligent hands, wiser heads and warmer hearts, to aid our western brethren in driving from their encroachments the Papal beast and the Father of lies. Many, who have already gone, we doubt not, will be vastly more useful there than they could be here; and we shall be grieved to learn that any have become the disciples of Demas, “who loved this present world,” and, for the sake of “gain,” left the service of Christ.

## MISCELLANEOUS.

## A PROPOSITION TO THE EXSCINDED CHURCHES.

It is a matter of painful notoriety, that the majority of the late General Assembly recommended that the operations of the American Home Missionary Society cease within the Presbyterian Church; and also voted to exclude from the denomination, the ministers and churches of four Synods, and, virtually, the ministers and churches of another Presbytery. These transactions have filled many hearts with amazement and anguish. After the first burst of surprise, the question arises, what is to be done? What attitude does it become the injured bodies to assume? Peradventure, in their sense of the wrong which has been inflicted on them, some may have conceived feelings of resentment, and taken counsel of their *human nature*, as to the most effectual way of expressing it.

But we propose a more excellent way. *Let us return good for evil.* Let the excinded churches requite the act of the late Assembly by raising the current year, FIFTY THOUSAND DOLLARS TO SUSTAIN THE GOSPEL IN DESTITUTE AND FEEBLE PRESBYTERIAN CONGREGATIONS, and let the A. H. M. S. do its share of the work by employing its agencies in the collection and disbursement of the amount, and in sending forth the requisite Missionaries to break to the needy the bread of life.

## IT IS NEEDED.

The present pressure in the commercial world is doing a painful work among poor ministers and feeble churches. Never was Home Missionary aid more necessary, or more difficult to be obtained than it is this year. It is feared that the spirit that could thus attempt to alienate so large a portion of the church from our communion, and pro-

scribe some of the most useful of our benevolent institutions, will not be found eminently liberal in contributions for the needy.

## IT CAN BE RAISED.

There are upwards of 50,000 communicants in connexion with the ejected churches. Let each contribute *two cents per week*, and the object is attained. This amounts to *twenty-five cents* a quarter, or *one dollar* in the year; making for the whole of the above mentioned churches *fifty thousand dollars*. What a noble expression of feeling would this be towards the denomination, a majority of whose delegates have inflicted the injury alluded to!

No doubt can be entertained that this measure is practicable. Let it be submitted to the churches, in connexion with the urgent claims of our new settlements for missionary aid, and we doubt not every Christian will respond by furnishing his share of the requisite amount. The deficiencies which will unavoidably occur, owing to the difficulty of calling universal attention to the enterprise, will be amply compensated by the ability of many to give their \$100, \$50, or \$10, instead of their proportion of two cents per week.

We therefore propose to the ministers and members of the injured churches, and to all others who sympathize with them, and with the Home Missionary cause, to take immediate measures to carry this simple—this necessary—this Christian measure into effect; and to do it, without waiting for the visit of an agent, and as far as practicable, make the collection at once. And let each mite thus cast into the treasury of the Lord, be accompanied with prayer, that God will visit all the churches with the influences of his Holy Spirit.

*Appointments by the Executive Committee of the A. H. M. S., from June 15th to July 15th, 1837.*

*Re-appointments.*

Rev. N. Patterson, Christians, Del.  
Rev. J. E. Moser, Carbondale, Pa.  
Rev. J. J. Graft, West Chester, Pa.  
Rev. J. H. Smaltz, Ger. Ref. Ch., Trenton, N. J.  
Rev. W. Ramsay, Cedar-st. Ch., Philadelphia.  
Rev. J. H. Bernheim, Ev. Luth. Ch., Elizabethtown, Pa.  
Rev. Albert Judson, First Ch., Southwark, Phil.

Rev. John Thomson, Union Ch., Montgomery Co., Ind.  
Rev. D. B. Butts, Addison and Erwin Center, N. Y.  
Rev. John Monro, Moriches, L. I.  
Rev. L. H. Van Dyck, Cairo, N. Y.  
Rev. J. W. Eastman, Rocky Spring, Highland Co., O.  
Rev. Seymour Thompson, Springport and Cohocton, N. Y.  
Rev. L. P. Judson, Stafford, N. Y.

Rev. Moses Jewell, Caroline and Second Ch.,  
Newark, N. Y.  
Rev. David K. Gally, Perry, N. Y.  
Rev. Egbert Roosa, Wells and Columbia, N. Y.  
Rev. D. S. Moore, Richmond, N. Y.  
Rev. J. S. Emery, Carroll, N. Y.  
Rev. John Gray, Catlin, N. Y.  
Rev. Edmund Ingalls, Colden, N. Y.  
Rev. R. Dunning, Millville, N. Y.  
Rev. John T. Baldwin, Howard, N. Y.  
Rev. John Crawford, Coal Creek, Fountaine Co.,  
Ind.  
Rev. T. P. Hunt, African Ch., Newark, N. J.

Rev. S. W. Ross, Homer, Licking Co., O.  
Rev. J. C. Campbell, New-Providence Ch., Ind.

*Not in Commission last year.*

Rev. Peleg R. Kinsie, Marathon, N. Y.  
Rev. J. W. Dale, 13th Ch., Phil.  
Rev. Robert Giddwell, Centreville and El Bethel  
Chs., Ala.  
Rev. A. S. Allen, New-Hudson, N. Y.  
Rev. P. Smith, Portageville, N. Y.  
Rev. J. B. Wilson, Stockton, N. Y.  
Rev. — Rankin, Pisgah Ch., Ind.  
Rev. Aaron Judson, West Troy, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from June 15th to July 15th, 1837.*

**MASSACHUSETTS—**  
Amherst, John Borland, \$25 00  
**CONNECTICUT—**  
Durham, Rev. D. Smith, D. D., 3 00  
Fairfield Co., H. M. S., by G. St. John,  
Tr., viz.: Norwalk First Cong'l Ch., 125 91  
Hartford, Rev. Jonathan Brace, Jun.,  
L. M., 30 00  
Litchfield Co., D. M. S., viz.: New-Milford  
Congl. Soc., by D. Marsh, 28 90  
New-Haven, Centre Sab. Sch. Miss. Assoc.,  
by Miss Daggett, Tr., of which \$30 is  
oo const. Dr. — Kane & L. M., 60 00  
Stuthport, O. H. Perry, 5 00  
Stonington, Fem. Aux., \$16; Juvenile Soc.,  
5, by Miss Sheffield, 21 00  
**NEW-YORK—**  
Brooklyn, Second Presb. Ch., by H. Young,  
94; Friend, 0 60, 94 60  
Kelloggsville, C. Kellogg, 4 00  
New-York City, viz.:  
Bleecker-st. Ch., J. Aspinwall, 20; G. S.  
R., 25; S. M. Chester, 5; J. P. Tappan,  
8; C. Starr, 5; A. Smith, 5; D. Ren-  
nold, 1, 69 00  
Bovary Ch., E. L. Darrow, 5; W. A. & J.  
Bull, 5, 10 00  
Duane-st. Ch., David Lee, 25; Edward  
Field, 20, 45 00  
First Free Ch., Coll. in part, 40 80  
Light-st. Ch., A. Wetmore, 25 00  
Mercer-st. Ch., G. R. Ives, 30; C. Butler,  
Esq., to const. Medad Butler, of Stuyve-  
sant, a L. M., 50; A. Bigelow, Jun., 15;  
T. S. Nelson, 100, 195 00  
Legacy of the late Isaac Brewster, in part,  
by A. Fisher, Esq., 200 00  
Dying bequest of Mrs. Caroline Averill, by  
the hand of her husband, Augustine  
Averill, 50 00  
Mrs. J. M'Comb, 20; Miss Mary M'Comb,  
10; Miss Matilda M'Comb, 10, by John  
M'Comb, Esq., 40 00  
Oyster Ponds, L. I., Presb. Ch., to const.  
Rev. Smith P. Gammage & L. M., 31 43  
Readout, Mon. Con. Coll., by T. Young, 15 00  
Yorktown, Congl. Ch. Fem. Benev. Soc.,  
15 25; Sub., 45 09, 60 34  
**NEW-JERSEY—**  
Westfield, Presb. Ch., in part of coll. by  
Rev. J. M. Hunting, 9 00  
**PENNSYLVANIA—**  
Carbondale, Maternal Assoc., by Rev. J.  
R. Moser, 10; S. Hodgdon, Esq., 5, 15 00  
Leacock, James Johnson, 20 00  
Marple, Pa., Presb. Ch., James Hunter, Esq., 5 00  
Philadelphia, viz.:  
First Presb. Ch., Coll. in part, 305 00  
Fifth Presb. Ch., in part, 229 78  
Southwark, First Presb. Ch., 75 00  
Pottsville, Presb. Ch., by Rev. J. M'Cool, 40 00

Reading, Pa. Juv. Miss. Soc., by H.  
Darling, Tr., \$25 00  
West Chester, Presb. Ch., 104 88  
**DELAWARE—**  
Pencader, Presb. Ch., Coll., 27 50  
**MARYLAND—**  
Elkton, Presb. Ch., Frisby Henderson,  
Esq., 20 00  
**ALABAMA—**  
Huntsville, J. R. Maltbie, Esq., by J.  
Nitchie, 50 00  
**ILLINOIS—**  
Payson, by Rev. D. Nelson, 40 00  
Friend to Missions, 10 00  
W. C. R., 10 00  
Widow's mite, 5 00  
HOME MISSIONARY, 20 05  
\$2294 19

KNOWLES TAYLOR, Treasurer.

*Receipts of the Western Agency at Geneva, N. Y.,  
from May 1st to July 11th, 1837.*

Ansburn, a Member of the First Ch., 50;  
others, 110, 160 00  
Aurora, 7 00  
Buffalo, H. R. Seymour, in part, to sustain  
a Missionary, 50 00  
Cayuga Bridge, Loring Willard, 10 00  
Colden, 3 25  
Elba, Ladies' Society, by Mrs. A. A. Pettibone,  
10 00  
East Bloomfield, Ladies, in part, 28 08  
Geneva, First Ch., 50 12  
Hopewell, Ladies' Miss. Soc., 7 50; Gent.  
Miss. Soc., 12 25, 19 75  
Livonia, Evan. Soc., 70; others, 5, 75 00  
Lockport, Ladies, 45 00  
Ludlowville, 63 50  
Millport, 5 00  
New-Hudson, 5 00  
Orangeville, by C. J. Hill, 5 58  
Peruville, 5 08  
Pike, Fem. Miss. Soc., by W. J. Wileox, 10 00  
Portland, by L. Clark, 20 00  
Rochester, First Ch., E. Ely, to sustain a  
Missionary, 100 00  
Brick Ch., A. Hubbard, in full, to sus-  
tain a Missionary, 75; H. Lyon, in  
part, to sustain a Missionary, 50;  
others, 28 50, 153 50  
Rose, 5 00  
Sodus, Ladies, 6; others, 15 50, 21 50  
Vienna, 31 25  
West Bloomfield, Cong., in part, 8 58  
\$892 03



# THE AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF EARLY CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

## THE BAPTISM OF A UNIVERSALIST ON A DYING BED.

[Furnished by a Missionary.]

Two or three weeks ago, just as I had closed the second services of the Sabbath, I was sent for to go and baptize Squire L——, a man of uncommon native talents, of extensive influence as a citizen, and long signalized as a champion of Universalism. I had seen him once before within the year. He was at the distance of seven miles from me. He had now been sick eight or nine weeks, with a disease of the heart. His mind was clear, and his lungs strong, so that he could converse as well as if he had been in health. He had been visited often during his sickness by two or three Christian neighbors, who had prayed for and with him, and who conversed with him, not about theories and speculative dogmas: but taking the Bible alone for their authority, they held up to view the Christian character, and the necessity of preparation to meet God. This led him to consideration. He began to see that he had come far short of the demands of God's law, "which, if a man do, he shall live in them," and that he had aggravated his guilt by rejecting Christ. The distress of his awakened conscience for a time surpassed the heavy anguish of his bodily disease. But soon a change occurred, and "all things" to him "became new." There was one command yet to be obeyed. He had not been baptized.

I went immediately, according to his request, and said to him, in the words of Philip to the Eunuch, "if thou believest with all thy heart, thou mayest" be baptized. The house was thronged with persons of every age and of every creed. And all gave a

fixed and solemn attention, while, for the space of an hour, I conversed with their fellow mortal, now near his end, and of whose recovery no hopes were entertained.

I found satisfactory evidence that he had passed from death unto life. He appeared to be looking now only to Christ, and to depend only on the atonement, as available to save sinners through "repentance toward God, and faith toward our Lord Jesus Christ." He dated the change in his views and feelings, about ten days previous to the time of the interview in question. He no longer doubted the reality of a day of judgment, the second death, and the necessity of a previous preparation for death and eternity, but expressed his views fully and scripturally on these points.

He spoke in affecting and decided terms of his former belief. "I wish," said he, "that I had never said one word about that doctrine, it does evil, and only evil. I have been bringing up a family of children, and, it is true, they are obedient for the most part; but if this doctrine were true, it would do them no good; but if it be false, it will bring them into difficulty. Besides," he continued, "a man is responsible for his opinions; if it be nothing more than this, his neighbors will say, 'why, Mr. L. is a Universalist, and if that will do for him, I will venture to take it,' and then, you know, they will live only to 'fulfil their own lusts.' I would give any thing if I could repair the injury I have done in this way." I asked him, what, with his dying words, he would wish to charge his young friends, his children, to do or to seek first? Turning to them, he said, "O, I want you should get religion, and be sure you get that which

is good. Repent and come to Christ. There is no other way, no other name. Don't delay as I have done; I have expected to be an old man, 80 or 90 years old; but here I am, 56 years old, and in a few days more I shall be through the scenes of probation, and of time. O prepare, prepare! It is reasonable. Amidst the cares and the bustle of society, and of business, it is easy to rest quiet with almost anything, or nothing; we turn our thoughts to something else; but the hour of death is a trying hour; nothing but the gospel and the grace of Christ will sustain you there." I asked him if he considered that there was great danger of self-deception in his case. "Yes," said he, "I know it; a sick bed is a poor place to repent. My sickness has been one means of leading me to consideration; but I think it is not the fear of death which influences me; I think I should retain the same views and principles, now expressed, if I were to get well. O, it is the love of Christ which constrains me, and I wish to do his will, trusting in him alone, to save me." And I could not refuse him baptism; for, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

GLEANINGS FROM THE SEVENTEENTH CENTURY.

NO. IV.

*Labors of the Non-Conformists during the Plague in London, in 1665.*

One great benefit the plague brought to the city, was, that it occasioned the silenced ministers more openly and laboriously to preach the gospel, to the exceeding comfort and profit of the people; insomuch, that to this day the freedom of preaching which this occasioned, cannot, by the daily guards of soldiers, nor by the imprisonments of multitudes be restrained. The ministers that were silenced for non-conformity, had ever since 1662 done their work very privately, and to a few, not so much through their timorousness, as their lothness to offend the king; and in hope still that their forbearance might procure them some liberty; and through some timorousness of the people that should hear them.

And when the plague grew hot, most of the conformable ministers fled, and left their flocks, in the time of their extremity: whereupon divers non-conformists pitying the dying and distressed people, that had none to call the impenitent to repentance, nor to help men to prepare for another world; nor to comfort them in their terrors, when about ten thousand died in a week, resolved that no obedience to the laws of any mortal men whosoever, could justify them for neglecting of men's souls and bodies in such extremities; no more than they can justify parents for famishing children to death: and that when Christ shall say, "Inasmuch as ye did it not to one of these, ye did it not to me," it will be a poor excuse to say, "Lord, I was forbidden by the law." Therefore they resolved to stay with the people, and to go into the forsaken pulpits, though prohibited, and to preach to the poor people, before they died; and also to visit the sick, and get what relief they could for the poor, especially those that were shut up. Those that set upon this work, were Mr. Thomas Vincent, minister in Milk-street, with some strangers that came thither, after they were silenced.

Mr. Vincent remarked, speaking of that time, "It was generally observed amongst us, that God's people who died by the plague among the rest, died with such peace and comfort, as Christians do not ordinarily arrive unto, except when they are called forth to suffer martyrdom for the testimony of Jesus Christ."

Now some ministers, (formerly put out of their places, who did abide in the city, when most of ministers in places were fled and gone from the people, as well as from the disease, into the countries,) seeing the people crowd so fast into the grave and eternity, who seemed to cry as they went, for spiritual physicians; and perceiving the churches to be open, and pulpits to be open, and finding pamphlets flung about the streets, of "*pulpits to be let*," they judged that the law of God and nature did not dispense with, but command their preaching in public places, though the law of man (as it is to be supposed in ordinary cases)

did forbid them to do it. Surely if there had been a law, that none should practice physic in the city, but such as were licensed by the college of physicians, and most of those when there was the greatest need of them, should in the time of the plague have retired into the country, and other physicians who had as good skill in physic, and no license, should have staid among the sick, none would have judged it to have been a breach of law, in such an extraordinary case, to endeavour, by their practice, though without a license, to save the lives of those, who, by good care and physic, were capable of a cure; and they could hardly have freed themselves from the guilt of murder of many bodies, if for a nicety of law in such a case of necessity, they should have neglected to administer physic; the case was the same with the unlicensed ministers who staid, when so many of the licensed ones were gone, and as the need of souls was greater than the need of bodies; the sickness of the one being more universal and dangerous than the sickness of the other; and the saving or losing of the soul being so far beyond the preservation or death of the body; so the obligation upon ministers was stronger, and the motive to preach, greater; and for them to have incurred the guilt of soul-murder, by their neglect to administer soul-physic, would have been more heinous and unanswerable. That they were called by the Lord into public, I suppose that few of any seriousness will deny, when the Lord did so eminently own them, in giving many seals of their ministry unto them.

Now they are preaching, and every sermon was unto them, as if they were preaching their last. Old time seemed now to stand at the head of the pulpit, with its great scythe; saying with a hoarse voice, "Work while it is called to day, at night I will mow thee down." Grim death seems to stand at the side of the pulpit with its sharp arrows, saying, "Do thou shoot God's arrows, and I will shoot mine."

Now there is such a vast concourse of people in the churches where these ministers are to be found, that they

cannot many times come near the pulpit-doors for the press, but are forced to climb over the pews to them: and such a face is now seen in the assemblies, as seldom was seen before in London; such eager looks, such open ears, such greedy attention, as if every word would be eaten which dropt from the mouths of the ministers.

If you ever saw a drowning man catch at a rope, you may guess how eagerly many people did catch at the word, when they were ready to be overwhelmed by this overflowing scourge, which was passing through the city; when death was knocking at so many doors, and God was crying aloud by his judgments; and ministers were now sent to knock, cry aloud, and lift up their voice like a trumpet: then, then the people began to open the ear and the heart, which were fast shut and barred before; how did they then hearken, as for their lives, as if every sermon were their last, as if death stood at the door of the church, and would seize upon them so soon as they came forth, as if the arrows which flew so thick in the city would strike them, before they could get to their houses. I hope not a few were born again, and brought forth; a strange moving there was upon the hearts of multitudes in the city; and I am persuaded that many were brought over effectually unto a closure with Jesus Christ; whereof some died by the plague with willingness and peace; others remained stedfast in God's ways unto this day, but convictions, (I believe,) many hundreds had, if not thousands, and with the dog returned to their vomit, and with the sow, have wallowed again in the mire of their sins.

The ministers of God's word were sought for in every corner; they could not rest, they might not sleep; "Ye must come to my lord, he must come to my lady; come if ye love God, and if ye love their salvation, tarry not; for God's sake, minister, (say the sick folks,) tell us what we shall do to avoid God's wrath; take these bags, pay so much to such a man; for I deceived him: give him so much, for I got it of him by usury; I made a crafty

bargain with such a one, restore him so much, and desire him to forgive me. Divide this bag among the poor, carry this to the hospital, pray for me for God's sake, good Lord forgive me," &c. This was the dissimulation of the people for three or four days, whilst the execution was, but after, when the rage was somewhat 'swaged then returned they to their vomit, worse than ever they were. Then, that they had before caused to be restored, and given in alms, they seek to recover."

*Follows a sample of the earnest Exhortations given at that time, from a Sermon by the said Mr. Vincent, at the funeral of the Reverend Mr. Abr. Janeway, September 18, 1665.—The text is Isa. lvii. 1, 2.*

"Use 2. If the righteous are liable to death, surely then the wicked are much more liable; your danger is great at all times, but much more in such a year of visitation as this, and in such a place as London, where the evil arrows of pestilence do fly so thick about your ears. Sinners, have you not read the black bill of six thousand nine hundred and eighty-eight, who died by the plague the first week of this month, and six thousand five hundred and forty-four who died by the plague the second week? And do the bells sound a retreat of this enemy death which hath got amongst us? Do the multitude of coffins which you see carried every hour to the grave, speak a decrease of the plague? Many thousands are fallen, and more thousands are like to fall; and who of you all, that are in your sins, can reasonably hope to escape? Some of the righteous themselves do fall, and if God spareth not his own people, how can you think of preservation? If you have not entered into a covenant with God, can you now make covenant with death? What security can you have now? What peace can you find, when you have not made your peace with God, and you are in such danger of every hour of being sent for to his judgment-seat, by this grim messenger, whom none can resist?

Sinners, your condition is very sad, your straits are very great; God hath

hedged you in, and you cannot get away; he hath you at his mercy, his bow is now bent, his arrow is upon the string; he may smite you while you sit in those pews, or stand in those aisles, or so soon as your feet shall carry you forth of these church-doors; hark! do you not hear the knells which are ringing in every place for your dying friends, and fellow sinners? the next knell may be for you: look! do you not see the mouth of the pit open, and before it be shut again, you may be put in; you see the righteous perish, but you are in danger of a far worse perishing; their bodies perish, but you are in danger of your souls perishing; their souls are taken away by angels, and conveyed to heaven, but when your bodies drop into the grave, your souls will be dragged by devils into hell.

Sinners, this night you may be in hell; hell receiveth many guests to-night, and the stoutest of you may help to fill up their number this night; and what do you think to do? Will you go on still in the way of sin? Will nothing stop you in your course of wickedness? Will not you yet lay down your weapons, whereby you have been fighting against the King of Heaven? Can you make your party good against him? Can you defend yourselves, or fly from him? Is it good to provoke him still, when he is so furious? Will you run to the utmost line of his patience? Consider, that the next sin you wilfully commit, God's patience may be quite spent, and be come to an end, and then all the world cannot save you from the stroke of death; venture then no farther, stand, stand sinners, stir not a foot in the way of sin, but retire your pace, and return to God, and make your peace with him, and peradventure he may hide you in this day of his fierce anger.

The righteous, and by consequence, all are liable to death. Let me then exhort you all to think and prepare for death. Methinks you should hardly be able to think of any thing else in such a day as this, when the plague is so hot in and about the city; when death walks in every street, breaks in at so many doors, and sits in so many windows."

# THE HOME MISSIONARY.

Go, ..... PREACH the GOSPEL ..... *Mark xvi. 15.*  
How shall they PREACH except they be sent? ... *Rom. x. 15.*

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Vol. X.

SEPTEMBER, 1837.

No. 5.

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## HOW THE TIMES AFFECT THE FEEBLE CHURCHES.

IN our last number, we informed the Christian public, that "The Missionaries are suffering." Since the publication of the facts then alluded to, we have had abundant evidence that the "pressure" is no imaginary evil, in the experience of the Missionary in the frontier settlements, and in the feeble churches of the older states.

The following considerations will explain the peculiar severity with which the embarrassments of the times operate on the Missionaries. During a few years past, a tide of emigration has been pouring from the older into the newer states. Large farming districts, and almost countless towns and villages, have in this way suddenly and simultaneously become the theatres of a strenuous conflict between good and evil. Infidelity and vice, with every auxiliary form of error, have claimed and contested the possession of all this territory, and of every rising city and hamlet. Hence, the friends of piety and truth, (and there are many such among the emigrants to the West,) have felt not only that they must exert themselves to resist the onset of scepticism and sin, but that they must do it *soon*. "Now or never" has seemed to be the watchword of all who have taken large and intelligent views of moral effort in the new states. Accordingly, the friends of religion and virtue have rallied and combined in their several vicinities; churches have been established, and Missionaries commissioned and sent to them. In ordinary times, these infant communities succeed in paying a portion of the sum requisite to sustain the institutions of religion, varying from one to two thirds of the minister's salary. But in times of pressure this

cannot be done: for it must be remembered, in the first place, that as yet the great majority of these communities are small, comprising only a few hundred souls each. Again, a part of these, (and often a large part,) are either opposed to all religion, to the Sabbath, temperance, &c., or are so indifferent, as to yield no assistance in promoting them. Moreover, even of those whose feelings are right in these matters, few have the public spirit and the business habits that qualify them to go forward in adjusting the details, and combating the difficulties attendant on the commencement of religious efforts in an irreligious community. Hence, at the beginning, and for a long time afterwards, some two or three persons in each congregation have to bear the burden of all that is done to build up society. And as men of such character are the persons of the most enterprise, they are the most likely to be the business men, and they are usually the most liberal supporters of the gospel. They are therefore the most exposed to the effects of a mercantile pressure, such as now embarrasses the country. Whatever embarrasses them, directly affects the support of the gospel. Unlike the churches in the older states, the pecuniary dependence of religious institutions is eminently on the trading men in each congregation. When we consider, in addition to this, that in far the greater number of instances, the church edifices have yet to be built; the farms to be opened and fenced, and the farm buildings to be erected; schools to be established; roads to be cut through the forest, and bridges to be built, &c., &c., it must be evident that a general distress in the pecuniary affairs of the coun-

try is felt with great severity in the congregations of the new states. But this is not all; the influx of population for two or three years past, into the new settlements, has exceeded the production of the necessities of life. Hence, the price of the principal articles of food has of late been greater in the midst of the most fertile districts of the West than in even our Atlantic cities. This result can, of course, be only temporary; but while it lasts, it exposes to privation and suffering all who have not the means of taking ad-

vantage of the market, and purchasing at favorable seasons the means of living. To do this, *cash*, and plenty of it, are indispensable. How then can the Missionary avoid embarrassment, whose stipend, from his people, is regulated by the lowest standard of economy, and who receives his payments in distant and often doubtful instalments? especially, when the aid which is promised him by the Missionary Society, is withheld for a season, through the severity of the times, how can he do otherwise than suffer?

### RESPONSES TO THE APPEAL.

The appeal in behalf of the Missionaries, and the proposition to raise "*One dollar for Home Missions from each communicant*," have produced some very gratifying responses. Several auxiliaries have exerted themselves to collect funds; benevolent individuals have constituted themselves members or directors for life; and many smaller donations have been sent in. The means thus afforded has been a very acceptable, though only a partial relief, which we have promptly distributed to the most needy of the Missionaries in proportion to their claims.

A Christian brother who regularly contributes to the cause of Home Missions, and had previously made one donation, on learning the necessity for increased liberality, immediately sent an additional amount, saying in an accompanying note:—

"Please accept the enclosed in *addition* to my yearly subscription. The claims of another cause prevent my increasing the amount at the present time. I shall ever pray that you and your Missionaries may be sustained through the present trials, and be better fitted to labor for the upbuilding of Zion, through this extensive country."

Another, who from his station among the business men of the nation, might be supposed to feel the general pressure, generously forwarded the following, besides contributing still larger sums to other objects of benevolence.

"Above is an order for one hundred dollars, which I forward you as a donation to

the American H. M. Society, to which I am happy to have it in my power to contribute in this the day of her need—accompanied with my prayers for success in her noble efforts to spread the preached Gospel in the destitute parts of our beloved land."

#### *A letter enclosing Fifty Dollars.*

"The recent appeal made by your Executive Committee to the Christian public, calls for the aid and sympathy of all whose hearts are not steeled against the Missionary cause.

The interrogation put by your Committee, *What shall be done?* should be responded to, and the necessary means should be forthcoming in voluntary streams until relief be sent to every Missionary who needs it. The amount of good that has already been done through the instrumentality of your Society is a sufficient inducement for you to persevere. Enclosed you have my mite, as an extra donation, to help on this good work—with my ardent desire for the success of the cause in which you are engaged.

Your obedient servant,  
D."

The plan of raising "*One dollar a year from each professor of religion for Home Missions*" has been favorably received by many persons. A correspondent says—

"I was much pleased with this recommendation. My family consists of six—five are professors, one is not. Shall I leave that one who is out of the pale of the church unprovided for? I cannot. I there-

fore cheerfully send you six dollars, hoping many others will do likewise."

*An Appeal.*

A person sending his donation, accompanies it with the following appeal to his brethren:

"It must be plain to every Christian that something must be done, and done *now*. Our dear brethren must not be recalled, they must not cease to labor, they and their families must not lack bread whilst breaking to starving souls the bread of life. If they do, ought not professors of religion to fear and tremble lest it be said to them by our blessed Saviour, in that awful day when the secrets of all hearts shall be revealed,—*'I was an hungered and ye gave me no meat—I was thirsty and ye gave me no drink—naked and ye clothed me not.'*" And how will this charge then surprise those who *now* excuse themselves by saying, "O, they ought to be sustained, but I have nothing to give; *the rich must give*. I would say to such, "he not deceived; be assured, you will never be called to an account for what your rich neighbor *did not do*. He has indeed a fearful responsibility as God's steward; but look to yourself and inquire, "Lord what wilt thou have *me* to do," and see if you are sincere in this inquiry—whether you cannot do something for this blessed cause; and if you at first decide that you cannot do any thing, think again and again, and let your *final decision* be such as will bear the light of eternity!"

From the following it would seem that the mode of contribution alluded to, occurred to several minds simultaneously:—

"And now, dear sir, the plan which I would suggest and adopt, is this—that every Christian in connection with the Presbyterian church should contribute one dollar to this object. There can be no objection to a larger amount where it can be spared, as there are some we know cannot, and many we fear *will not*—contribute this small sum.

Let every head of a family feel that he is responsible so far as his circumstances permit, to see that this amount be faithfully paid into the Lord's treasury.

I enclose three dollars, which is one dollar for each professor of religion in my family; and heartily wish, if I know my own heart, that I could make it three hundred.

H."

*Sympathy and aid in a time of need.*

We tender our cordial thanks to "a *Steward*" for the fraternal letter, from which

the following is taken, as well as for the *Thirty Dollars* enclosed.

"Enclosed, you have my response to the appeal which you have recently sent forth in behalf of the A. H. M. S. Would to God it were so loud as to reach every Missionary in the waste places and wildernesses of our Zion, to sustain and animate him in self-denying labors, with the assurance of an adequate supply of "the bread that perisheth" for himself and his family, while he administers to the perishing the "bread of eternal life!"

Who is there in all the churches, that "having ears to hear," will refuse to listen? Of whom, if his suffering brother ask bread, will he give him a stone? Who that has a heart to sympathize with him in the trials which he encounters for Christ's sake, can shut up his bowels of compassion against him; saying "be ye warmed and be ye filled, while he gives not the things that are needful to the body?"

**"WE WILL PUT OUR SHOULDERS TO THE WHEEL."**

It has ever been the aim of the Executive Committee of the A. H. M. S. so to dispense the charities committed to their care as to encourage the efforts of the congregations aided in their own support. The effect of their system in developing the energies of the beneficiary churches, and leading them on to speedy independence of foreign aid, has always been one of their sweetest rewards for labors in this cause. Some very gratifying instances of this have come to hand since the recent pecuniary embarrassments of the country. We publish the following as an illustration:

*From the Church in Kalamazoo, Michigan.*

The subject of your communication of May 30th, to Rev. S. Woodbury, was laid before our Society at a subsequent meeting, and we unanimously

Resolved, That we will "put our shoulders to the wheel," and absolve hereby the American H. M. Society from their obligation to pay any further money upon the sum guaranteed to our minister, Rev. S. Woodbury, in their commission to him the current year, and will pay him the amount ourselves.

This resolution I was requested to forward to you, together with the assurance of our sympathies in your present difficulties, and of our hearty and cordial co-operation, as far as is in our power. We, al-

though in comparative retirement, sensibly feel the effects of the present unprecedented embarrassment and distress in the commercial world, and find it requires great exertion and strong efforts on the part of a few, in the midst of a country "run mad" with the speculating mania, to sustain the means of grace and ordinances of the gospel. In addition to the sum raised by the above Resolution, we add to our minister's salary \$150, rendering it difficult for us to do much for our beloved benevolent societies. We assure you, however, that although the pressure may take from us the ability to give our money, it cannot deprive

us of the privilege of lifting our hearts to him, who will overrule all things for his own glory, that he will lead us all safely through this scorching ordeal in such a manner as will best promote the good of his cause, and show to our wicked nation that for national sins God will send national judgments, and not permit worms to tread upon his statutes with impunity. With assurances of our confidence in, and determination to support the A. H. M. S., as far as our feeble means will permit, I remain with sentiments of esteem and Christian affection.

Signed by the Clerk of Session.

### MISSIONARY REPORTS.

#### MISSOURI.

*From Rev. F. B. McElroy, Bowling-green, Mo.*

I have labored till the present time among the vacant churches of the St. Charles presbytery. This presbytery embraces a large extent of territory; containing many destitute churches. Among these churches I thus far have labored promiscuously. I have now engaged to preach, regularly, one half of my time to the Waverly church, in Lincoln county, for one year, commencing next Sabbath. This church contains near forty members; most of whom are poor, and not able to do much for the support of the gospel ministry. There is no organized church nearer to Waverly than twenty miles. The country around is populated about as densely as Missouri is generally. I have a wide and interesting field of labor. I intend to select either one or two more stations, for regular preaching; each ten or twelve miles distant from Waverly; and between these I shall divide the other half of my labor. At these places there will be but very few professors of religion.

You request me to delay my first draft upon the Society, for a few weeks after it becomes due; because of the scarcity of funds. This I will do. And I will gladly do any thing else in my power, to favor the Society; for it is an unspeakable blessing to this western country. But should the Society be unable, finally, to meet my drafts, I shall be placed in great embarrassment. What I shall get from the people, the current year, will not support me. And I should be very sorry to be under the necessity of transferring a part of my labor from the gospel ministry, to some other

employment, in order to obtain a support. For here it may be said, most emphatically, that "the harvest is great and the laborers are few."

#### ILLINOIS.

##### *Difficulties encountered by Missionaries.*

I am laboring under embarrassments arising from a backward heart; coldness and worldly-mindedness on the part of the church; the want of a convenient and well located house to meet in on the Sabbath, and for prayer meetings, and for want of some place where I can use my little library, ponder over the precious word of life, and pray, and prepare to preach to advantage. I have a house going up, which I hope will in four or five weeks relieve me from one of these embarrassments, and to the building of which, I am obliged to pay much attention, and bestow much labor, or let the "work cease." I am sorry to be obliged to spend so much time about worldly matters; it pains me to the heart, but I may as well leave the place as to drag along my barren mind and reluctant heart in this miserable way, without a place where I can recruit the one, or search, and train, and warm the other. I have always been opposed to ministers building houses, for I thought the devil likes to have them spend their time in that way, rather than in studying, preaching, and praying, rousing the dead and building up the church of Jesus Christ: yet I must do something of this kind of work, or give up my hope of usefulness in this important region. If I could get the work done, I would not touch it myself, but the church is too full of fixing for themselves, to build the Lord's house, or the minister's house.



*From Rev. H. S. Colton, Long Grove, Ill.*

*Encouraging facts.*

During the winter, in this outpost, we have maintained a small Sabbath school; and have regularly observed the monthly concert of prayer, and taken up a collection in behalf of Foreign Missions. Our Sabbath school is now increasing and has become very interesting.

*Temperance.*

Since I have been here there has been less use made of ardent spirits than in any other place in which it has been my lot to live. We have a "tee-total" society which is quite large. I have not seen a person intoxicated with liquor of any kind since I came here. Many, however, are nearly intoxicated with the world.

This is a very important region of country in many respects. 1st. It is a beautiful country. 2nd. Its climate, as a whole, is much more pleasant than any portion east of this where I have ever lived. 3dly. It is a fine farming country, bountifully rewarding the labor of the agriculturist. 4thly. It gives the highest wages to mechanics. 5thly. The Fox River here, for a distance of fifty or sixty miles, furnishes numerous sites for the erection of machinery, with prodigious water power. And yet there is but one Presbyterian and one Congregational minister on this river from its mouth (at Ottawa) up, fifty miles; and one of those lives six or eight miles from it. Consequently as my acquaintance extends in this region, I have numerous invitations to preach, more than I can comply with. We want a number of ministers here, whose health and dispositions, and other circumstances, will allow them to travel and preach, like the apostles of the Saviour. If Christians at the East were aware of the difficulties with which we have to contend, I feel confident that they would pray much for us.

REVIVAL.

*From our Missionary in Augusta, Hancock co., Ill.*

I have labored one quarter in this place under your commission. We have had a season of refreshing from the presence of the Lord. Some have turned to the Lord. The time of my next report will be more suitable to state particulars.

INDIANA.

*Celebration of the Fourth of July.*

On the Fourth of July we held the Sabbath school anniversary. It was a new

thing—the audience was large—the exercises interesting; and generally, it was pronounced the most pleasant meeting ever held in S—. Some effort on the temperance question has been made during the last quarter. From the report of the secretary, presented to the Society at its annual meeting a few weeks ago, it appears that 130 have joined the society since the first of February.

*From Rev. W. W. Woods, Putnamville, Ind.*

The days of darkness, long and dreary, hanging over the church, have not entirely grieved away the Holy Spirit. Eight adult persons, during the last quarter, have been added to the Putnamville church, six by examination and two by certificate; some five or six more have lately obtained a hope, and are soon expected to make a public profession of religion. There is decided evidence of the outpouring of the Holy Spirit in one of my preaching places in the bounds of the Putnamville church. May we prove our orthodoxy by holy living, by living for God!

MICHIGAN.

*From Rev. George Hornell, White Lake, Oakland co., Mich.*

During the last quarter, things have worn a much more encouraging aspect at this place than formerly. Our Sabbath school, containing about twenty-five children, is making steady and encouraging progress. Our prayer meetings and monthly concerts have been rather better attended. The worshipping congregation has increased so, that our school-house is far too small; and the society talk of building a meeting house of some kind. They would have gone about it this summer but for the money pressure.

The church has had an accession of nineteen, and four or five more are ready to unite, who were providentially prevented from coming forward at the last opportunity. When I commenced here, a year ago last January, the church consisted of ten members, now it numbers forty-nine. There has been a very solemn attention to the preaching of the word, both here and at the place five miles East, at five o'clock, P. M., on the Sabbath that I preach here.

I discover also an unusual seriousness and tenderness with individuals with whom I converse, in visiting from house to house. We have hoped that the Holy Spirit was hovering near, and do still; and that his

influences will be poured out upon the people.

On the Fourth of July we had a temperance meeting, and an address delivered, and the "tee-total" pledge produced for the first time, and signed by thirty-two. The number who had signed the old pledge was about forty-five. Many of whom were absent from this meeting. As many as half, I should think of the thirty-two who signed the new pledge, were new members.

The first Wednesday of August next is fixed upon as the time of my installation over this church. It is contemplated for me to labor here all the time after this year.

#### SHALL WE FORM A CHURCH?

This, it would seem, is a strange question for believers to raise, when they find themselves settled together, away from convenient association with a church of Christ. But that great perplexity may sometimes arise on this subject, is evident from the following extracts:

I have urged again and again the formation of a church in this place, but many are disposed still to wait. I have been exceedingly tried upon this point; for while there are a few here who truly adorn their profession, there are others who do not furnish much evidence of the sincerity of their professed attachment to Christ. What shall be done with these? I have inquired. Shall we form a church here of such materials—composed of some who appear truly to fear God, of others whose property is invested in steam-boats and vessels upon our waters, and of others, whose religion is not a matter of intelligent and permanent principle? Notwithstanding, I have done what I could to aid and encourage the formation of a church. I have felt embarrassed. Perhaps you know enough of the new villages and cities of this western country to comprehend at once, the trying situations in which your Missionaries are often placed in the midst of a population gathered from different quarters, of different tastes and habits, and striving earnestly for the wealth they came to obtain.

#### A HARD FIELD.

*"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"*

The people are so interested in the world that it is impossible to have a general attendance to the weekly prayer meeting

and the monthly concert. Three or four and sometimes half a dozen attend the prayer meeting. There seems to be a great lack of moral principle among this people, and even among the professed followers of Christ. There is a greater deficiency here than in most places with which I have been acquainted. Sabbath breaking is a common sin, and professors of religion and members of this church will labor on the Sabbath to obtain the riches of this world. I do not know that they would labor on their farms on the Sabbath, but they will run their lumber to market on the Sabbath, when there comes a freshet. They plead necessity as the reason why they should run their lumber; and some say that freshets come on the Sabbath; but they have had their mouths shut this year.

#### Nothing gained by robbing God.

On Saturday, near the first of May, there was a heavy thunder shower, and on Sunday morning the river was up, rafting fresh, and all hands must turn out and help the lumber-men to run their lumber. If they did not, "the owners could not get their lumber to market, and in such a case much distress would ensue," for many were depending on the sale of the lumber for money, and to get the necessities of life. Of course, our meetings were almost deserted on that day. But other rivers were not raised enough, so they could not get their lumber farther than the dam at P——, and some did not get all their timber out of this river. Some rafts were stuck, and some were stove. Since that time there have been two good rafting freshets on the week days, and the rivers were sufficiently high for rafting for three days each time, so that the running on the Sabbath, before, was a loss. When I tell them it would have been better not to have run on the Sabbath, they reply, "We did not know that these freshets would come." Probably there have been more than five hundred dollars lost, in time, expense, provisions and lumber, for that one Sabbath-day's transgression, just running the short distance of fifteen or twenty miles.

If this people cannot be brought to see the importance of obeying God's commandments, before attending to their own selfish interests, this church cannot prosper. We live in the midst of a great lumbering country, and exposed to many temptations.

#### PENNSYLVANIA.

*From Rev. John Patton, Philadelphia.*

Mr. P. labors in a Missionary church, which is struggling with great embarrass-

ments for want of a suitable house of worship.

This enterprise was commenced with a very small band, and they so circumstanced in life, as to be unable to put forth the amount of influence necessary to carry such an undertaking into successful operation. Our place of worship is so uninviting, that but few have ever been attracted to the place. Many of our fellow Christians living in this community and manifestly under as strong obligations to labor for the success of this enterprise as any of our members possibly can be; many whose duty in this matter seemed to us to be plain, and who we expected would certainly connect themselves with us and sustain us, have, for some reason or other, seen fit to stand aloof from us. Taking into consideration all these things, we are constrained to admit that our way has been hedged up with difficulties, our whole course has been made against the current, our progress has been "up hill."

And yet, after all, there is a bright side of this question, that must be looked at. Small as our congregation is, it has been regularly on the increase. Since my last report, we have added to our communion thirteen, one on certificate and twelve on examination. Among this number are some young persons, who, I trust, will make themselves useful, particularly in the Sabbath school, as they have already taken classes, and seem determined to labor for Christ. We have something for all our members to do, and my object is to get them to work as soon as possible after their conversion.

#### NEW-YORK.

*From Rev. O. C. Beardsley, Silver Creek, Chautauque county, N. Y.*

#### REVIVAL.

In forwarding to you my annual report, I have abundant cause for gratitude, in view of the special grace of God manifested to this people. We were favored with an interesting revival during the past winter. The season of divine grace commenced in the church some time previous to a protracted meeting, which was held in the month of December last. In the course of the meeting the Spirit of God was poured out in a copious manner upon impenitent sinners, and numbers were brought to bow meekly and cheerfully at the foot of the cross.

As to the fruits of this glorious revival, rising of thirty give satisfactory and pleasing evidence of having passed from death unto life. Among the converts may be seen the promising youth, those in the me-

ridian of life, and the man of gray hairs. Twenty-one have been gathered to the Presbyterian church, and some have connected themselves with the Methodist and Baptist churches in this place. We have received to the communion the past year, thirty-four members, twenty-one on profession of their faith, and thirteen by letter; and this church which, five years ago, consisted of nineteen members only, now comprises a hundred and fifteen; and these have been added principally from the world. And when we consider what they once were, and what they now are by the grace of God, how cheering to the Christian!

*Effects of Home Missionary aid—Gratitude for the past.*

Let the friends of Home Missions look at this interesting group of immortals rescued and saved through their instrumentality, under God, and then take fresh courage and go forward in their self-denying efforts for the salvation of men. This congregation have resolved to support the gospel among themselves, and consequently will not apply to your Society for further aid. And now, in behalf of this society, I would express their gratitude to the Executive Committee, and the patrons of the A. H. M. S., for the assistance so graciously granted during the five years past, in support of the gospel among them, and trust their thankfulness will be manifested by their liberal contributions to the funds of your Society.

#### WORKING MEN NEEDED.

*From Chautauque co., N. Y.*

In making my report for the quarter just closed, I have occasion to bless God that neither rain, nor mud, nor want of health, nor driving storms, have prevented me from fulfilling every appointment which I have given out in the three or four towns which constitute my parish; besides visiting N. and R., and stirring up the minds of the destitute brethren to love and good works. Sometimes it has appeared to me that I did not accomplish much, although I am in bodily labors abundant, in perfect weariness and exhaustion often. If God would send three or four laborers more into this county, I should rejoice. People come out to meeting well wherever I go, and pay strict attention. Sabbath schools have commenced well this spring, and promise more good than in any previous year. Conference meetings and monthly concerts have been more than full, and usually interesting. In Great Valley, where a number of the members of my church live, there is an interesting revival, which commenced by the triumphant death of the only daugh-

ter and child of an influential civilian. There are probably eight or ten pretty clear cases of hopeful conversion. The work is advancing.

#### SOLEMN DISPENSATIONS OF PROVIDENCE.

How necessary to a community like that described below, are the labors of a faithful minister! And how blessed the work of a Society, which seeks out and supplies such places! Shall not such a Society be sustained?

As far as I can learn, I have visited all the people, with the exception of a family or two, and endeavored to recommend religion to the best of my ability. The sick, dying, and bereaved, have received all the attention I could render them. On this point the dispensations of providence have been peculiar. Within the last nine months I have preached nine funeral sermons, and attended one which a brother preached for me, I being out of health. Six out of the ten were interesting and striking cases. The first was a man who sent for me, under the terrors of despair. Oh, what an object! All I could do was to direct him to the Saviour. He described his last call and convictions in a striking manner, and related his conduct under them and his course since. The only point where I could get at him and press home repentance and faith, was, that the period given for compliance with that call might not be expired; and the path of duty was the path of safety. He was in some measure relieved before he died; but whether it was permanent or not heaven only knows. I have my fears. Another case was that of a man crossing the inlets of —, on horseback, but being intoxicated he fell off and was drowned. The next was one of our tavern keepers; said to be a case of *delirium tremens*. In a few days he went the way of all the earth. About that time a little daughter of his drew a bowl full of hot water on her head, and in five days followed the father to the grave, after suffering excruciating pain more than a fortnight. The next was a young man about 18 years, who died suddenly, of forty-eight hours sickness. Soon after this, another child, not far from the above tavern, fell into a pot of boiling hot water, and in a few hours expired. Notwithstanding these solemn events of providence, this people still remain stupid and indifferent, and what impressions are made appear to be transient.

#### *From a Missionary Report.*

There are five denominations in this town, who all hold meetings within a little

more than one mile of each other, and have preaching nearly every Sabbath; and as a great majority of the people do not attend meetings at all, our congregations cannot be expected to be very numerous. Those who will not come to meeting I intend shall hear the gospel at their own houses, or wherever I can find them; so that if they perish, their blood shall be upon their own heads. In doing what I think to be my duty, in this way, I have been turned out of doors but once, as yet; and that when the man who did me the honor, was treated with perfect kindness.

#### AUXILIARIES.

##### "WHY SHOULD THE WORK CEASE."

The Western Agency for Home Missions in the State of New-York, in allusion to the recommendation of the late General Assembly "that the A. H. M. S. cease its operations within the bounds of the Presbyterian Church," present the following reasons for continuing the efforts of the Society:

*There is a pressing necessity that our Home Missionary operations be increased.* Mr. James, of Birmingham, Eng., says on this subject, "The object of your zeal must be your own country, compared with the claims of which, the claims of the heathen are secondary. You must attend to your own destitute people. Think what America is, and what she must be for the importance of her example. You are carrying on a grand experiment both in secular and sacred government. On your country, in a great measure, hangs the future interests of the globe. Hence the unspeakable importance of your churches concentrating their religious efforts upon your own country." As not more than half our population is supplied with a gospel ministry—and as the destitute have increased in ten years, from five to seven millions, there is a pressing necessity that our Home Missionary operations be increased.

*This necessity has given origin to the American Home Missionary Society, and to the Assembly's Board of Missions.* Both these Missionary Boards have heretofore been thought important—but as the friends of the latter have recommended that the American Home Society cease its operations in the Presbyterian Church, we are constrained to show what God has permitted these Missionary Boards to accomplish, that all may determine whether either of them can safely be laid aside. Our prepossessions may deceive us, but facts speak correctly, and demonstrate the efficiency of benevolent operations.

*Assembly's Board and American Home Missionary Society.*

The Assembly's Board is the oldest organization. It was known in 1802 as the "*Standing Committee of Missions*," which committee was appointed thirteen years after the formation of the General Assembly. The first year it had six Missionaries. The fifteenth year it had forty-four. The twenty-fifth year it had thirty nine: thirty-one of which Missionaries were commissioned for a term varying from one month to three months. In 40 years, according to the 13th annual report, page 32, the General Assembly had had in its employ 769 Missionaries, who had performed 167 years of missionary service, and who had received \$77,941; which show that its Missions were conducted at an expense of \$466 for each year of missionary labor. These Missionaries doubtless accomplished good, although the average time of their service was only two months and eighteen days. They encouraged many destitute Presbyterian churches, and administered to them the ordinances of the gospel. But as our country was increasing a thousand a day, and a hundred new Missionaries were yearly needed to supply the mere increase of our destitute, some other Missionary Boards, to aid in this work, were imperiously called for.

At this crisis, in 1826, a convention was held in the city of New-York, of Christians of the Presbyterian, Congregational and Reformed Dutch denominations, to consider the expediency of forming a national Home Missionary Society. The convention concluded, "that a more extended effort for Home Missions was indispensable for the moral advancement and political stability of our nation." Then consolidating the energies and influence of several missionary societies, previously established in different parts of our land, they formed the American Home Missionary Society. This Society seemed to be a standard God then raised, to breast the flood of error and sin that was rolling over our land. Its first year it had 169 missionaries. Its fifth year 453. Its 11th year 810. At once it became a river, whose streams made glad the city of our God. It gave an impulse to Home Missions and carried them on in a new, effective and economical way. In 11 years it has had in its employ 1800 different Missionaries, who have performed 3827 years of missionary service. It has expended \$622,460, which show that its Missions are conducted at an expense of only \$162 for each year of missionary labor. It has aided 2500 different churches, which are nearly as many as are now in connection with the Presbyterian Church—that church having, in 1836, less than three thou-

sand churches. The Missionaries of the Home Society have preached the gospel to a million of our destitute population. They have set in operation in their respective churches, Sabbath schools, Bible classes, temperance and other benevolent societies. Nearly one thousand of the churches aided have reported seasons of refreshing from on high, and at a low estimate 30,000 have been added to the churches aided, while receiving assistance from this Society. From 1835 to 1837, the expenditures of the Society have increased from \$83,000 to \$99,000; and the years of labor performed by the Missionaries have risen from 490 to 554. Showing \$16,000 increase of expenditures in the last two years, and an increase of sixty-four in the years of labor performed.

*Reorganization of the Assembly's Board.*

In 1828, the "*Standing Committee of Missions*" was changed into the Assembly's Board, and engaged with new and commendable zeal in the work of Home Missions. Its operations have since been more effective and economical. It had last year in its service 272 Missionaries, who performed 147 years of missionary service, at an expense of \$28,257, which show only \$192 now expended for each year of missionary labor performed. The Missionaries of the board, we trust, are good and useful men, and worthy the missionary aid they receive. But still, we are compelled to say, that the friends of the Assembly's Board do not enable it to enlarge its operations as the pressing wants of our nation require, and as would justify the Home Society to comply with their recommendation. From 1835 to 1837, the expenditures of the Assembly's Board have only increased from \$28,213 to \$28,257, and the years of labor performed by its Missionaries have only risen from 144 to 147. Showing an increase of only \$44 in the expenditures of the Board in the last two years, and an increase of only 3 in the years of labor performed. The bare statement of this fact shows that the recommendation of the friends of the Assembly's Board could not be complied with, without injury to the interests of Home Missions.

There was a pressing necessity for the organization of the Home Society, because in forty years all the Assembly's Missionaries performed but 167 years of missionary service; falling short of what has been performed by the Home Society in a single year, 387 years. And if there was such a necessity for the organization of the Home Society, there is, no less necessity for its continued existence. The Home Society has the Missionaries, and to a great extent the confidence, prayers and contributions of the churches. The evidence of its useful-

ness are so many and so visible, and it has received so richly the blessing of the Holy Spirit, that now it stands forth by the decision of its fruits, among the greatest of the benevolent instrumentalities for the present and future well-being of our countrymen.

*The proposed effort, "one dollar at least per year from each communicant for Home Missions," will, if generally adopted, bring the needed relief.* The A. H. M. S. might be relieved in a week, if all its friends would, within that time, contribute this small sum. Let every communicant, on reading or hearing this read, pay over at once, or as soon as possible, to his pastor, or to the office-bearers of his church \$1, with a request that it be forwarded to the agents or secretaries of the Society, and there will be immediate deliverance. We ask, then, each communicant who loves and favors the Society, will you not give \$1, to free the Society from its distressing embarrassment? Some week or day each year might be fixed upon for each communicant throughout the U. S. to pay his \$1 at least for Home Missions, and thus a work might be done in a week or day, with great pleasure and ease, that now, with numerous agencies and abundant labor, is not half performed in the whole year. There is no need of waiting for an agent. Each pastor can do the work in his own charge, and in churches destitute of pastors, the office bearers can do the work.

Let it become an established rule in our churches, that "\$1 at least from each communicant" is the sum the Saviour asks to send the gospel to our destitute countrymen, and let this sum be paid punctually, certainly, as a debt we owe our Lord and Saviour, and our destitute countrymen, and it would never again be necessary to request Home Missionaries not to send in their drafts for services rendered; or to fear to promise help to needy churches imploring help. Even if some communicants are put to inconvenience from the payment of this small sum, they had better give it. Their example will do good. Is there no self-denial in the church? Did not the Sa-

viour commend the poor widow who cast in all her living? Should they hold back their dollar, others will be influenced to do the same, and these will influence others, and the effort will be hazarded. What friend of the Redeemer, having health or hands, will hazard the effort by refusing or neglecting to pay the small sum asked of each communicant? If every communicant in the U. S., friendly to the A. H. M. S., would pay "\$1 at least yearly," to this Society, it would have the means of doubling its operations in the U. S. Let, then, each communicant ask, "*Had I not rather give this sum to this Society, than have so important and desirable an effort fail?*"

But to make up all deficiencies in this part of the state, and to secure the Society against them, it is proposed to find in Western New York, one hundred men who will sustain a Missionary each, by donations of \$100—or to raise \$10,000 in sums of \$100 and upwards. Judging from the high satisfaction some friends of the Society have taken in sustaining one or more of its Missionaries, we cannot but hope that all deficiencies will be made up in this way. Last year two men in Western New York gave \$1,000 each to this cause, and about fifty others sustained a Missionary each by donations of \$100. In other instances, two, four or ten united and sustained a Missionary by donations of \$50, \$25, or \$10 each. We shall need large and generous contributions the present year. It will not be safe to depend solely on the effort to raise "\$1 at least for each communicant." It will take time to lay this effort before the churches. Some communicants may not be able to give this sum, and others who are able, will not be persuaded. "*All are not Israel who are of Israel.*" In the parable of the ten virgins, five were foolish, and, therefore, we fear, that some communicants will think more of \$1, than of the great and important objects now laid before them. THERE IS, THEREFORE, STILL, AN ABSOLUTE NECESSITY FOR LARGE AND GENEROUS DONATIONS TO THIS CAUSE.

### MISCELLANEOUS.

THE POWER OF CHRIST THE SOURCE OF SUCCESS.

*From a Sermon of Rev. T. T. Stone, before the Maine Missionary Society.*

It becomes us constantly to act on the principle that the Lord Jesus, manifesting

himself in his gospel and by means of his disciples, is the real agent in establishing his own universal reign. In an age like the present, when so much is done through various modes of religious beneficence, we are prone to forget this truth, in a strong, though vague and unacknowledged im-

pression, that our skilful and energetic mechanism is to work out the destined end, as if through its self-inherent efficiency. Oh, let us beware of this unchristian, this even atheistic tendency! May we not say with reverence, that God is himself enforcing this exhortation more powerfully than by human argument and language? Who shall say that, among the unrevealed designs of that extensive depression which our Missionary Societies must now feel in common with the community at large, this is not one, even the leading, I had almost said the compelling, of Christians to remember and feel that there is a higher element of power in the church than wealth or aught which wealth is able to control? Permit me further to ask, whether we need not some pecuniary trials to produce this feeling; whether, as money has been affirmed to constitute the sinews of war, so likewise there has not appeared a tendency to ascribe a kindred power to it in the advancement of the Kingdom of Heaven; whether, in a word, there has not existed an arrogant and unholy disposition to raise all human agency from its subordinate position to the higher station of efficiency really belonging only to the Spirit of God

which Jesus Christ is exalted to bestow. If there be ground for these inquiries, then it is well that God hath touched us in the very matter of our offence. May his judgments raise our faith from earth to heaven. Such a result will do more, not only for our own improvement, but for the progress of Christianity, than the amplest treasury and the most splendid mechanism of outward means. Let us thoroughly learn to come down from our high thoughts, and to regard ourselves and our abilities as nothing, and to enthrone Jesus Christ as the Lord of all; let us believe, and in all things act from the belief, that his is the power, as his is the kingdom and his the glory; let us remember him as the real and mighty Agent of whom we are but feeble ministers and servants. Thus occupying our own place and assigning his to our Lord, thus making ourselves mere conductors, as it were, of the holy influence which flows but from his fullness, we may trust that he will of himself fulfil even his highest promises: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it,"

*Appointments by the Executive Committee of the A. H. M. S., from July 15th to August 15th, 1837.*

*Not in Commission last year.*

Rev. S. Mills, Otselic, N. Y.

*Re-appointed.*

Rev. James Taylor, First and Second Churches, Madrid, N. Y.

Rev. J. M. McGregor, Morristown, N. Y.

Rev. Charles Bowles, W. Stockholm, N. Y.

Rev. A. K. Barr, Bordino and Marcellus, N. Y.

Rev. A. P. Allen, Worcester, N. Y.

Rev. H. B. Pierpont, Avon, N. Y.

Rev. D. B. Butts, Addison and Erwin Centre, N. Y.

Rev. James Eels, Amherst, Lorraine Co., O.

Rev. Azor Smith, Litchfield, Medina Co., O.

Rev. J. M. Babbitt, Le Raysville, Pa.

Rev. Jacob Tuttle, Jefferson, O.

Rev. Hiram R. Howe, Vinton, O.

Rev. J. R. Barnes, Evansville, Ind.

Rev. C. J. Knowles, River Head, L. I.

Rev. Alfred Ketchum, Bethany, Pa.

Rev. E. H. Hazard, Little Rock, Ill.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from July 15th to August 15th, 1837.*

**MAINE—**

Belfast, E. Beaman, 5 00  
Waldo, Henry Davidson, L. M. in part, 15 00

**MASSACHUSETTS—**

Missionary Society, by B. Perkins, Assis. Treasurer, 2000 00  
Andover, West Parish, 13 50  
Dudley, Congregational Ch., 31 00  
Hampshire Miss. Soc., E. Williams,

Esq., Treas., of which \$30 is from the Young Men's H. M. Soc. of South Hadley, to const. Wm. Clark a L. M., and 30 is from the Fem. Assoc. of Hatfield, to const. Rev. Calvin E. Park a L. M.

Methuen, Congregational Ch., 55 00  
Milton, Nathaniel Tucker, 100 00  
Plymouth, Mrs. F. Bartlett, 4 00  
Wrentham, Rev. Mr. Boutelle, 5 00

## RHODE-ISLAND—

Providence, Ezra W. Fletcher, L. M., 30 00

## CONNECTICUT—

Darics, Congregational Ch. Miss. Soc.,  
by Deacon Whitney, 37 63

Middletown Fem. H. M. S., E. Cotton,  
Treasurer, 35 00

New-Haven East Dist. H. M. Assoc., H.  
E. Hodges, Treas., 170 17

Do. Centre Sub. Sch., by C. B. Whitteley,  
New-London, T. W. Williams, 100;  
Ezra Chappell, to const. Miss Fanny  
Chappell a L. M., 30; Friend, 5, 135 00

Stonington, Second Cong. Ch. Fem.  
Aux., 70; Elisha Faxon, L. M., 30, 100 00

## NEW-YORK—

Amity, Orange Co. Presb. Ch., by Rev.  
Wm. Timlow, 29 00

Champlain, Church, by N. Moore,  
Deposit, Fem. H. M. S., 16 00

Essex, W. D. Ross, 5 00

Hancock, Presb. Ch. 3 25

Hannibal, Friend, 1 00

Maitlen, A. Canfield, 2; Mrs. Canfield,  
3, by Rev. J. N. Lewis, 4 00

New-York City, viz.:  
Duane-st. Ch., C. O. Halsted, 100; N. T.  
J., 15, 115 00

Leight-st. Ch., W. increase of subscrip-  
tion, 10 00

Mercer-st. Ch., Men. Con. Coll., by L.  
Holbrook, 26 50

Pearl-st. Ch., Mon. Con. Coll., by H.  
Aikman, 26 81

Widows and Orphan's Mite,  
Poughkeepsie, First Presb. Ch. Men.  
Con. Coll., by James Bowne, 100 00

Reading, by Rev. Royal West,  
Rome, J. B. Jervis, to const. Mrs. Phoebe  
Jervis a L. M., 30 00

Salem, N. Y. Fem. Benev. Soc., by Char-  
lotte B. Freeman, Treas., 100 00

Saratoga Springs, coll., 11 60; Young  
Lady, 0 50; Mrs. G. C. Beckwith, 2;  
Mr. Davidson, 5; Mr. Chrystie, 5;  
Mr. W. L. F. Warren, 30; Miss Beach,  
5; Miss L. Beach, 1; A. Young, 1; A.  
E. Bicknell, 0 50; Hon. R. H. Wal-  
worth, 5; Rev. C. Eddy, 5; F. Bal-  
ley, 0 52; Rev. D. O. Griewold, 2, 64 12

Smithfield Fem. Benev. Soc., Mrs. A.  
Flint, Treas., 60 00

Troy, N. Y., Eliphalet Wickes, Esq.,  
Troy Presbytery, J. Raymond, Treas. viz.:  
Fort Ann, by S. Sergeant, 7 00

Troy, First Ch., coll., 40; Mon. Con.  
Coll., 85, 125 00

Do. Bethel Church, 60 00

Waterford, Coll., by Rev. R. Smith,  
Truxton, First Presb. Ch., by Rev. C.  
Clark, 7 90

Yorktown, Cong. Ch., by Rev. W. A.  
Hyde, in part to const. Rev. Josephus  
B. Loring, L. D., 24 00

H. Brewster, 5 00

Friend in Western New-York,  
6 00

## NEW-JERSEY—

Chester, in full of legacy of Rev. Lemuel  
Fordham, by S. F. Fordham, Ex-  
ecutor, 22 23

Elizabethtown, D., 50 00

Newark, 5 00

Succasunna Plain, S. F. Fordham,  
5 00

## VIRGINIA—

A. Steward, to const. Rev. A. D. Pelluck,  
of Richmond, a L. M., 30 00

## OHIO—

New Madison, E. Putnam, by Rev. M.  
H. Wilder, 5 00

Vinton, Presb. Ch., to const. Rev. Hiram  
R. Howe a L. M., 20 00

## INDIANA—

Bath, Union Co., Congl. Ch., to const.  
Rev. Moses H. Wilder a L. M., 30 00

Clinton, by Rev. G. G. Porter, 5 00

Lima, by Rev. C. Cory, 5 00

Alton, Isaac S. Perkins, 5 00

Canton, Presb. Ch., by Rev. A. Hale, 20 00

Morgan Co., Mrs. Prentice, 10 00

Blissfield, Rev. J. J. Dana, 15 00

Pontiac, Jacob Voorhees, L. M., 30 00

Anonymous, 1 00

Friend in an anonymous note, 10 00

H., a Friend of Missions, 3 00

Home Missionary, 34 00

4805 11

KNOWLES TAYLOR, Treasurer.

Receipts of the Western Agency at Geneva, N. Y.,  
from July 12th to August 12th, 1837.

Geneva, Unknown Family, 10 00

Havana, Coll., 11; Ladies, 5, 16 00

Holly, L. Pratt, 10; Others, 2, 19 00

Ogden, C. Church, Esq., in part to sus-  
tain a Missionary, 50; Ladies, 35, 85 00

Port Gibson, 8 00

Prattsburgh, Benjamin Bridges, 50; E.  
Skinner, 4 50, 54 50

Riga, 63

Rochester, W. S. Griffith, in part to sus-  
tain a Missionary, 25 00

Rushville, 45 00

Vienna, D. McNeil, Esq., 100 00

West Avon, N. Little, 100 00

463 13

Receipts of the Central Agency at Utica, N. Y.,  
from April 18th to August 1st, 1837.

Adams, 6 25

Helville, 17 75

Clinton, Mr. Olcott, 4 00

Cortlandville, 14 87

Coventry, First Ch., 10; Second Ch., 33;  
G. D. Phillips, L. M. in part, 12, 55 00

Elbridge, 14 78

Fayetteville, 26 50

Hartwick, bequest of Griffin Crafts,  
dec., by Daniel Beebe, Executor, 100 00

Homer, 2 50

Houseville, by Rev. J. Murdock, 5 00

La Fargeville, Rev. P. Camp, 10 00

La Fayette, 28 30

Lisle, by Rev. S. G. Orton, 16 00

Lysander, Fem. H. M. Assoc., Mrs. M.  
Beach, Soc., in part to const. Rev. E.  
C. Beach, L. D., 30 00

Manlius, 23 53; A. Rowe, 5, 34 53

Marshall, Congl. Soc., 11 85; E. Page,  
extra, 4, 15 85

North Penfield, Fem. Benev. Soc., by  
Rev. A. Day, 11 00

Onisco, Fem. H. M. S., Mrs. M. Johnson,  
Treasurer, 34 67

Do. Presb. Soc., C. Johnson, Treas., 11 00

Pompey, 21 00

Sackett's Harbor, 22 50

St. Lawrence Co., D. M. S., 127 00

Smyrna, 16 25

Utica, First Ch., Coll., 36 75; Mrs. and  
Miss Bacon, 5; Mrs. Martin, 1; Mrs.  
B. B. Lansing, 1; E. M. Gilbert, 10,  
Second Ch., Coll., 8 50; W. J. Bacon,  
20; Rev. A. Savage, 5, 33 50

Watertown, Second Ch., 25 57

Westford, 25 00

6769 94



THE  
**AMERICAN PASTOR'S JOURNAL,**

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

**A DEATH-BED CONVERSION.**

EARLY one morning in February last, a young man called to see me, with the request that I would get into the sleigh with him, and go and visit his father, who, he said, was dying. His father, I found on inquiry, was a Mr. T., who lived about seven miles from this place, and who was known to me scarcely otherwise than by name. After we had started, I inquired of the young man respecting his father's state of mind, his past history, &c. He told me that he had been brought up a Congregationalist; that he came to this country some thirty years ago; that his life, he supposed, had been a good deal exceptionable; that he appeared about a week after he was taken sick, (which was about four weeks previous,) to have been brought to repentance; and that, as he had never made a profession of religion, he was desirous to do so before he died, by partaking of the sacrament of the Lord's Supper. On arriving at the house, I found the family in tears, and I was immediately conducted into the sick man's room. Mr. T. had his reason perfectly, and could speak in a whisper. The family were disposed to press the immediate administration of the ordinance referred to, as it was thought that the father could survive but a very short time. I replied, that whatever the event might be, I could not proceed unless the path of duty should be plain. Upon this, a pious person present, gave me an account of Mr. T.'s exercises during his sickness, and of the manifest change which had occurred in his views and feelings

about three weeks previous. On conversing with the dying man himself, my mind was as well satisfied as it could have been in any case of the kind. He had, in his youth, been well instructed; and although he had lived for more than fifty years without God in the world, he appeared, at length, to have come to himself. A few days after his illness commenced, he appeared to have such an overwhelming sense of the wickedness of his heart and life, that he was thrown almost into despair. This state of mind was succeeded by a hope in the Saviour, at first, faint and trembling, but at length more and more confirmed, and, if we may judge from its fruits, scriptural. He appeared perfectly calm, and to be equally removed from slavish fear on the one hand, and from presumption on the other. I asked him if he could give himself, soul and body, to Christ, as a poor, lost sinner. He replied, "I think I can, and do." I asked him if he thought he had a proper sense of the wickedness of his heart and life. He replied, "I have seen much of myself; more, almost, than I could bear. I have nothing to plead but the mercy of God. I have tried to cast myself on Christ, and I do feel that he has received me." On my inquiring why he wished to partake of the ordinance of the Supper, he replied in substance—"I am aware that there is no inherent efficacy either in this ordinance or in any other, but I should consider it a privilege to partake of it before I die. I have never made a profession of religion. I wish by this act to confess Christ: I wish, by my dying testimony, to declare to my neighbors and

friends, their obligation to confess Christ."

The case to me was new, but I thought of the words of the apostle, "Can any one forbid water," &c.; and after we had knelt in prayer around Mr. T.'s bed, I proceeded to administer the symbols of a Saviour's death to him, and two or three other communicants present. It was a solemn hour, and I trust that the exercises were blessed to the good of the spectators.

I should add, that for a fortnight or more before he died, his words were mostly either those of prayer and praise, or those of exhortation. With great earnestness he urged his family and neighbors to embrace Christ. A few days afterwards I attended his funeral. Two or three reflections naturally arise:

1. We see in the case of Mr. T., the importance of early religious instruction. For more than thirty years he had, for the most part, been excluded from the privileges of the gospel; and although he had disregarded, yet he had not forgotten the instructions he had received in his childhood.

2. It is but seldom that what is called a death-bed repentance is by any means satisfactory. The wicked, for the most part, are driven away in their wickedness. Mr. T. *appears* to have died like the penitent thief, and there is much reason to hope that he is now with his Saviour in paradise.

3. Mr. T. mourned, till his last breath, that he had not lived a pious life. He felt that he had dishonored God, and injured the souls of others. If sinners wish to die in peace, let them repent at once. God may not extend mercy to *them* as he did to Mr. T.

4. How various are the cases with which ministers of the gospel have to deal! While on the one hand they should guard against daubing with untempered mortar, they should, on the other hand, become all things to all men. The Saviour did not break the bruised reed, nor quench the smoking flax; neither should *they*. What a privilege, to comfort, in a dying hour, even one who has been saved as if "by fire!"

#### EXERCISES OF A FEMALE.

[Selected from accounts of religious events in the early part of the present century; and inserted by request.]

During a religious awakening, Mary (for so we shall call her name in the present account,) fixedly opposed the work, treated it with levity and contempt, and with great obstinacy for several months continued to *reject* the counsel of God, and to put far from her eternal life.

But O, how mysterious, how wonderful and gracious, were the designs of Divine Providence! At a time when she appeared proof against all serious impressions, God was pleased, in a very sudden and surprising manner, to tear away, if I may so speak, the thick veil which had been upon her heart, to open her eyes to see its sinful deformity, and to fill her soul with pungent and inexpressible anguish.

By request, the writer of this article made her a visit; he found in her very deep distress, and, to appearance, under clear and strong conviction. She expressed herself, at this interview, to the following effect: "I have heretofore been the most ignorant and stupid being that ever lived. The one thing needful, the care of my soul, I have altogether neglected. I have been astonishingly unmindful of God; and the solemn realities of eternity I have banished from my mind. Thus have I lived, all my days, to the present time. O my heart, my hard and sinful heart! It is full of sin—full of every kind of pollution. Never was there so great a sinner. My sins appear too great to be forgiven. It seems as if there could be no mercy for me. I deserve none. Everlasting burnings are my just due, and I cannot but wonder, that God has kept such a wretch so long out of hell. What shall I do. O, what shall I do!"

After addressing the throne of grace in her behalf, and conversing with her in a manner the writer thought suitable to her situation, he left her, apparently somewhat more composed, but without any real relief.

Soon after, making her another visit, he found her much in the same state of mind as before. Her distress,

however, did not appear altogether so great; but her conviction seemed to be more clear and deeply fixed. He endeavored, at this time, to convey to her mind as forcible and correct ideas as possible, of the nature, the magnitude, and dreadful consequences, of sin; and of the nature, reasonableness and necessity of repentance towards God, and of faith in the Lord Jesus Christ; and of her obligation immediately to repent and believe, or to become a new creature.

He endeavored also to elucidate, and impress upon her mind, the following things;—that the merciful provision of the gospel is abundantly sufficient for all who are but disposed to avail themselves of it; that the greatness of her sins would be no obstacle to the everlasting salvation of her soul, were she but willing to accept that salvation, freely offered to her in the gospel; that all things were ready for her pardon, safety, and eternal happiness; that, should she perish, she could have none to blame but herself, and therefore, that all delays and excuses, with respect to compliance with duty, were very dangerous and unspeakably criminal; and, in fine, that since God had come near to her, by the convincing operations of his Spirit, her criminality would awfully increase, should she continue to resist his strivings, and that her situation would become unspeakably more dangerous and deplorable than it ever had been, should she grieve the Spirit to depart from her.

To these observations she listened with eager and anxious attention, and appeared to be affectingly convinced, that these things were really so. On taking leave, she pressed the writer to call upon her again, as soon as might be convenient.

A few days after, he accordingly renewed his visit, and found her comparatively, in a calm and tranquil state of mind; she expressed, however, no hope that she had experienced a saving change of heart. Her greatest anxiety seemed to arise from an apprehension, that her conviction was wearing off, and that she should be left of God, to relapse into her former state of stupid security; yet she ap-

peared to have a clearer view of the nature of sin; of her own unworthiness, and the awful plague of her heart, than she had ever before manifested.

Being particularly interrogated with respect to her views and exercises, the following is the substance of the answers which she returned:—"I appear to myself the most vile, abominable and loathsome of the human race. I can think of no person, however prodigate and abandoned, who does not appear, in comparison with my own character, amiable and pure. Nothing in the universe appears so deformed and odious as my own sinful heart. I loathe and abhor myself. But, as much as I discover of the deformity and vileness of my heart, I know that God discovers a thousand times more than I do. He knows my heart, altogether. All its lurking wickedness is fully exposed to his omniscient view. I am sensible that I can hide nothing from him; and I think I would not were it in my power. Although God hates sin with a total hatred, yet I would not hide any of my sins, great and numerous as they are, if I could do it.

"Sin is so abominable and loathsome, it is reasonable and fit that God should hold it in the highest degree of abhorrence. It is perfectly right that God should hate and abhor my wicked heart, my wicked character, my wicked self. As a sinner, as the vilest of sinners, I know that God must oppose me, and set his face against me; and nothing can be more reasonable than this. I do not wish it were otherwise. How can I desire that the all holy God should approve and love that which, even to me, a poor miserable sinner, appears so loathsome and hateful! I ought not to be such a creature as I am. God requires me to hate every evil and false way; to love him, at all times, and with all my heart and soul, and even to be perfect, according to my capacity, as he is perfect. This requirement, I know, is reasonable, nor do I wish it were abated, although I am sensible that I am continually exposing myself to everlasting destruction by disobedience.

"The divine law condemns, and

justly condemns me to hell for every transgression. How really then do I deserve that dreadful place of torment, for my sins, which are so numerous and so horrible! And, should everlasting destruction be my final doom, I know it would be just. God's throne would be guiltless, and my mouth must be stopped.

"O the dreadful end of the ungodly! I know not but that end will be mine! I am in God's hand, and he can and will do with me as seemeth him good. I know that I can neither flee from him, nor alter his determinations. His counsel will stand, and he will accomplish all his pleasure. It is my duty to say, Amen, and I think I can say so. The Judge of all the earth will do right; let his will therefore be done. Should it seem good in his sight to visit me with pain, sickness and grievous afflictions, and even to strip me of my dear children and of all my other wordly comforts, it appears to me that I could willingly submit. I desire to make no terms or conditions with God, but to refer myself and all that I have, without reserve, to his disposal for ever."

Such were, apparently, the views and exercises of *Mary*. The writer has not aimed at confining himself to the exact mode by which she conveyed her ideas; but he has endeavored to make a just statement of the sentiments which she communicated.

It may here be worthy of remark, that although she expressed an ardent desire to be renewed in the spirit of her mind; to be rid of her hard and sinful heart, and to see and realize things of a religious nature, as she supposed good people did, yet she did not appear to apprehend that this was then, in any measure, her case.

It may be important also to add, that previous to this period she had heard but very little conversation on the subject of experimental religion, and had been greatly inattentive to, and ignorant of, religious subjects in general. What she expressed seemed to be eminently the result of divine teaching.

#### AN INVALID MINISTER.

Joseph Allein, an English clergyman, was distinguished for his learning, piety, and diligence in doing good. He had a feeble constitution, yet accomplished much for the salvation of sinners. While he was sick at Bath, it is related of him that he grew exceedingly in grace, and had much communion with God, and such joys, that neither was his weak body able to bear them, nor his tongue to express them. It so pleased the Lord, that at the same time many heavenly-minded persons resorted to Bath for their health's sake. To these, and to others who came to visit him, he would so enlarge on the dealings of God with his soul, as greatly to edify the hearers, and produce deep impressions on many who were strangers to religion. Even the opposers of godliness, and such as would hear nothing on the subject of religion from others, would receive admonition from Mr. Allein; and that notwithstanding he reproved them for swearing, intemperance, and wanton deportment. His reproofs were managed with so much respect to their persons and places, and so happily timed and tenderly addressed, that they could not but take them well, though they were sharp and plain.

Notwithstanding the time taken up with the bath every day, and the visits from his acquaintance, he kept his constant seasons of retirement for religious duties, four times daily. He engaged his chairman who took him to the bath, to come earlier than the regular hour, for the purpose of carrying him to the schools and almshouses, and to the godly poor, especially the widows, to whom he gave money, conferring with them concerning their spiritual condition, and praying with them. He also engaged the school teachers to teach the catechism, and himself furnished numerous copies for this purpose, besides other small books; and after a week or fortnight he would again visit them and examine their progress.

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL. . . . . *Mark xvi. 15.*  
How shall they PREACH except they be sent? . . . *Rom. x. 15.*

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Vol. X.

OCTOBER, 1837.

No. 6.

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## PERSEVERE.

It is a defect in the benevolence of the present day, that it is impatient for results. Effects are looked for too soon; and if they are not realized at the expected period, there is a relaxation of effort, or a change in its direction. Forgetful of the analogies of Providence, which teach us that the alternations of the seasons, the successive and gradual changes of many months, must intervene between seed time and harvest, we are disappointed if the fruit do not accompany the blossom — if large and permanent moral changes are not seen almost coterminously with our first labors to produce them.

This is particularly true in relation to efforts for the salvation of our own country. There is scarcely an object that can be named, which promises more for the progress of the whole cause of Christ in the world, than the general spread of true religion here. The importance of this object is two-fold. First, here are more than fifteen millions of souls, who in one generation will have impressed their character on a still larger number of their successors, and departed to the awards of the judgment seat. Secondly, the American people are fitted by many considerations of character, soil, government, &c., to be influential in advancing or retarding the gospel among other nations. Here is the recruiting ground for the missionary host; here are the magazines from which the weapons of their warfare are to be furnished. *To evangelize America*, then, is a GREAT AND IMPORTANT WORK. And the difficulties are great. While evangelical Christians are attempting this work, infidels and the advocates of different forms of spurious Christianity are as zealously endeavoring to counteract our efforts. The contest is waged from month to month with various success. In one part, light prevails: in another, darkness gains the ascendancy. Here, truth and goodness are on the advance; there, they are retreating before the power of error and vice. True, the promise is on our side, and we know that Christ's cause will ultimately triumph. But it may not be this year, or next, or ten years hence. It is not for us to "know the times and the seasons which the Father hath put in his own power." It is ours to *persevere* — his to crown our efforts with success in due time, if we faint not.

In saying that the churches expect results too soon in the work of evangelizing this country, we must not be understood to imply that favorable results have not crowned the efforts already made. We are sometimes filled

with astonishment at what God has done in answer to the prayers and exertions of Christians, especially for the cause of Christ in the West. But the work was greater than many imagined. It is difficult without a personal survey, for any one to get a true conception of the vast area over which moral influences must be spread. We may examine our maps, and make our estimates, and ascertain the arithmetical magnitude of the work; but it is only by actual exploring, and personal contact with the people at their homes, amid their real circumstances, that a true conception can be formed of the nature and difficulties of the enterprise, of the time requisite, and of the various means to be employed.

The conclusion to which the researches of this Society has conducted the Committee, and to which they wish the friends of the cause to come, is, that their work is large and long. It will be no brief skirmish that shall win this country to Immanuel. The contest will be arduous and protracted. Let Christians, then, make up their minds, to do *more than they ever have done* for this cause, and to *keep on* doing more. Every form of well doing, in promoting Christian education, distributing the Scriptures and tracts, and especially in preaching the Gospel, must be continued, and with increased efficiency. Every encouragement that a reasonable degree of success can give, is furnished by the history of past efforts; — i. e. the success has been in large proportion to the means employed. And then, if we would have further motives, let us consider what a Master we serve! How unshrinking in his endurance, how long-suffering in his labors for our salvation! Having then such an example, let us not esteem any sacrifice too great, or any continuance of exertion too long for us to make in his cause.

## REPORTS OF MISSIONARIES.

### TRIALS OF THE MISSIONARIES

#### *Arising from pecuniary embarrassments.*

##### *From a Missionary in Michigan.*

I HAVE been perplexed for a few months past, in procuring food for my family.—Most of my church and society are mechanics. I believe all but four or five have to purchase the provisions which their families consume, and are dependent, generally, upon their labor for funds to do this. The pressure in commercial affairs produces a stagnation of business, so that it is almost impossible for a large portion of my church and society to get a single dollar. Many valuable members of the church and society, including all the officers but one, have lived, for weeks together, and some for months, without meat and without vegetables of any description, and could not get the means of procuring them. Your Missionary has shared, to some extent, in these privations. Had it not been for the assistance derived from your Society, my family must have suffered extremely. The society here has not paid me a dollar since last January; and

we have no farmers from whom I can be supplied with the necessaries of life. The people seem willing to do what they can, but you will perceive, from what I have already stated, that they are unable to do much at present.

##### *From a Missionary in Indiana.*

My support for this year is not as good as it was last year. Persons of other denominations and men of the world say they did not intend to continue their aid for more than a year; they only wished to give us a start; and thus leave the whole burden to rest on the little church. Though the members of the church generally doubled their subscriptions, they cannot raise more than \$160, and it is expensive living here, so that from these facts I was induced to apply for a commission another year. Necessity compels me to renew my application. We have been much afflicted. Myself, wife and four children have been sick; my wife is still confined to her bed—I and the children are able to be up. It was with diffi-

culty that I preached yesterday, sitting down. In our affliction we were left without a morsel of any thing until the sympathies of the people were awakened in our favor. We can truly say the Lord provided for us.

I learn from reports that your Society is in distress, and if I had any other way of doing, I would not apply; but I am out in this country now, and too poor with my large family to go back, and too feeble to maintain them by manual labor. Yet I despair not; the Lord is pleased to own my labors, and that bears me up.

*From Another.*

Necessity compels me to do what I had resolved not to do—to send my draft. I have been waiting with great anxiety to hear that the treasury was relieved from its embarrassment; and still hope that it is, or will be before my draft reaches you. But suffer me to say, without going into particulars, that my case is urgent. I could fill my sheet if necessary, with my plea. I wish it were in my power to relinquish a part of it; but I cannot without great embarrassment.

*Another Case.*

I received your letter stating the embarrassments of the A. H. M. S. and containing a request that I should not draw on the Society for the stipulated aid in my commission from you. This has embarrassed me very much. I had in several instances entered into contracts depending on the receipt of that sum to meet them. I had bought oats for my horse of one man, and sugar for my family of another, and was obliged to give up the articles because I could not pay for them. I cannot tell what to do under these circumstances. I sometimes think I must leave this people; but that would be like destroying all that I have done. The Lord has blessed my labors here in the conversion of sinners and the building up of his church, and the church are unwilling to have me leave on any considerations.

This church is poor. We began to build a meeting-house, but it has come to an entire stop for want of means; and yet, every Sabbath reminds us of the urgent need of it. But enough of this: *the Lord will provide.*

*A Missionary in Ohio writes,*

Hitherto my own family has been supplied with the necessities of life, but we have found it necessary to practice a rigid economy, to make our income meet our expenses. I think I have at times, during months past, learnt to offer the petition as I

never before offered it, "Give us day by day our daily bread." It has been said that "the time of man's extremity is God's opportunity." It may also be said to be the time of man's opportunity, since then he may learn to prize blessings which he might otherwise undervalue.

AFFECTING LIBERALITY.

The following instance of self-denial and generosity has affected us deeply, and the more, as it is by no means the first example of "deep poverty abounding to the riches of his liberality," afforded by our acquaintance with the writer:

In the last letter I received from you I was apprized of the embarrassed state of the Society, arising from the unparalleled pecuniary pressure in the country. In consequence of this embarrassment, it was recommended that efforts be made to raise money to aid the Society. But the great scarcity of money among us, would have rendered all efforts unavailing; and therefore I did not think it expedient to call upon the people for assistance. Though, perhaps, I may be as much in need of money as many missionaries, having six in my family dependent on my salary; and having had considerable sickness in the family since my last report; and having received less than thirty dollars from the congregation, for the last three quarters of the pastoral year, yet I think I feel willing to share with others in bearing the burden of the day. Twenty-five, of the seventy-five dollars which will be due me in September, I give as a donation to the Society. It has appeared to me, Sir, that if ministers of the gospel, who feel kindly to the A. H. M. S., and who have very ample salaries, would do what they could, without depriving their families of any of the real comforts of life, in aid of the Home Missionary cause, the Society might immediately proceed in its operations, without embarrassment.

COMMENDABLE AND SUCCESSFUL EFFORT.

The church alluded to in this article are dependent on Home Missionary aid. The severe pressure of the times obliged the Executive Committee to reduce their last appropriation *fifty dollars* below the sum requested. This caused great disappointment to the people, and also to the pastor. The letter, in particular, was embarrassed, not only by cutting off a portion of his support for the coming year, but also by the inability of the Society to pay the amount due for the labors of the previous year. These disappointments,

however, did not diminish the confidence of the people in the Society, but, as will be seen by the following letter from the pastor, gave a stimulus to their benevolence, and thus enabled them to raise, on their own field, a considerable portion of the amount appropriated to its cultivation. We commend the example to all friends of the A. H. M. S., and especially to all churches needing aid, as teaching the lesson that "we never know how much we can do until we have tried."

*A dollar from each church member.*

I received the Home Missionary containing the article, "The Missionaries are Suffering," and also the New-York Observer, containing the appeal of the Secretary of "the Western Agency of this State," and suggesting the plan to the churches of endeavoring to raise speedily for the Home Missionary Society the sum of *one dollar from each church member*. In view of this appeal, and those statements, I felt it incumbent on us, notwithstanding our poverty and dependence upon the Society for our very existence, to try the plan, and endeavor to obtain that sum from as many of our members as possible. I thought it best, therefore, to delay sending this report, until I could make the attempt, and communicate at the same time the success of the trial.—Accordingly, I employed the afternoon of the Sabbath preceding the last, in calling the attention of my people to this subject, read to them the above articles, and made such other statements as the case seemed to require; and then told them that I intended, in the course of the week, to call upon them all, and give every member an opportunity of responding to the appeal of the Society. I did so; and as the result of this effort, I am happy to state that yesterday I paid over to your agent, the sum of \$71 31; besides which there remains subscribed \$32, which will be paid in the course of the fall; making the sum of \$103 31 which you will receive from this church in answer to your appeal. I am the more gratified with this result, as it exceeds very considerably the amount which I supposed it possible to be raised by us, under existing circumstances. We have seventy-five members connected with our church; but of these there are only fifty-seven within the bounds of the congregation, the rest having removed without letters of dismission. I would also state, that of the above amount subscribed, \$45 is from two individuals—\$30 from one, to constitute a life member of the Society, and \$15 from another, in part for the same purpose. But deducting these sums from the amount, there remains a sum a little more than equal to a dollar for each member within our bounds. I have

no hesitation in saying, that if the churches generally would come up to this effort, and give in proportion to their ability as our people have done, the treasury of the Society would be full to overflowing. The most of our members have given out of their poverty. They are chiefly females, (we have only thirteen men in the church,) and the greater part of them are poor, many of them dependent on their own daily exertions for support. For a few of this class, who really had not the means of giving, some of those more able have given a dollar, in addition to one for themselves. Others who felt unable to give this sum, were permitted the privilege of giving what they could, and two or three who are not members have also contributed. In this way we have raised the amount.

I have thought, why cannot the churches generally adopt this plan, and *act upon it*. It is surely feasible. All that is necessary, is, for every minister to lay the subject before his people, and then *let every member be personally solicited* to contribute as soon as possible his share. I am quite sure, that if *this church* could raise a dollar from each member, there are very few churches in which, with proper effort, the like sum might not be raised; and thus the Society be immediately relieved from its distressing embarrassments, and its Missionaries be no more obliged *actually* to suffer from the want of the necessaries of life.

ALABAMA.

*From Rev. Robert Holman, Mardisville, Al.*

AWAKENING.

The Lord hath been pleased to pour out his Spirit and revive his work in one of my churches. In the Hatchet-Creek church, twenty-five miles from this place, I commenced a sacramental meeting on Thursday, the 20th July. It was numerously attended from the beginning, but with no special indication of the divine presence, until Sabbath evening. Before the close of the service, the influence of God's Spirit was manifest in every part of the assembly. There was no noise; it was "the still small voice"—a deep and solemn feeling, more resembling a death-bed scene than any thing else. All kinds of temporal business were suspended, and all classes came to the meeting. The interest increased until the close. We were compelled to discontinue the meeting on Monday night. I had no assistance except that of an eminently pious and efficient elder.

Thirteen have been added to the communion of our church; some will join other churches, and multitudes went away uncomforted. Oh that the converting and saving graces of God may go with them!



## MISSOURI TERRITORY.

*From Rev. A. Jones, Harmony, West of Missouri.*

My time is now divided between this place, Deep-Water, and a small settlement about six miles north of this. The prospect for doing good may, on the whole, be considered encouraging. The little church at this place still lives, and continues to enjoy the ordinances of the gospel. Our last communion season, three weeks since, was peculiarly refreshing. God's presence seemed to be manifested, and his children much strengthened. There is now an encouraging prospect that the company of believers will be considerably increased in my little circuit during the present year. Seven belonging to the Presbyterian church are expected to settle on Deep-Water this fall. Should our expectations be realized in this respect, it may be thought best, in the course of the winter, to organize a church there. Some others of other communions may unite with us.

*Frontier Churches.*

The disorganized state of society on the frontiers generally, is no small obstacle in the way of the success of the gospel. Even Christians, coming from a distance and sitting down in neighborhoods of this kind, lose much of their zeal, if nothing more. It is much to be regretted, that many who once shone as lights in the world, on removing where their influence is most needed, suffer their love to cool, and their lights to be hid under a bushel. This is but the natural consequence of being deprived of the means of grace. What a comment on the depravity of the human heart is the fact, that when we are the most loudly called upon to double our diligence, we are the least disposed to put forth even common exertion! I speak in regard to religion. It is not so in regard to the things of the world. It must necessarily be a long time before Christian societies will stand on that firm basis, along the frontiers, which is most desirable. One reason is, people feel less permanently settled, and of course feel less interest in having things as they should be. Little is done by way of schools and other means of improvement. There is less public spirit, and of course less is done for the public good. It is exceedingly difficult to collect the smallest sum for any benevolent object. The most that a minister of the gospel may expect, is a night's lodging and horse feed. A large proportion of the eight years past I have spent in preaching to the destitute settlements in this vicinity. All that I have ever received from the people is twenty-nine dollars, twenty-five of which was given by one individual.

Even marriages are often solemnized without any offer of compensation being made. This ought however to be imputed more to the custom of the country than to the state of feeling. In this section of the country it would be a death blow to a minister's usefulness to have it known that he received a salary (though ever so small) from the people. When we take these things into view, it is hardly matter of wonder or surprise, that we find so few prosperous churches. But notwithstanding, the gospel, and the gospel alone, applied by the Spirit of God, is able to remove these difficulties. Efforts must be made, and followed up, if we would look for any favorable change. However barren and fruitless, I sometimes feel happy that the Lord has been pleased to call me to this field of labor: I feel willing to continue my feeble efforts, and would ask your prayers to God, that he would give them the right direction, and crown them with his blessing.

## PRAY FOR THE MISSIONARY.

Upon a review of the past year, I think I have cause both for gratitude and deep humility. The Lord has preserved my health, and enabled me to endure many trials and hardships incident to the life of a Missionary in this newly settled region. I have labored hard, and fared hard. The deplorable state of Zion has often given me great distress. I have sometimes thought that almost all the cold-hearted, worldly-minded professors of the East had emigrated to this country, for there are multitudes of them here that cannot be brought to the performance of any Christian duty, who are remaining out of the church in this region. Indeed, they seem to esteem it a privilege that they are away from the restraint of the church. Surely, they are the most inaccessible of any class of hearers that the minister has to deal with; hanging upon an old hope, and will often be offended with the man that attempts to disturb it, though all the evidence goes to show that it is like the spider's web. If a minister preach that the religion of the Bible is practical, they cry out, "New Schoolism!" &c. My greatest trials have been from professors of religion; but God has given me grace to bear all. But I trust that my "labors have not been in vain in the Lord." Some have been stirred up to duty, and some sinners have, I trust, been brought out of darkness to light.

## INDIANA.

*From Rev. R. J. Hall, Thornton, Ind.*

## REVIVAL.

Our last communion at this place, Sabbath before last, was a season, we trust,

long to be remembered by the people of God, as a time of refreshing to their souls, and of a awakening to many careless sinners. On the Saturday previous, there were very manifest evidences of the Holy Spirit's working on the hearts of saints and sinners. In the evening we held a very interesting prayer-meeting, at which two individuals, deeply impressed, made known to us their situation, and asked an interest in the prayers of God's people. The exercises of the Sabbath were unusually impressive; at the close of which eight or ten professed anxiety. During the week we held two prayer-meetings, and spent as much time as we were able in private conversation with the anxious and with Christians. In this time we have become acquainted with fifteen cases of awakening. Some of these are now indulging a hope, and almost every individual has been brought, as we trust, to choose the Lord's side, and we have reason to expect soon to hear from them what the Lord has done for their souls. We are beginning to feel and hope that this good work will be deepened and extended. Yet we would rejoice with trembling.

I had for some time sunk in despondency with regard to my field of labor, and concluded from appearances that the Lord had no work for me to do here, and was making arrangements to leave in a few weeks; but now I hope, in the end, to reap in joy, or leave the field ripe for the harvest. Most of the awakened are children of the covenant. Some of them are young, some advanced in years; some are heads of families, and some have been intemperate.

My field, as I have intimated before, embraces a country rich in soil and fast filling up with inhabitants. How much good might be done by a revival! how many churches founded! how many souls saved! Oh that Christians would pray for us! Oh that God would breathe on these dry bones, that here a great multitude may rise up to praise him!

#### HELP NEEDED IN INDIANA.

*From Rev. Moody Class, Danville, Hendricks co. Ind.*

I feel very much the need of another brother near, to exchange with and help me. This county is too large for one field. It is painful to think of it as having but one preacher of our denomination. Our people are scattered all over it. Some of them are very much like sheep without a shepherd. Once in some months, they hear the gospel from me. In the interval they have opportunities of hearing the whole circle of evangelical and unevangelical preachers.

I am hoping to see a meeting-house rising up in this town soon for our benefit. The

lot is purchased—the timbers are prepared, &c. Our Sabbath school is now on a better footing than it has ever been.

*From Rev. J. R. Barnes, Evansville, Ind.*

When I arrived in November last, there were nineteen members of the church, only seven of whom were males. They had enjoyed no Presbyterian preaching for more than a year, except by passing strangers. Every thing was in a low state. The church had been torn by unhappy dissensions, the sad effects of which are still to be seen. Though the population has considerably increased since I arrived, and some additions have been made to the church by letter, still we have very few who are able this year to aid much in supporting the gospel. Most of the increase are mechanics, who have come in with little or nothing but their hands, and this year will be able to do little more than provide for their present necessities.

But I have the compensation of knowing that I have not labored here in vain. My congregation has been regularly increasing, averaging now about one hundred and thirty; some of whom have formerly been entirely indifferent to religion. We have a very flourishing Sabbath school, numbering over one hundred scholars. At present I superintend it myself. The Methodists have a school of about forty, the Episcopalians a school of about thirty scholars. On the 4th of July we had a public celebration, in which all the schools united. A procession of over 200 children was formed and proceeded to the church, where they were addressed in a manner appropriate to the occasion. We held a teacher's meeting every week, at which the lesson for the coming Sabbath is explained, and which, for the present, takes the place of a Bible class.

Outward circumstances are all encouraging. But we need the breath of the Almighty to give us life. We have frequently the solemn, the attentive audience, with here and there a weeping sinner, but God has not yet appeared in the church; hence we look not for him in the congregation.

#### *A vacant Church.*

I have occasionally, when I could be spared here, preached in Warwick county. There is a flourishing church there of about thirty-five members, which has been destitute for a long time. The first time I was there was early last spring. I preached and labored with them two or three days, and God was evidently present by his Spirit. I left several under deep conviction, of whom some three or four were soon after hopefully converted. They need a minister in that

county very much, and would gladly support one.

#### VIRGINIA.

##### EDUCATION OF THE YOUNG.

The Christian religion is a religion of light. Hence, wherever it is allowed to flourish untrammelled, it is the first of all the social influences to promote the establishment of schools; and the only one that makes them nurseries of virtue as well as of knowledge. The following is one among the many illustrations of this truth, furnished by the operations of the American Home Missionary Society.

In the education of our youth, there have been no systematic exertions, adapted to promote the object for which I am laboring. Sometimes, we have had no common schools; and at others our children and youth have been instructed by strangers and foreigners. For several months past, I have been determined, if possible, to secure teachers of our common schools who will be active and useful members of the church, who will be efficient Sabbath school teachers, and who will constantly endeavor to increase and render permanent that moral influence which I am aiming to exert. I have succeeded in obtaining two of this character, one male and the other female, who are now teaching in this place; and I find them valuable coadjutors in the work of extending the influence of the gospel. They have entered upon the labors of the Sabbath school with considerable zeal. Our school is well supplied with a library, and we have a small number of very constant and faithful teachers, and the school has for some time been gradually increasing in numbers and in interest. But since we have received an accession of two experienced and pious teachers, it has increased more rapidly in size, and assumed a far more promising appearance; the number of scholars which has generally been, upon an average, somewhere like thirty, now exceeds sixty. Another hopeful indication is the fact, that an association has just been formed for the purpose of establishing an academy. We have already a subscription of \$2,500 for the erection of buildings. This is the first association of any kind ever formed in P. for promoting education, I regard the movement as one which promises good to this people.

#### MICHIGAN.

*From Rev. R. S. Crampton, Mount Clemens, Mich.*

##### THE FIRST YEAR'S MISSION.

With this day the term of my commis-

sion expires. I look back upon the year with emotions of gratitude and regret. Regret, that I have done no more for Christ and the souls of men; and gratitude that the feeble efforts I have made, have been crowned with so much success. The first Saturday night after my arrival with my family, we were unable to sleep till about 3 o'clock of Sabbath morning, in consequence of the noise in a bowling-alley; and we were awakened very early by workmen in a blacksmith's shop. Before it was time to attend church, I probably heard the report of twenty guns, by sportsmen around the village, and, during the day, I was almost constantly disturbed in the same manner. But the change in the habits of the people has been great. I have not seen or heard a man at work on the Sabbath, for several months, and it is seldom, very seldom, that I hear the report of a gun. The alley has been broken up; a large number of children and youth, about 60, have been gathered into a Sabbath school; a temperance society on the principle of total abstinence from *all that can intoxicate*, has been formed and is flourishing. The congregation upon the Sabbath has more than doubled, and twenty-one have been added to the church—eleven by letter and ten by profession. During a part of the winter and spring we enjoyed the gracious presence of God, and twelve or fifteen, we trust, were made the subjects of renewing grace. Thus your Missionary has had many things to cheer his heart, and urge him on in his Master's work; but he has also had many trials, and trials to which pastors in New England are strangers; at least I never knew them there.

#### VERMONT.

##### *The Missionary at Saxton's River*

Writes: "Though we have not enjoyed any thing like a general revival of religion, yet a few mercy drops have fallen. Five or six, in the judgment of charity, have passed from death unto life. Fourteen have been added to the church, seven of them by profession of their faith, and some five or six more are expected to unite soon. Our Sabbath school is very interesting, numbering one hundred and twenty, embracing all ages, and having a library of 227 volumes. We have contributed \$21 to Foreign Missions, and \$20 to Home Missions. The additions to our church, the hopeful conversions, the harmony which exists in the church, and their willingness to do what they can for the support of the gospel at home and abroad, are cheering to the heart of your Missionary. But there are other things which are discouraging. Error has here taken deep root. Sin abounds; there

is much profaneness; and although there has been a decided advance as to the observance of the Sabbath, there is yet an awful desecration of holy time amongst us.

#### LOWER CANADA.

*From Rev. A. J. Parker, Shipton, L. C.*

#### REVIEW OF MISSIONARY LABOR.

I now close *eight years of labor*, such as it has been, in this place; and this wants but a few months of the whole term of my ministry: and, even after eight years, I cannot say that I have labored so abundantly, or that those poor labors have been so abundantly blessed of God, that the gospel can fully be sustained yet without further foreign aid. But the review of what God has done for us does nevertheless cheer my heart, and not mine only, but the hearts of many.

During the first six of these eight years I was the Missionary of the Canada Home Missionary Society, before it became auxiliary to the American Home Missionary Society; and I was the first whom they commissioned. When I came hither I had no relative, no individual of former acquaintance in the country. The place had never been visited or explored with reference to its destitution; and I suppose that no Presbyterian, and not more than two Congregationalist ministers had ever been here; and never a week's labor performed in the township by those two ministers. There was no Presbyterian or Congregational church or minister within 65 or 70 miles, and the nearest Orthodox Baptist church was 50 miles away, and they were destitute. In this place a Methodist class *had* existed, but no religious society or minister was to be found when I came. Very few of the settlers were or ever had been professors of religion. I could find but two males in the place that called themselves members of a church of our denomination; but in these we had no good representation. Nor was prejudice against our denomination and their doctrines at all wanting. But God can raise up children to Abraham out of the stones, and make "those a people which were not a people." And it has pleased God so to order in his good providence, that for three years past we believe that throughout this and at least one adjoining county, the state of public feeling has been more warmly enlisted to obtain and cherish ministers of our denomination than any other. And we bless his name, that, to some extent, the 'hearts-desire' of God's scattered people has been realized, in that messengers of good things have been sent them. At present we can greet five sister churches and four laborers in the Lord within fifty miles,

though but one of these is nearer to us than 35 miles. 'Behold what hath God wrought.'

Our own little flock numbers about sixty, who, we trust, walk together agreed. Our Sabbath school and Bible class are at present more interesting on the whole than we have ever witnessed.

The lack of provisions and scarcity of money has affected us here as it has other communities. I could tell you of a number of families who contribute for the support of the gospel, who have lived days and weeks without meat, bread, or potatoes: and without the aid of your Society, for aught we can see, your Missionary's family might have been brought to like straits. But we have much occasion for thanksgiving.

During the six months now closed, the state of my health has forbidden my performing very much of ministerial duty, except the labors of the Sabbath, and this in considerable weakness. I have, however, volunteered to visit, or cause to be visited, each family in the township in behalf of the Montreal Auxiliary Bible Society, and supply the destitute with Bibles. I am now ready to report about 150 families visited, and nearly 100 remain.

The destitution is considerable, though less in this township than in those where none had been previously furnished.

#### *Loving to hear the Gospel.*

I saw some most unquestionable proofs of love to the gospel here. One aged widow frequently comes to our sanctuary, walking *four miles*, and other females walk as great a distance, over roads almost too bad to be passed in any other way. And it is not uncommon to see an aged and infirm man, and sometimes others, who walk *six miles*. In visiting these distant families, as I sometimes do, where they have just broken in upon the dense forest and erected their log houses, I meet a welcome that more than compensates for all the labor. And in some instances as I have drawn nigh these dwellings, I have listened to the voice of prayer, breathed forth in language and fervency that seemed to tell that God was there.

During the half year now closing, we have entered and dedicated to God our new and commodious house of worship. And God has made some souls joyful in the house of prayer. In consequence of getting the place prepared, we have seen our congregation very considerably increased, and there has been manifest a greater interest in the ordinances of the gospel and more unanimity of feeling in the congregation, and we hope that God will yet make the place a sanctuary for many souls.

In closing, I cannot refrain from expressing most sincere thanks for the kindness your Society have shown us in their appropriations; and I trust that souls saved in the day of the Lord Jesus will be proof that their labor was not in vain, in the Lord.

## OHIO.

*From our Missionary at Tiffin, O.*

## A LARGE FIELD, AND FEW LABORERS.

Tiffin is the county seat of Seneca county, central in its location, and has a population of from twelve to fifteen hundred souls, and must eventually be a place of considerable business. It is desirable that a healthy influence be imparted from this to every extremity of the county. An influence of some kind will not fail to be imparted. This is a strong hold of Romanism. There is no Presbyterian or Congregational church in the county north, south, or west of this; while in the south-east part there are four, and Presbyterians and Congregationalists in at least eight townships must, for some time to come, enjoy church privileges here, or be without them. Most of these townships are new but thickly settled. Nor, I might add, is there a church of our order in any of the adjoining counties north, south, or west of this, nearer than their centres; leaving an area of nearly forty miles in diameter, most of it thickly settled, without a Presbyterian or Congregational church or preacher, beside myself, to administer the ordinances, or break the bread of life. When I look upon this destitute region, in the eastern part of which Tiffin church is situated, so neglected and uncultivated, my heart sinks within me, and I am ready to exclaim, Who shall gather and feed Christ's scattered sheep, or bring into his fold those ready to perish?

The members of this church are so widely scattered as to render it difficult to make a direct impression upon it as a body. There are but four families in town, any of whom are members of our church. The other members are scattered in various directions for several miles; and some absolutely too far to give any thing like a constant attendance. There are not members enough of our order in town, to afford accommodation to members from abroad for any length of protracted exercise, or material to much extent for a Sabbath school. A small school has been sustained through the year, which we are now making efforts to enlarge by co-operating with the Reformed Methodists, other orders in town having the ascendancy. We are destitute of a meeting-house, and too poor to build. We have worshipped till lately alternately with the Reformed Methodists, in an old school

house, (of which we had no control,) both inconvenient and often too strait for our audience. Under this embarrassment we applied for, and were refused the use of the court-house, which has recently been erected, large and capacious. The Reformed Methodists have since built a commodious house which they welcome us to use when it does not interfere with their arrangements; for which we are grateful. Thus the Lord still provides. Our people make it a point, as far as practicable, to assemble at Tiffin for one service on the Sabbath; but on account of the distance, and badness of the roads, or ways (for we do not in all cases have roads) and want of the means of conveyance, they are unable to bring with them, as yet, the larger part of their families. This difficulty we hope may be obviated, as the country is improved. Another discouragement is the diversity of sentiments prevalent, and the almost endless variety of sects, divided and subdivided, till few can be found to co-operate.

Thus situated, with my family eleven miles distant, I have preached every other Sabbath morning in Tiffin since the date of my commission, and previous to preaching, have conducted a Bible class of about thirty members; and in the afternoon and evening, have preached once or twice as was practicable in some distant neighborhood, in different directions, where some of our members reside. My congregations have been respectable for numbers and apparently attentive. Since I reported in April, ten have been received into our church, six by letter, and four on profession. In one of my outposts of preaching, a Sabbath school of about forty has been vigorously sustained by one of our elders; and I have there recently commenced a Bible class of some promise. At another, seven miles from Tiffin, a reading meeting is held and the scriptures are read by a few families, on the alternate Sabbaths, with a view of being examined on some portion as often as I can visit them. In several places Sabbath schools might be established within the bounds of this church, if superintendents, teachers and books could be obtained: but in these we are deficient, and the fields lie waste. I have endeavored on week days to visit families and lecture, as time and strength would admit.

## EMBARRASMENTS.

Though in comparative retirement, compared with commercial cities, my people and myself are truly embarrassed. Never was it more difficult than now, for my people to meet their subscriptions, nor a time when articles of living were higher. It is repugnant to my feelings to spread on pa-

per my pecuniary embarrassments. Suffice it to say, that with a wife who for six months has been under medical treatment, and two small children to provide for, it requires more study (with my present resources) to meet necessary demands, than is consistent with buoyancy of spirits, or the best interests of my people. Yet, trusting in the Lord, I shall endeavor to continue, as I am able, my labors, and patiently wait the development of Providence; ever praying for success on my own labors, and the efforts of your Society.

I feel as much disconcerted with the deficiency in the missionary funds as those who have failed for thousands. How to pay my debts and support my family is unknown to me at present. The congregations where I labor will not be able to do what I had anticipated. This is a lumbering and grazing country, and is much more crippled and embarrassed than other farming communities.

#### NEW-YORK.

##### A DARK PICTURE.

I think that no consideration but a sense of duty could induce me to continue and labor here. Though there is frequent preaching in the town, and some by Baptist and Methodist brethren that is good, still this is emphatically a moral waste. So is the whole region west for more than seventy miles, and much of the way, as many in width. After all that can be said of the imperfections of the church, (and surely, if angels could weep, they would weep to look at her,) what would be the condition of our country and the world, should she give up all efforts for the world's salvation? There can be no doubt but that the declaration of the beloved Redeemer of men to his disciples, "Ye are the salt of the earth," was then and for ever will be true.

##### *Missionary experience.*

The language of my dying mother to me,

a few days after I was licensed to preach, (and I know a thousand times better what it means now than I did then, thirty years ago,) was, W., you may find great opposition and complicated trials in preaching the gospel, but don't fear, preach it plainly and faithfully: you and every disciple of Jesus has his promise, "Lo I am with you alway even unto the end of the world." That is enough, yes, W., that is enough. Amen. Were it not for his *grace* in the fulfilment of that promise, I surely should have given up long ago.

My spirit is ready to die in me now, at times, in view of the ignorance, stupidity, vice and consequent ruin, in the midst of which, God in his righteous, and I have no doubt good providence, has placed me. I have now been here three months, and had I known what was before me, probably should never engaged. But blessed be God, I did not know, and am, on the whole, not sorry. No, brethren, I have sometimes been led to bless God that I am here. Probably more than one half of this whole population around me, are laboring to believe, and to persuade others to believe, that they have nothing to fear after death. They profess, most of them, to be Universalists, but are downright infidels. They think more of the writings of infidels than of the Bible. They have no confidence in it as a book divinely inspired. You will know, of course, that the morals of the people are awfully corrupt—more generally so than in any other place in which I ever lived. I honestly believe that multitudes about me have no more sense of moral obligation than pagans. Others, whose condition seems more hopeless still, oppose the truth and every thing that is good, because they know and hate it. I could relate conversations and scenes at which you would weep, and in view of which it has, at times, seemed I should die. These very scenes, at times, lead me to bless God that I am here, and make me willing even to die here, if the will of God be so, if I may be, as I have no doubt I shall be, the means of salvation to some precious souls.

#### THE STATE OF THE TREASURY.

It is due to the friends of Home Missions, in times like the present, to keep them informed of the state and prospects of the treasury of the Society. The accounts which we have published from month to month, since the last anniversary, have given abundant proof that the pressure has been very severe on our missionary churches, and that no small amount of suffering has been experien-

ced both by the people and their ministers, especially in the West. These facts, when spread before the public, have touched the chords of Christian sympathy. We have had substantial proof, that the Society and the cause it is engaged in promoting are dear to God's people. It is with deep emotions of gratitude, that we bear our testimony to the existence and activity of Christian principle in the churches. They have not been altogether submerged in the overflowing tide of

worldliness. The necessities of the cause have touched their hearts, and relief has begun to flow in; and we have great confidence that if the real wants of the Home Missionary Society can be placed before the Christian public, they will be fully relieved.

Agreeably to the request of the Committee, the Missionaries have withheld their drafts on the Society. As fast as the necessary funds could be collected, the remittances have been made to those who were supposed to be most in need. In this way the Society is every day doing something to relieve the necessities of its Missionaries. *If the liberality of the churches continue, the Committee hope ere long to make their payments overtake their indebtedness.* But if, through any misapprehension, our friends should suppose that the crisis is past, and their efforts are no longer so necessary as they have been, the *process of relief will be at once arrested.* We say the process of relief. But are the churches willing that the A. H. M. S., even in the present season of embarrassment, should do no more than *relieve* the wants of its *present* Missionaries? Must the new cases of applicant congregations all be refused the aid they so much need? Must the many mis-

ters, who, from time to time, ask to be sent into the wide harvest, continue to be denied? We hope not. It would be a reproach to the churches, and bring barrenness upon them, if they should let the missionary enterprise stand still. The genius of this enterprise, like the Christianity of which it is the appropriate development, is aggressive. Like Israel in the Red Sea, it must go forward or perish.

#### TO THE MISSIONARIES.

The Missionaries of the A. H. M. S. are requested still to withhold their drafts until they hear from the Committee. Some have regarded their cases as so pressing that they have drawn on the Society for the amount due them. Were all to do this, it would be impossible for us to meet their orders, and extreme embarrassment would ensue, if not the entire defeat of the measures of relief which are now in progress. In cases where the payment can be no longer deferred, it will be better to *write to the Secretary* and request remittances. Be assured, the self-denial and patience which you have exhibited is appreciated by the Society, and every effort will be made to redeem its pledges.

*Appointments by the Executive Committee of the A. H. M. S., from August 15th to Sept. 15th, 1837.*

#### Re-appointed.

Rev. Truman Baldwin, Somerset, N. Y.  
Rev. L. Hall, Centreville, N. Y.  
Rev. James T. Hough, Menta, N. Y.  
Rev. Samuel Scott, Peruville, N. Y.  
Rev. J. B. Potter, Gates, N. Y.  
Rev. Elijah Wollage, Pultney, N. Y.  
Rev. J. W. Woodward, Shrewbury, N. J.

Rev. A. J. Parker, Shipton, L. Canada.  
Rev. W. F. Curry, Agent in Canada.  
Rev. Moses P. Clark, Potton, L. Canada.  
Rev. Jonathan Kitchell, Peru, N. Y.  
Rev. Geo. Eastman, Farmington, Mich.  
Rev. Henry Kroh, German ch. Wabash co., Ill.  
Rev. R. S. Crampton, Mount Clemens, Mich.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from September 15th to October 15th, 1837.*

#### NEW HAMPSHIRE—

Mass. Soc., R. N. Fisk, Esq., Treas., viz:  
Dunbarton, John Buntin, L. M., in part,  
5; Mrs. Abigail Buntin, L. M., in part,  
5, 10 00  
Athol, Mass. a few individuals in Rev. Mr.  
Warner's Society, 8 33

#### VERMONT—

Wintham, Cong. Ch. Mon. Con. Coll., 16 00

#### MASSACHUSETTS—

Holden, Miss J. Perry, 3 00  
Sutton, Fem. Benev. Soc. by H. A. Tracy, 85 00  
Uxbridge Sab. Sch. by W. C. Capron, 15 00

#### CONNECTICUT—

Danbury, Eli T. Hoyt to const. Henry  
Thatcher Hoyt, L. D., 100 00  
Fairfield, Friend 9; a Lady, 5, 14 00

#### Fairfield Co. West. Dist. Miss. Assoc., G.

St. John, Treas. viz:  
Greenwich First Cong. Ch. and Soc. 9 00  
Greensfarms Cong. Sch. and Soc., to const.  
Dea. Joseph Hyde, L. M. 30 00  
New Canaan, Balance, 2 37  
Norfield Cong. Soc., 13 50  
Norwalk 2d Cong. Ch., 13 00  
Edgefield do. do. 25 00  
Stamford do. do. 28 00  
Wilton Cong. Ch. and Soc., 73 13; Ladies,  
34 87, 108 00  
Greenwich, Stillson Benev. Soc., Miss S.  
Lewis, Treas., 250 00  
Meriden Cong. Ch., 32 69; Lad. Sew. Soc.,  
27 37, 60 06  
Milford, S. A. Marshall, 4 00

New Haven, Ladies' Durand Soc. to const.		Miss Ryram's Sch. 0 50; other donations,	
Rev. Steph. W. Stebbins, L. M. by Mrs.		24 50,	250 38
Jarman, 30; W., 6,	36 00	Shrewsbury, Presb. Ch., by Rev. J. W.	
New Haven, East Dist. H. M. Assoc., H.		Woodward,	50 00
E. Hodges, Treas.,	35 00	Springfield, Presb. Ch. Balance,	25 82
New Haven West Consecration, A. Town-		PENNSYLVANIA—	
send, Jr., Treas., viz:		Allentown, Presb. Ch., by Rev. J. Helfen-	
Mount Carmel, Cong. Soc.,	11 86	stein,	25 00
New Milford do. do.	28 00	Waterford, Presb. Cong., by Mr. Hutchins,	12 77
New London, Robert Coit,	50 00	DISTRICT OF COLUMBIA—	
Newtown, Fem. Mem. of Church,	2 00	Washington City, Hon. E. F. Butler,	150 00
Scotlaud, Male and Fem. Miss. Assoc., to		OHIO—	
const. Mrs. Lydia B. B. Whiton L. M.	30 88	Lyme Ch., by Rev. H. Smith,	25 00
South Britain, Ct. Cong. Ch., Mon. Con.		Randolph, a Member of the Church,	3 00
Coll.,	21 00	Sandusky City, Samuel Moss, 2; Mrs.	
Southbury, Sab. Sch. Cong. Ch.,	5 00	Fraunce Moss, dec., 3,	5 00
Stonington, Fem. Miss. Soc. by Miss Shef-		INDIANA—	
field,	12 08	Evansville, Presb. Ch. Coll., by Rev. J. R.	
Westminster, Dorcas Soc. by Rev. G. J.		Barnes,	10 00
Tillotson,	5 00	ILLINOIS—	
NEW-YORK—		New Salem, Dr. J. Allen,	7 00
Amity, Rev. Wm. Timlow,	5 00	MICHIGAN—	
Big Hollow, Rev. Alfred Gardner,	25 00	Brownstown, bequest of Dea. David Smith,	
Cairo, Presb. Ch., of which 30 is to const.		by Rev. R. Armstrong,	25 00
Phoebe Stephenson, L. M.,	71 31	Warsaw, Sab. Sch. Children, by Mrs. S.	
Catskill, Miss Melinda Forman, to const.		Stow,	1 00
Miss Augusta Griffin, L. M., 30, George		HOME MISSIONARY,	37 06
Griffin, to const. Fraunce Butler Griffin,			
L. M., 30; Presb. Ch. Coll., 71 21; Or-			\$2394 48
rian Day, to const. four Life Members,		KNOWLES TAYLOR, Treasurer.	
120; E. B. Day, 5; Friend, 5,	261 21		
Fort Edward, Mrs. A. L. Hasbrouck, 3;		Receipts of the Western Agency at Geneva, N. Y.,	
Mrs. E. B. Hasbrouck, 1,	4 00	from August 12th to Sept. 12th, 1837.	
Gouverneur, Ladies' H. M. Soc.,	6 00	Campbell,	8 00
Greenville, T. J. Miller, L. M., in part, 10;	71 00	Canandaigua, Ladies, in part,	14 00
Presb. Ch. Coll., 61,		De Witt, Wm. Eager, and family, \$1 each,	8 00
Jamaica, L. L. Young Ladies of Miss Han-		East Bloomfield, Ladies, in part, 4 04; oth-	
na's School, saved by retrenchment,	10 00	ers, 60 14,	64 18
Keezeville, N. Y., Mon. Con. Coll., 73 25;		Elbridge, Fem. Miss. Soc.,	12 75
Coll., 50,	123 25	Elmira, S. Benjamin, 103 50; Ann Deck-	
Le Roy Fem. H. M. S., Mrs. L. Comstock,		er, 10; others, 5 50,	119 00
Treas.,	11 50	Genesee, A. Agraunt, Esq., to maintain a	
Ludlowville, in an anonymous note,	25 00	Missionary, 100; others, 94 25,	194 25
Malden, Presb. Ch. Ladies, 31 13; Mrs. A.		Geneva, A Family, \$1 each, 10; Moses	
A. Buck, 10,	41 13	Hall, 5; S. H. Rose, 5; L. Hastings, 1;	
Meredith, Samuel A. Low, L. M., in full,	18 45	J. Merrill 1; others, 1,	23 00
Middletown, Dr. Hanford,	1 00	Hammondsport,	25 00
Newburgh, Coll. by Mr. C. Corwin,	12 99	Havana, Fem. Miss. Soc.,	9 35
Newfield, Mrs. James Nichols,	10 00	Ithaca, Ansel St. John Esq., to constitute	
New Lebanon, Mrs. Mary Bigelow,	1 00	his daughters, Harriet St. John, Isabel-	
New-York City, viz:		la St. John, and Julia Eliza St. John,	
Mercer-St. Ch., Mon. Con. Coll.	23 61	Life Members,	100 00
Murray-St. Ch., Mrs. E.,	5 00	Prattsburgh, Juv. Miss. Soc. Sab. Sch.	10 00
Nunda Valley, Samuel Swain,	5 00	Southport,	10 37
Osbornville, Rev. L. B. Van Dyck, in		Sweden, in part of \$1 for each communi-	
part, to const. Mrs. L. B. Van Dyck L.		cant,	38 00
D., 50; Mr. Board, 2 50; Young People's		Wayne 4 Corners,	15 00
Benev. Soc., 13 50; A. Stone, 5,	71 00	Wolcott,	1 00
Pompey, Fem. Assoc., 12; First Cong.			
Soc., 6,	18 00		\$651 90
Richland, Mrs. J. Holmes,	2 00	In the Home Missionary for August the \$50 12	
Rondout, N. Y. Presb. Ch., of which 30 is		acknowledged as from the first church, Geneva,	
to const. Rev. Wm. Bailey, L. M.,	60 00	should have been Genoa, First Presb. Ch.	
Salina, Presb. Ch. by Rev. H. Taylor, to			
const. Rev. David Brace, L. M.,	30 00	Rev. A. Hale acknowledges the following receipts	
Scaghticoke, Presb. Ch. Fem. Aux., by			
Rev. J. H. Noble,	15 00	Galena, Ill., G. W. Fuller, 25, H. Newhall,	
Syracuse, First Presb. Ch., by P. Dickin-		25, James Spare, 25, A. Kent 10; A. Eady, 5,	
son, Esq.,	109 00	H. Norton, 5, R. Crocker, 5, D. Campbell,	
Troy, N. Y. First Ch., by J. Raymond,	115 00	5, A. B. Campbell, 5 25, G. Ferguson, 5, C.	
Utica, Bleeker St. Ch., by J. E. Warner,	70 00	S. Hempsted, 5, K. W. Brush, 5, P. F.	
NEW-JERSEY—		Schermer 7, S. Wilson, 5, Wm. Boggs, 10,	
Hardiston, Mon. Con. Coll.,	15 00	Miss Caroline Thompson, 5, W. Holcomb,	
Merristown, Presb. Ch. Mon. Can. 50; Mrs.		5, Z. I. Kingsley, 5, other subscriptions,	
C. B. Arden, 50; Washington Valley		37 19,	199 94
Fem. Benev. Soc., 30 37; J. Mills, 10;		Wisconsin Territory, C. Beach, 5, J. C. Kel-	
J. W. Poineer, 20; R. W. Stiles, 20;		logg, 10, E. Brigham, 10, J. Morrison, 10,	
Phoebe Mills, 5; J. Mills, 5; L. Mills, 5;		Mrs. Hickox, 0 50, Mrs. Herrick, 0 50,	36 00
J. F. Voorhees, 5; Dr. B. Condit, 5; Mrs.			
E. Cobb, 5; J. C. Whitehead, 5; Sab.			\$135 94
Sch., 5 20; Mrs. Russell's Sch., 1 21;			



THE  
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

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PERSONAL CONSECRATION TO GOD.

AMONG the multitude of those who are aiding, in some measure, the cause of missions, it is painful to reflect how few "*first give their own selves unto the Lord.*" When addressed in strains of commanding eloquence they feel; and when moved by the appeals of earnestness, or the incitements of example, they give money to the missionary cause, in measure proportioned to the strength of their temporary feeling. But few of all the number pursue systematic measures, independently of periodical excitements, and make it the business of their lives to promote the cause of God. So rare is such an occurrence, even among the professed followers of Christ, that to meet one thus engaged is a matter of surprise as well as of unspeakable interest.

These remarks have been suggested by a recent visit to one of the feeble congregations, aided by the American Home Missionary Society. Its centre is the little village of P—, surrounded by a farming country of considerable productiveness, some portions of which have been many years under cultivation, but the leading influence in the moral training of the population, from the beginning, has been that of the Quakers, which, whatever may be its excellence in perpetuating itself, is generally found to be adverse to the establishment of the Christian worship and ordinances, as they are practiced by other evangelical denominations. The Congregational church was formed there some twenty years since, by a little

band of settlers who had then recently moved to the place from New England. It was feeble in its beginning, and being mingled with a population whose prejudices were strong against the form of worship which was now introduced, it made but little progress for many years. It was only occasionally supplied with preaching, and the additions to the church from time to time were but about equal to the diminution of its numbers by death and emigration. Some three or four years since, application was made to the A. H. M. S. for aid in the support of a minister. A small amount was granted. The stated ministry was blessed to a portion of the people, and a number were hopefully converted. But they were principally of the poor, and their accession to the church did not add much to its pecuniary ability. Up to this time they had never been able to erect a house of worship, but had held their meetings in a school-house and in private dwellings. It now became apparent that better accommodations in this respect were indispensable to the prosperity of the church. Encouraged by their minister, an effort was commenced to erect a house of worship, but the subscription obtained in the congregation was but a small part of the amount necessary for that purpose, and the church was on the point of yielding to discouragement, when Deacon S—, after much prayer and deliberation in view of the necessities of the case, having counted the cost, came forward and assumed the responsibility, in humble dependence on the grace of God, of erecting a

house for his worship. To effect this object he sold his little farm, receiving for it about \$1000 in cash or materials for building and labor, taking a mortgage for the security of perhaps an equal sum, the use of which was to be paid in produce for the support of himself and wife. Thus provided for, at the age of about sixty-seven years, he commenced with his disposable means, the contemplated building. He procured what aid his means would command, and worked with his own hands in its erection, and when his money was exhausted in procuring provisions for the laborers employed, he took the meat from his own barrel to supply them, and solicited additional supplies from neighboring towns, and lived himself without meat for many weeks, that the house of the Lord might be builded. He was prospered in his undertaking, and in less than two years from the time of commencing the work, he had the pleasure of meeting, with the beloved church and congregation whom he had so faithfully served, in a neat little stone church, the result of the blessing of God upon his own decision, economy, self-denial and perseverance. There it stands an ornament to the neighborhood, for whose spiritual benefit it has been erected, and a beautiful specimen of neatness, economy and durability. The expense of this house, allowing a fair price for the personal labor of the venerable Deacon, in addition to what he expended of his own means and what he solicited and procured from others, was about \$2,500, and this I was told is quite equal to the full value of the real estate owned by the male members of the church.

Having succeeded in the erection of a house of worship, Deacon S. was not weary in well doing. His self-denying labors were next directed to the support of the minister. In addition to \$25 which he subscribed towards the \$200 raised by the congregation for this purpose, he became responsible, the last year, for the rent of the hired house in which the minister resides, to the amount of \$40. This sum he paid by erecting a small barn for the owner of the premises, principally by his own labor.

Having heard this account of the self-sacrificing liberality and perseverance of the venerable Deacon in his endeavors to sustain the church amid so many discouragements, I sought an interview with him. I found him cherishing all the simplicity of purpose which the preceding facts would seem to indicate. "I am sixty-eight years old," said he, "and feel that I have but a short time to labor for Christ in the earth," and added that he desired to be wholly devoted to his service. They had just before sent their application to the Home Missionary Society for continued aid in the support of their worthy minister, and the old gentleman remarked to me with tears, that he knew the embarrassments of the Society from the pressure of the times, and thought it doubtful whether the aid required could be granted, but added, that if it should be possible for it to be granted, he hoped it would not be denied. He said he was sorry to ask, and that if it were in his power to raise the amount needed by any exertions of his own, he would recall the application; and he continued, with deep emotion to say, if the Society will now help us in this time of our extremity, I do not mean that the amount they will contribute shall be lost to the Society. I shall need the little which I have left but a short time longer, and it is all consecrated to the cause of my Master, and I trust that in this way, if in no other, I shall soon be able to refund to the Society all that it will have contributed to this needy people." The deep sincerity of his touching appeal enlisted my warmest sympathies, and I was ready to reply, "I have not found so great faith, no, not in Israel." I assured him that as a contributor to the Society and a friend of its efforts, I would commend the necessities of the church in P—— to the favorable consideration of the Executive Committee, and I could not doubt that some aid would be granted. Surely the friends of missions will not allow the Society to withhold such appropriations, when it is in the power of their hands, though with much self-denial, to furnish the means.

P. C. S.

## A CAUTION TO TRIFLERS.

In the town of M——, a Mr. B——, during his marriage festivity, was heard most peremptorily to assert, that if he should ever have children it would be his first business to learn them to swear. This expression was supposed to have been made to show how little he regarded profaneness as a sin, or the authority of God in forbidding it. Mr. B—— lived to become the father of five children,—the first four were both deaf and dumb; and the fifth, which was blessed with the faculties of both speaking and hearing—was but a few weeks old when the father was taken away by death,—rendering it impossible to execute this wicked design.

It cannot surely be safe to trifle with God—"For He that sitteth in the heavens shall laugh—the Lord shall have them in derision."

## ANECDOTES OF THE PURITAN AGE.

*Instant in season and out of season.*

Henry Staples was a minister in Sussex, Eng. Having occasion to put up at an inn, in travelling, he was shocked by the profane language of a sturdy butcher who kept a stall under his window. When the man swore, Mr. Staples opened the casement, and having given him a reproof, shut it again. But the butcher continuing to multiply his oaths, Mr. Staples set the window open, in order that he might the more readily continue his reproofs, which the poor man at first received with all imaginable contempt, expressed both in language and gestures. At length, Mr. Staples observed that the butcher, when he dropped an oath, turned his eye toward the casement, to see whether it were noticed. This encouraged him to persist; and he did so, effectually. Not only was there a reformation in respect to the habit of profaneness, but the butcher gave evidence of a saving change. He always regarded Mr. Staples with great respect, thanking him for his kind and persevering reproofs, and telling others, "This good man has saved my soul from hell."

About A. D. 1649, Mr. Knowles, from England, and Mr. Thompson, from Braintree, were sent from New-England to preach the gospel to the colonists in Virginia. The governor's chaplain secretly opposed their mission, though he professed to favor it. At length, they were prohibited from public preaching. Still they continued in private to instruct the people in the gospel, with great joy to their own souls and benefit to their hearers. But they could not be allowed to stay; they were driven away. And, what is remarkable, they were no sooner gone, nay, while they were yet on the river in the ship in which they were to depart, there was a hideous cry of the Indians, rising upon the English, whom they miserably massacred, sparing neither old nor young, murdering such as appeared in the streets, and burning those who fled to their dwellings for refuge. Five hundred are supposed to have lost their lives on this occasion. But these faithful Missionaries were saved, apparently by means of the persecution which drove them from their work. The governor's chaplain was so wrought upon by this providence that he became another man, and was afterwards very useful in England and Ireland, as well as in Virginia.

Samuel Shaw was the author of a work, formerly well known, by the title of '*Welcome to the Plague.*' He buried two children, two friends and one servant, by that distemper, in 1665. He and his wife were both attacked, but not at the same time; which was a great mercy, for none dared to come to their assistance, but he was, in a manner, shut up for three months together; and was forced to attend his own sick, and bury his dead himself in his own garden. During the period when dissenting ministers were not allowed toleration, Shaw devoted himself to the education of youth, and in this he succeeded so well as to win the approbation of all; the Bishop of Lincoln licensing his school, and declaring "he was glad to have so worthy a man in his diocese, upon any terms."

Dr. Calamy says of Shaw, "His

greatest excellency was in religious discourse, in praying and preaching. I cannot forbear here to add the words of one who knew him well: 'I have known him spend part of many days and nights in religious exercises, and that too, when the times were so dangerous that it would hazard an imprisonment—not to be drunk, or in a brothel, or in a tavern, but—to be worshipping God with five or six people like-minded with himself. I have sometimes been in his company for a whole night together, when we have been fain to steal to the place of meeting, put out the light, and keep in the voice by fast closing the windows and stopping them with clothes, 'till the first dawn of day down a chimney has given us notice to depart. I bless God for such seasons. If some say it was needless to do so much, I reply, the care of our souls and eternity, which alone were minded there, requires more. I say, I bless God for the remembrance of these seasons, and of Mr. Shaw, whose melting words I can never forget. He had a most excellent faculty in speaking to God with reverence and humility, and a holy awe in his presence, filling his mouth with arguments. I have heard him for three or four hours together, pour out prayer to God, without vain repetition, with that vigor, and fervor, and those holy words which impart faith and humble boldness, so that the whole company was dissolved in tears.'"

Archbishop Usher, became primate of Ireland in 1624. He is said to have written a work entitled the "Religion of the Ancient Irish," in which he argues that the doctrine preached in that country by St. Patrick was the same as that of modern Protestants. The exaltation of Usher to the primacy only served to render him more humble and laborious. Preaching incessantly for some weeks together, he brought on a sickness by which he was laid aside for nine months.

Scarcely had he recovered when he was providentially involved in a very singular discussion. Lord Mordant, afterwards Earl of Peterborough, be-

ing a Papist, and wishing to convert his lady to the same religion, desired there should be a meeting of two distinguished men to discuss the points in controversy between Protestants and Papists. The lady chose Usher, while the Earl made choice of a Jesuit named Rookwood, but who went under the assumed name of Beaumont. They met at Drayton in Northamptonshire, where there was a great library, so that they might not lack any necessary books of reference. The points proposed were transubstantiation, invocation of saints, images, and the visibility of the Church. Three days were spent in discussion; but on the morning of the fourth, the Jesuit excused his not coming to the Earl, saying that "All the arguments he had framed in his head, and which, he thought, he had as perfectly as his *Pater Noster*, he had forgotten, and could not recover them again. And he believed this to be a just judgment of God upon him, for undertaking the dispute without the license of his superior." Whereupon, the Earl, after having some further conference with Usher, embraced the Protestant religion, and continued in it during life.

James Durham, who from being a civilian, and afterwards a soldier, became an humble and learned divine, was minister of Glasgow. He lectured on the Revelation to his people, and during the continuance of the course, he kept two days of fasting and prayer each week, that he might receive divine assistance in discovering the Lord's mind in that portion of the Scriptures. When on his death-bed, he was under considerable darkness about his state, and said to one who stood by, "Brother, for all that I have preached and written, there is but one scripture that I can remember or dare to lay hold of; tell me if I may trust the weight of my salvation upon it? 'Whosoever cometh to me I will in no wise cast out.'" It was answered, "You may depend on that though you had a thousand salvations at stake." A little while after he exclaimed. "He is come, He is come!"

# THE HOME MISSIONARY.

Go, ..... PREACH the GOSPEL ..... *Mark* xvi. 15.  
How shall they PREACH except they be sent? ... *Rom.* x. 15.

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Vol. X.

NOVEMBER, 1837.

No. 7.

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## OBJECT AND PLAN OF THE AMERICAN HOME MISSIONARY SOCIETY.

[THE "Address of the American Home Missionary Society" to the public was originally published soon after its organization in 1826. It is thought that a republication of the following extracts, at the present time, may be useful in keeping the churches apprised of the great principles on which the Society is based.]

Since the commencement of the present century, the church, more signally than at any former period, has become *the light of the world*. By an impulse, powerful as it is extraordinary, Christians of different names have been brought under a practical conviction—that in their design to preach the gospel to every creature, there is need of extended co-operation. Sectional partialities have accordingly been overcome, the great brotherhood of the churches has been recognised, and distant portions of Christendom have consented to commune together in disclosing, and compassionating, and endeavoring to relieve the spiritual sufferings of our guilty and afflicted race.

In the midst of the progress of this state of things, the AMERICAN HOME MISSIONARY SOCIETY has had its origin. It was organized in the city of New-York, on the 12th of May, 1826, by the advice and assistance of a Convention of the Friends of Missions from all parts of the United States.

### *Object of the Society.*

*Its object*, as announced in its Constitution, is, in the proper sense of the word, *national*. It is not, indeed, to be expected that this Society will be called on to assist all the destitute congregations in the United States who may require aid in the support of their ministers. Something, and it is hoped *much* of this work of charity will be accomplished by those denominations of Christians, who have not been represented in the formation of this Institution, and who perhaps may choose to continue their operations under separate organizations. So far as they shall promote the preaching of the gospel in its purity, we bid them God-speed. This Society designs no interference with the benevolent exertions of those who may deem it their duty to act apart from its advice. It recognises no sectarian interest or purpose, but asks the patronage of the Christian public in the Spirit of Him, concerning whom, "*in the volume of the book it is written, Lo, I come to do thy will, O God.*"

Composed, however, as it is of those who are united in their belief of essential doctrines, and who do not greatly differ in their views of church government, and the qualifications for admission to the sacraments of Christianity, it is to be expected of course that its Committee will assist in the support of only such ministers as hold a regular standing in the several ecclesiastical connections represented in the Society, or are in doctrinal agreement and friendly correspondence with the same. By the employment of such Missionaries, it is the object of this Society to occupy only the ground that otherwise would remain destitute of an evangelical ministry, and to assist feeble

congregations in all parts of the United States, which, on these principles, shall desire its aid in the support of settled pastors. Its work therefore is to complete the building of the house of Jehovah in the land of our fathers, and to perpetuate it in the length and in the breadth of the future inheritance of our children. Its object must not be considered as accomplished till every parish in the nation is supplied with an able and faithful minister of the New Testament.

### *The Plan of the Society.*

*The plan of this Society is also national.* It is indeed the only plan which seems adapted to the accomplishment of its object. The history of Domestic Missionary efforts in this country, has rendered it manifest that the local societies of the several States, while acting separately, can never be expected to occupy the land that remains to be possessed. Several of these societies were in existence before the spirit of Foreign Missions had begun to warm the bosom of our churches. Since that time others have been formed in almost every state and territory of the nation. And it cannot be denied that the spirit and efficiency of Domestic Missions have been increased a hundred fold by the interest which has been awakened in behalf of the heathen. The longer we have looked on *the world as the field* of Christian enterprise, and contemplated the wretchedness of its darkest portions, the more deeply has our compassion been moved for our own kindred. State and county societies have, accordingly, in more instances than one, resolved to supply all the destitute within their own bounds, and the zeal and effect with which they have pursued these local objects, have reflected great honor upon those sections of the Church. In the mean time many thousands of the children of the churches in the older states, whom the spirit of adventurous enterprise had led forth to the South and West, together with other thousands whom they have met on the plains which spread from Michigan to Alabama, have sent back their cry to our churches for aid. We have lifted up our eyes and looked on the field, and, behold, *it was white already unto the harvest.* Our sympathies have been awakened, and several local societies have passed their appropriate bounds, and sought to build up the wastes of other and newer states. The Missionary Societies of Connecticut and Massachusetts, the Board of Missions of the General Assembly of the Presbyterian Church, and the United Domestic Missionary Society of New-York, which is now merged in the National Institution, have each sent Missionaries to those interesting sections of our common country. Each of these Societies has done enough to prove the efficacy, and importance of Domestic Missions, enough to convince the churches of our land that more, a thousand times more, remains yet to be accomplished.

It is evident that the work of Home Missions is yet in its infancy. Its importance has been in some measure felt, but its purposes have been too often broken off, and postponed or executed with a want of system which has deprived it of half its effect. Hence it has been seen and lamented, that in the rapid enlargement of our borders, the increase of the means of religious instruction has fallen far short of the increase of population.

There was danger also that in the progress of this great work there might be interference and unhappy collision between the movements of these several sections. Some plan, therefore, which should combine and concentrate these separate efforts of the Church, and which, at the same time, should awaken the latent energies of the whole body, was seen to be necessary. There was also needed some point of supervision, from which the whole field might be steadily surveyed, and correct information communicated of the real wants and claims of the destitute.

Such a point has been sought, and such a plan, we believe, has been attained in the Constitution of this Society.

The terms of membership are such, that the rich and the poor may meet together in its support, and while the one may evince the power of his religion

by casting in of his poverty all that he hath, the other is invited, of his abundance, to consecrate liberal offerings to this service of the Lord. It is a provision adapted to the condition of all classes of our citizens. Every contributor to the funds of the Society is a member. Subscriptions to constitute members and directors for life may also be received, and the officers of the Society may be elected from every State in the Union. The members of the Convention who assisted in the formation of the Society, were from thirteen states and territories, and its officers have been elected from the Congregational, Presbyterian, Reformed Dutch, and Associate Reformed Churches. Thus the friends of Missions, of these several denominations at least, in all parts of the United States, who feel a common interest in this benevolent enterprise, are expected to take part in the work.

It was also an object of prime importance with the founders of this Society, to adapt the plan of its operations to the condition of existing Domestic Missionary Societies, in the several states, so as not to supersede them, except in accordance with their own desire, and not to hinder, but to stimulate and strengthen their efforts. This object they pursued with great deliberation, and now confidently believe it is attained by those provisions of the Constitution, which prescribe the terms on which any Missionary Society may become auxiliary. These provisions are such as, it is believed, will render it highly beneficial to each local society, to seek a connection with the National Institution.

Each society, thus connected, will exercise all the control over its funds, which it shall desire, and occupy the field it may have chosen for the bestowment of its charities. No embarrassment will be thrown in the way of its appropriate operations. This Society asks from its auxiliaries only such funds as can be spared from their several local objects, while it proposes to cultivate the most friendly intercourse with them, and to give to each a portion of the benefit which, as a Parent Institution, it may itself derive from a connection with all.

As it will be the purpose of the Executive Committee to acquaint themselves with the actual condition of all the destitute portions of our country, and as they will possess facilities for doing this, through the medium of auxiliaries, and by means of permanent officers and agents, which can be enjoyed by no local society, it is believed that the advantages derived to each auxiliary, from a connection with this Institution, may be highly important. The wants of the whole land will thus be laid before each state, county, and congregational or town society, and a common interest awakened. Each will be informed what is accomplished by all. The churches of the North will sympathize with those of the South. Courage will provoke courage, and zeal enkindle zeal. The success of one will be the success of all. Christian feeling will be strengthened by united counsels and united efforts, and thus, while the lines of demarkation between the tribes of Israel may be more distinctly traced than ever before, each will be encouraged to perform its part, and the great work may be expected to move on with a harmony and an energy, which, under God, will insure success.

## CORRESPONDENCE OF THE A. H. M. S.

### ALABAMA.

*From Rev. Robert Caldwell, Centreville, Ala.*

I have preached the first and third Sabbath in each month, at this place—the second Sabbath at some place within the bounds of this congregation, and the fourth at El-Bethel, in Roop's Valley.

The first week in August, a protracted meeting was held in this church, which was greatly blessed to the good of many. Some eight or ten were hopefully converted to God, and a favorable religious impression made upon the minds of a goodly number. But one as yet, as I have understood, has joined the visible Church, the Baptist. I expect, however, that on the coming Sab-

bath, some three or four will attach themselves to the Presbyterian Church.

#### MISSISSIPPI.

*From Rev. H. Patrick, Caledonia, Lowndes Co., Miss.*

On the fourth Sabbath of May, at a communion in Beersheba church, a sermon was preached, in which the abounding sins of the times were pointedly condemned. Facts were brought forward and presented before the assembly, aiming to show that the spirit of true religion had almost departed from the churches, and there were reasonable grounds to fear that God would visit the country with severe judgments. The discourse was listened to with marked attention, and to all appearance seemed to make great impression upon the audience. From what I learned afterwards, on inquiry, there were two individuals (and there might have been others) very sensibly wrought upon, and became concerned for their souls. A few Sabbaths afterwards, at another communion, at one of my preaching-places, in the same church, after the usual exercises of the day, an invitation was given to as many as were sensible that they had fallen into a lifeless, backslidden state, to come forward and let prayers be offered for them, to renew their engagements to be more devoted to the cause of the Lord, and to seek and ask for more of the spirit of the gospel in the several stations they were filling in the world. All the members of the church present came forward, also a young woman not connected with any church. I have frequently conversed with her on the subject of a hope in Christ, prayed for her, and given her tracts to read. She now gives hopeful evidence of a change of heart.

#### *Affliction Sanctified.*

The people are embarrassed in their circumstances. Divine Providence has levelled their fondest hopes in the dust, and blasted their worldly prospects; and, if I am not deceived, I can see returning symptoms, indicating that many in this worldly-minded, money-loving community, are coming back to a better state of feeling. The rage for speculation has subsided in a great degree, inasmuch as inviting-objects for speculation are, in a great measure, withdrawn. Our people are less agitated and distracted about the world, and I think I can see many beginning to be impressed with the conviction, that notwithstanding all their forecast and activity, an overruling Providence has them all, and all their affairs, completely under its supreme control, and can grant prosperity or adversity, success or miscar-

riage, just as it may seem good to the counsels of infinite wisdom. I am almost persuaded in my own mind, that I can see many shut up to prepare for the reception of those spiritual truths, which they have now for a long time resisted, and which, for a while, seemed to have lost nearly all power over the human heart.

#### MISSOURI.

*From a Minister in Missouri.*

#### THE STRUGGLES OF TEMPERANCE ON THE BORDERS.

About six weeks since I preached on the subject of temperance, and obtained sixty subscribers to the total abstinence pledge. But much, very much, remains to be done, before intemperance, that plague of plagues, can be stayed—this hydra can be slain. We have in this village four groceries, and I know not at how many other places the poison is vended; and, to the everlasting shame of those who profess to be "*Reformers*," I would say that three of the rum-sellers in this place, are members, and two of them *leading* members, in the Campbellite church; and I could tell of stranger things than this, without riding far. I could find at least two preachers who own distilleries and are manufacturing whiskey. The members of my church, I believe, are all members of the Temperance Society, and the cause is gaining ground, amidst all the difficulties in the way.

#### ILLINOIS.

*From Rev. A. Hale, Agent of A. H. M. S., in Illinois.*

#### DEMAND FOR MINISTERS.

The demand for ministers is greatly increasing; and notwithstanding the pressure, places, which seem to be in their infancy, are pledging an entire support, provided they can have a minister. Some five or six such applications are now on hand, and we have only one or two ministers to supply, not merely these, but a dozen other places where the people, starving for the bread of life, are sending their requests for men. May the Lord of the harvest send forth more men to reap down these ripe fields.

#### *Revivals.*

The Lord is appearing among our churches in great power. The spirit of worldliness is dying away under the "pressure," and souls, for which the Saviour died, are breaking away from the chain, which has hitherto bound them, and crowding the gates of Zion. May these be only the beginning of better and more glorious things.



## UTILITY OF HOME MISSIONS.

We have the pleasure of acknowledging the following gratifying testimony, furnished by Rev. J. M. Peck, of the Baptist church, well known for his public spirited efforts for the moral and intellectual improvement of the West. The letter from which this extract is taken, was accompanied by a donation to the A. H. M. S. of Mr. P.'s Gazetteer of Illinois; and announces that he has in preparation "Sketches" of the rise, changes and progress of each evangelical denomination in that portion of the great valley — the revivals, benevolent efforts through Bible, Tract and Home Missionary Societies, schools, colleges, &c. — a work for which Mr. P. is qualified by his long residence at the West, and the various relations which he has sustained to the matters of which he proposes to treat.

I enclose an order for a copy of the late edition of my Gazetteer of this state. It may be of a little service in your office—at least it is a privilege on my part to give this trifling expression of my *good will* to the great cause in which your Society is engaged, and the very important service it is performing to the cause of Christ and our common country. Twenty years' residence and "ranging" over these frontier regions, have afforded opportunity to *see, feel, and know* something of the immense value of *Home Mission* efforts. I frequently stand *amazed* at the changes wrought. To say nothing of my own or other denominations that have grown up in that period, I recollect the time when only *two* small, feeble Presbyterian churches existed on the West side of the Mississippi, and *none* in Illinois. And had it not been for *Home Mission* influence and operations, I do not believe you would have had ten churches in the two states.

The papers will show you that we are now in the midst of most interesting revivals—that God is pouring out his Spirit in various places. A meeting for five days has just closed at this place, during which between twenty-five and thirty professed to submit to Christ.

Another of eleven days continuance closed yesterday in Monroe county, during which more than sixty souls found mercy.

I am, very respectfully, yours in the faith and patience of Jesus Christ,

J. M. PECK.

LUTHERANS IN INDIANA.

From Rev. P. Rizer, Corydon, Ind.

I rejoice that during the last quarter, the

cause of evangelical truth has been evidently prospered within the sphere of my humble labors. You have been already apprised that the people of my charge had been long destitute of the regular means of grace. I found them scattered, and in a great measure indifferent to religious matters, without any records to show that they had ever been organized, and under the care of no synod, or any ecclesiastical body. Now, blessed be God, they are all organized, and provided with constitutions and officers duly installed. Besides the three congregations which I have previously reported, we have organized a fourth in the town of Corydon, under the name of "The Evangelical Lutheran Congregation of Mount Gilead." This consists of the few Lutherans living in town, three or four in number, and also of some of the nearest country members. A constitution has been adopted, officers elected, and we have a very encouraging prospect of seeing a church erected for its use, in town, by the ensuing summer.

For the sake of order and convenience, we have designated our societies as follows:

St. Paul's, (mostly foreign			
Germans,) containing	57	members.	
Mount Solomon's, (mostly			
American do.)	do.	32	do.
St. Augustine, do.	do.	40	do.
Mount Gilead, (mixed, in-			
cluded in the above,)			
		129	

On the first Monday in June last, we held a "Conference" which had been appointed by the Evangelical Lutheran Synod of the West, and much important business concerning my charge, was transacted. At said "Conference" we erected them into a Pastoral District, to be called the "Corydon District," and I have no doubt that all our confederal proceedings will be ratified by our synod, which meets on the first Sunday in October next, near Shelbyville, Tennessee. Thus we hope that, by the help of God, a foundation has been laid in this (Harrison) county for more important work. The congregations of Mount Solomon's, five miles west of town, have nearly finished their church, and we now hold meetings in it regularly. St. Augustine's, twelve miles south-east, now occupy a church, also, that has been recently fitted up; and St. Paul's, five miles east, I hope, will also soon have one finished. During the last quarter, seven have been added to the church on profession. I believe that a good work has commenced among us, and I have to regret that, in consequence of dividing my labor among so many congregations, I cannot be more useful in improving the special seasons of

grace that occur. If any good has been done for the German churches in this county, your philanthropic Society must be regarded as instrumental in its accomplishment, for without your guaranty, these congregations would, at this time, be destitute of a pastor.

Although I have to walk to my appointments, I rejoice that I can do it with a willing mind, and place my confidence in Him who said to his early disciples, "Lo, I am with you always, even unto the end of the world."

#### TENNESSEE.

##### *Missionary Embarrassment.*

I received your notice of the embarrassments under which your Society, in common with others, is laboring. My draft had been sent, and it was out of my power to recall it. Not for a great deal would I have had that draft returned unpaid, and your remitting the amount stands greatly to the honor of your Society and of Christ's cause here. \* \* \* I could tell you of our difficulties. I have but *fifteen cents* in cash, and that my son obtained by gathering plums from the woods, and taking them to —, and selling them.

#### MICHIGAN.

*From Rev. J. M. Ellis, Grass Lake, Mich.*

This report closes my first year in this place. I desire to mention, with gratitude, that I have pursued my labors with such health that I have lost no Sabbath during the year; and also that no death has occurred among the members of my congregation for the whole time, not even an infant child; nor has there been but one case of serious sickness among them for the whole year.

Our church, by the blessing of God, has increased from twenty-seven to seventy-three, fourteen by examination and thirty-two by letter. Among the young converts, one is now engaged successfully in a course of studies, preparatory for the Christian ministry. Our congregation is considerably enlarged, so that it has been found best to divide the church, and have one location in the town of Grass Lake, and the other in Leoni, adjoining. These two will be the permanent points, being the centre of business in Leoni, and the geographical centre of Grass Lake, where a small town is about to be commenced. In this latter place, three acres have been given by the proprietor, one for the use of a parsonage, two for a location for an academy, besides half an acre for the site of a meeting-house, which is now under contract, and is in progress, and to be enclosed and plastered this fall. A

small farm adjoining, has also been purchased by several members of the church, for a parsonage.

In Leoni also, a site for a meeting-house has been given, and measures are in progress to build a meeting-house next year. The two churches, after having received additions, soon to be made, by letter and examination, will embrace about forty members each, and each with prospects more encouraging than both together enjoyed a year ago. I am to preach to the two churches, meeting together alternately at the two places above mentioned, for the next year, when, I hope, God will so enlarge them, as to make a minister for each indispensable.

##### *Sabbath Schools.*

We are sustaining five valuable Sunday schools, containing not far from one hundred and fifty scholars, in all. The additions to the libraries amount to between twenty and thirty dollars.

##### *Temperance.*

A general and successful effort has been made in the two towns of Grass Lake and Leoni in behalf of the temperance cause. The success has far exceeded the expectations of the most sanguine. The members who have signed the pledge of total abstinence from all that can intoxicate, is probably over two hundred. In the village most distinguished by the work of the liquid demon, a change has taken place which all who knew its former state, now remark with delightful surprise. We have every encouragement to prosecute a work which all (with few exceptions) feel to be happily begun, nor can we relinquish the hope that it will prove the preparatory movement of a still more delightful and spiritual reform.

Three maternal associations have been organized during the summer, which with the sewing circles, are exerting the happiest influence on our social condition, and giving completeness and beauty to the Christian organizations we are attempting to erect in this new land, so late the unbroken hunting grounds of the savage race.

The number of school-houses built and building in Grass Lake, within the three years since the settlements commenced, is eight, in each of which there is now, or is about to be, a school taught.

These public exertions all coming at once, and at the same time they are opening their farms, putting up comfortable dwellings, and barns to secure their grain, you will perceive, must occasion very serious and continued expense—while a considerable number of them have not, till this

fall, been able, from the produce of their farms, to support their own families. They will be obliged, therefore, to ask the continuance of your aid still longer. But I think from the character and spirit thus far manifested, you will calculate with safety that while, with gratitude, they acknowledge the indispensable aid of your Society for the present, they will realize at no distant period, how much more blessed it is to give than to receive, in supporting the gospel.

If it were admissible here, I should wish to add one word to such as *honestly* cherish the desire of doing good by coming to the West, especially to farmers and such mechanics as are usually needed in a country town, with one or two merchants, and a physician, that this place presents a very desirable field of usefulness—and an eligible situation for business, with very favorable opportunities for immediate commencement.

## OHIO.

## GRATEFUL RETURNS FOR PAST MISSIONARY AID.

We take great pleasure in publishing the following letters from Ohio, showing that the resources of the A. H. M. S. are not confined to the older and wealthier churches at the East; but that even from the field where it is still scattering the good seed, it is reaping already the means of sustaining its operations.

*From Rev. M. P. Jewett, Marietta College,  
Sept. 19, 1837.*

Enclosed are \$16 12, an offering for the funds of the American Home Missionary Society, from members of the Presbyterian Church, residing in Salem and Fearing, Washington county, Ohio. The circumstances, under which this sum is forwarded, are as follows:

At a late meeting of the church, a venerable father introduced your Circular, in which is announced the fact, that the operations of the Society are now curtailed, and the Missionaries, already in the field, are actually suffering great distress on account of the embarrassments of the treasury. He then adverted to the history of the Church. A few years ago, it was almost ready to become extinct. There was no preaching of the gospel to their congregation—no due regard among them to the holy Sabbath—little family religion, and the children and youth were growing up unblest by any of those precious influences which flow from the regular ministrations of the sanctuary.

All was despondency in their own souls, and dreariness and desolation around them. At this moment, when the boar out of the wood wasted this little vine, and the beast of the forest trampled it down; when the Church lay wretched and helpless in her blood—even then came to their relief, like an angel from heaven, the messenger of salvation from the HOME MISSIONARY SOCIETY. The pious and energetic labors of Messrs. (Jacob) Little, Pomeroy, Kingsbury, and others, soon changed the aspect of affairs. The great doctrines and duties of the gospel were faithfully and ably exhibited from the pulpit. Sabbath schools were established, Bible classes formed, associations for benevolent effort organized. The interests of piety, morals, education—of domestic and social life, were greatly advanced. The Church was strengthened, and from that time to the present, though the number of members is still very small, and some of these in worldly goods are very poor, yet the preaching of the gospel has been maintained among them by their unaided efforts.

In view of these considerations, the speaker thought the claims of gratitude strong on the Church to contribute something, though it were but a mite, for the relief of that Society, to whose kindness they are so largely indebted. He then proposed the following PLEDGE, which has received, or will receive, the signatures of nearly all the members.

"We, the subscribers, members of the Presbyterian Church in the townships of Salem and Fearing, hereby pledge ourselves to pay into the Treasury of the American Home Missionary Society, each one a dollar a year, for five years."

*Sept. 1st, 1837.*

And now I cannot conclude without asking, will not other and wealthier churches GO AND DO LIKEWISE? Shall the beloved Missionaries of your Society be compelled, *for want of bread*, to abandon their fields of labor, and give up to wasting and desolation, those places which have already begun, under their culture, to bud and blossom as the rose? Will not the churches, one and all, come to the rescue? Are they not able to do as much, at least, as the feeble church which has acted on the pledge above? A universal and simultaneous movement would fill your treasury, alleviate the sufferings of brethren whom we love, and infuse new life and vigor into all your operations. May the Great Head of the Church incline his people to come up to the help of the Lord!

*From the Rev. Jonathan Cable, Hebron, O.*

I received your Circular showing the

wants of the A. H. M. S., and I reply to it by sending you enclosed \$55 96, a collection taken up in our little church a few days since. This is but a small sum; but if every church would do as much according to their ability, your Society would soon be relieved of its embarrassments. We have in our little church nominally forty-four members, fourteen of whom are males, and these are poor, and none of them are rich. I said *nominally*—for nearly one half of this number have moved away, or live at such a distance that they do not co-operate in our acts of benevolence. Our church is scattered over a region of country of more than fifteen miles in diameter, so that we have been obliged to build two houses of worship to accommodate all. These we have erected and nearly finished. At the time the last was dedicated, the Church sent up their prayers and their alms for the prosperity of the A. H. M. S., and return the Society their thanks for gathering this little flock together in this wilderness. When your Circular came, we thought we could raise enough to average \$1 for each member, but we send you \$1 27 for each. Let churches favorable to the A. H. M. S. do the same, or let them average \$1 each, and the "poor Missionaries" would have no reason to complain for want of "bread and meat and potatoes." And many more might be sent forth to make this wilderness glad for them.

#### WESTERN RESERVE MISSIONARY SOCIETY,

##### *Auxiliary to the A. H. M. S.*

This Society held its annual meeting, during the sessions of the W. R. Synod, on Saturday, Sept. 30th, 1837, at Painesville, Geauga Co., O.

The report was read by Rev. O. P. Hoyt, Corresponding Secretary. The following Resolutions were adopted:

Resolved, That the Report of the Directors be accepted, adopted, and published under the direction of the Board.

Resolved, That the field for the Domestic Missionary effort, within our own bounds, is so wide and so eminently important, as to demand our utmost exertions that it may be speedily brought under proper moral cultivation.

Resolved, That, in view of the relative ability of the churches within our own limits, and of the vast and increasing field which claims the attention of the present Board, it is our duty to assume the entire support of our own Missionaries.

The speakers, by whom the foregoing Resolutions were ably sustained, were Rev. L. H. Loss, Rev. B. B. Judson, Rev. H. Cowles, and Rev. E. Judson.

The following officers were chosen for the current year, viz:

Rev. O. P. Hoyt, Corresponding Sec'y.

T. P. Handy, Treasurer.

M. Weddell, Auditor.

Directors: Rev. G. Pierce, J. Seward, D. Witter, S. C. Aikin, J. Whiting, D. W. Lathrop, A. R. Clark, V. D. Taylor, and Messrs. A. Seymour, A. Walworth, E. Folsom, B. S. Lyman, and J. Day.

#### PENNSYLVANIA.

##### *From a Missionary Report.*

"ONE DOLLAR EACH FOR THE A. H. M. S."

At our monthly concert I presented before our little congregation the embarrassments of the A. H. M. S., and made an appeal in its behalf, to which there was an unanimous and cheerful response. It is true that the pledge given was but the "widow's mite" as to *amount*; but it will still be of some aid. I think I may say that it was given *cheerfully*; and there is no telling how much God can accomplish by such gifts. "He loveth a cheerful giver."

Our members agreed to raise at the rate of two cents per week, or one dollar per year. As our number amounts to sixty members, you may calculate, with certainty, on \$60, \$20 of this have been advanced to aid those that are now in difficulty, and will be paid to your agent. My dear brother, the Home Missionary Society must and will be sustained, notwithstanding the efforts to crush it; for God has set upon it his seal of approbation, and there are many redeemed spirits in heaven who rejoice over this Society, and many yet on earth to be saved through its agency. Let neither despondency, nor sadness, nor even discouragement, once enter your bosom. He that is on your side is greater than all they who are against you.

#### NEW-YORK.

*From Rev. L. P. Judson, Stafford, N. Y.*

##### REVIVAL.

Since this year of my labors commenced among this people, (Feb. 1,) we have enjoyed blessed seasons of refreshing from the presence of the Lord. The work has not been so powerful and overwhelming as some we have experienced and witnessed; yet, we should err were we not to say it had been blessed and glorious. The Lord has been among us, and we trust some thirty souls have been converted during the six months this report is designed to cover.

We have a Sabbath school which is prospering very well; I superintend it in person—it contains about fifty pupils. The cause of temperance progresses among us. The Sabbath is, we think, more regarded

than it has been heretofore, and a good moral influence is prevailing.

The monthly concert is observed with increasing interest, and the church are beginning to contribute of their substance, and send their alms with their prayers.

*From Rev. Wm. Waith, Burton, N. Y.*

#### BENEFIT OF CONCENTRATED LABOR.

In reporting another three months' labor in this place, I am somewhat more encouraged than I have ever been since my labors commenced with this people, to hope that God is about to appear in his power and glory here.

I determined about two months since, for reasons which it will be unnecessary to explain, to abandon my other field of labor, and to devote my whole time for a season to B.; and to be more faithful in visiting from house to house, and in personal conversation present the claims of the gospel to all, old and young. The effect is already very striking. Our meetings are crowded with attentive and solemn hearers, some confessions have been made in the church, and an evident increase in spiritual life is manifested in some of the members.

*From a Missionary in Tioga co. N. Y.*

My commission was duly received. I tender my gratitude, and that of this people, in unwonted measure. Previous to receiving it, our people appeared more anxious than I have known them before upon a similar subject; and when it arrived they appeared more gratified than upon any similar occasion. Such aid in times so pressing as well as threatening and disturbed, certainly lays us under peculiar obligation to improve all our talents to the utmost.

My labors during the current year have been continued under circumstances more favorable than last year. There is a better attendance upon public worship, and a more earnest desire is manifested to enjoy religious institutions, as well as an increasing liberality in maintaining them. By means of the liberality of your Board, my personal circumstances are becoming less embarrassed than they have been; and, I hope, my prospect of usefulness is better than heretofore. We seem to be rather inclining to become more settled. We seem to have the foundation and frame work of a good congregation, and are, I think, becoming better compacted. But we are in great need of the other materials to make up the spiritual building, and above all we need the influences of the Holy Spirit, that blessed agent whom there seems so much reason to fear will be grieved away from our whole church and from our whole country.

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*From Rev. T. Baldwin, late of Darien, N. Y.*

Two days antecedent to the date of my commission, a meeting-house in Darien, exclusively for the use of the Presbyterian church, being fully completed, was opened, and, in the usual form, dedicated to the worship of the Triune God. The exercises were appropriate and interesting. Having now a commodious house, favorably located, and a minister to occupy the desk every Sabbath, an expectation prevailed that a revival would result, as an event of course. This expectation, however, ere long showed itself to be the offspring of sluggish presumption, rather than of humble, broken-hearted, prayerful confidence in God. Up to the close of December, three exercises on the Sabbath were constantly attended, and meeting for prayer and conference on other days, were frequently held. At the same time, every member of the church, together with others, were repeatedly visited. Commendable attention continued to be paid to a Sabbath school, and two small Bible classes, one for males, and the other for females, were put in operation. During this period, four by letter, and one by profession, united with the Church; yet, while we looked for light, darkness prevailed, and seemed to have become more gross. Never were appearances more disheartening than at the fast and Missionary Concert on the first of January.

About the last of December, a proposition was put forward, and some few arrangements made for a special effort, with reference to the interests of Zion and the good of souls. For this purpose, religious meetings were publicly held for several days in succession, commencing on the 9th of January. The effort was manifestly owned of God. His people were quickened and refreshed. Sinners were enlightened and hopefully converted. And a very promising impression made in favor of religion, upon the minds of the community at large. Since that, eighteen, being all adults, have been admitted into the Church, by profession, thirteen of whom received baptism, and four by letter. The whole number received into the Church, in the course of the year, is twenty-seven.

*From a Report.*

I sought the first convenient opportunity to lay the subject of raising "one dollar from each communicant for Home Missions" before the church. There appeared a general and united willingness to do something, though we felt it improbable that the plan proposed could be carried out, in this church. The way adopted to ascertain how much would be given for a year, was

the circulation of a subscription. After the committee had made an effort, they reported the sum of \$19 to be paid quarterly. There were some who refused to sign, who said they would give. The sum may be increased perhaps to \$25. This money will be collected probably on the first Sabbath of each quarter, when non-subscribers will have an opportunity to contribute. I regret that the sum is no larger. I thought it would be, as I believe it ought to be. But covetousness is the great sin of this church, as it is of some others. Some thought all contributions should be withheld from Foreign Missions, in order to do more for Home Missions. I read to them that part of my commission which requires the patronage of that and other benevolent enterprises. One could not see the propriety of asking aid from the Home Missionary Society, and then paying the amount right back in contributions. I endeavor to meet these difficulties, by explaining the effect of their efforts on ourselves. I do not know what to think of Christians who are disposed to evade every effort of doing good that touches their purse, unless, I think, they have altogether a different religion from the good Cornelius, of Caesarea, whose prayers and *alms* went up for a memorial before God.

#### LOVE FOR THE GOSPEL.

If feeble churches and neighborhoods, desiring to establish among them the ordinances of the gospel, would make efforts and sacrifices such as are described below, the need of Home Missionary Societies would be greatly diminished; or, at least, they would be relieved from much of their present work in the older states, and might devote their funds more exclusively to the new and remote sections of the country, to which they can now give far less of their attention than they desire. It is a privilege to help such a church as this.

#### *From a Missionary Report.*

I had supposed that I should be compelled to leave my people for want of support, as my salary (\$300) was absolutely, as the times are, insufficient to sustain my family. The last year, with what economy I could decently practice, has run me in debt; and I did not feel willing to ask this dear people, who have done so nobly to raise my salary. I said to them: I do not see that you can keep me the whole time, and if you think it is an object to secure preaching a *part* of the time, I will offer myself to other congregations. This, I found, cut them to the quick. They said:

"Our meetings will run down—we shall become scattered, and other denominations will rise over us,—*we must have preaching the whole time.*" Before I was aware of it, they had commenced raising their subscriptions, and, to my astonishment, they have brought it up to three hundred dollars, in addition to what your Society give them. I do think, that taking into consideration the ability of this people, the effort is almost without a parallel. To appreciate it you must consider, that there are but *twenty* male members in this church, and that men who call themselves *poor* in such a place as this, have subscribed *fifteen, eighteen and twenty dollars*—and Sabbath scholars, the children of poor parents, *one and a quarter*—and young women, who work for five and six shillings per week, *two dollars*—and young men, laboring for eight dollars per month, *five and a half*. It is true of this people, that, like the Macedonians, their "deep poverty has *abounded* unto the riches of their liberality," and verily, I believe, if such a proportion could go through the Church, the world will be shaken.

I suppose you will receive about the time this reaches you, an application from this church for further assistance. I will only say, that, if it should be granted, you may assure the Board, that it is bestowed upon a grateful and worthy people.

*From Rev. A. Gardner, Big Hollow, N. Y.*

The general attendance on the public worship of God on the Sabbath, has been during the summer, slowly on the increase. The weekly lectures, in different parts of the congregation, are attended as well as usual. Some of our prayer-meetings are becoming, I think, more solemn and interesting. The cause of total abstinence from all that can intoxicate, is very slowly, I think, gaining ground. Some of our young men have been induced to write and deliver addresses on temperance. To persons whose opportunities for mental improvement and discipline are so limited, as those of most of our young men have been, the undertaking is one of considerable magnitude.

The Bible class is sustained with about the usual degree of interest. The church were never in a more harmonious state since I became their pastor.

I can see no way in which I could have been supported here the last year, without the assistance obtained from the Home Missionary Society. I think, however, the time is not very far distant when the socie-

ty will be able to sustain the gospel, without foreign aid.

The Trustees of this Church, in their application for renewed aid, say—

To give you some idea of our need, we

merely state that on one hundred dollars taxable property, we pay three dollars and fifty cents towards the support of our pastor. Probably there is no church in the county that pays so great a per centage, except this.

*Appointments by the Executive Committee of the A. H. M. S., from Sept. 15th to October 15th, 1837.*

*Re-appointed.*

Rev. F. Harrington, Head of Delaware and North Blenheim, N. Y.  
 Rev. B. Keut, 2d Ch., Franklin, N. Y.  
 Rev. S. Manning, Masonville, N. Y.  
 Rev. A. O. Hubbard, Melbourne, L. C.  
 Rev. P. Rizer, German Chs., Corydon and Vicinity, Ind.  
 Rev. P. K. Williams, Baldwinville, N. Y.  
 Rev. L. K. Powell, Scott, N. Y.  
 Rev. H. S. Hamilton, Hamilton, N. Y.  
 Rev. David Spear, Denmark, N. Y.  
 Rev. S. Chafee, Virgil, N. Y.  
 Rev. J. W. Paddock, Oneonta and Lawrence, N. Y.  
 Rev. J. C. Morgan, Naples, N. Y.  
 Rev. Seth Bart, Center Lisle, N. Y.  
 Rev. H. Halsey, Chalmers, N. Y.  
 Rev. L. Hull, Angelica, N. Y.  
 Rev. R. West, Reading, N. Y.

Rev. James M. Davis, Fairmount, Pa.  
 Rev. J. H. Snaltz, Ger. Ch., Trenton, N. J.  
 Rev. R. W. Landis, Lower Providence, Pa.  
 Rev. Joseph M'Cool, Pottsville, Pa.  
 Rev. William Ramsay, Philadelphia.  
 Rev. Courtney Smith, Bolton, N. Y.  
 Rev. Daniel Beers, Greenport, L. I.  
 Rev. A. Gardner, Big Hollow, N. Y.  
 Rev. E. D. Wells, Lawrenceville, Pa.  
 Rev. R. V. Hall, Sunstead, L. C.  
 Rev. W. N. Sayre, Pine Plains, N. Y.  
 Rev. W. J. Bradford, to go to Ind.

*Not in Commission last year.*

Rev. L. A. Wickes, Antwerp, N. Y.  
 Rev. E. B. Stone, Agent in New-Hampshire.  
 Rev. Asabel Otis, Ossinn, N. Y.  
 Rev. Alanson Scofield, West Fayette, N. Y.  
 Rev. George Hall, Norfield, Conn.  
 Rev. Jenkin Jenkins, Welch Ch., Clifford, Pa.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from September 15th to October 15th, 1837.*

**VERMONT—**

Domestic Missionary Society, viz :

Charlotte, Rev. E. W. Goodman, L. M., 60 00  
 30; Miss Mary Grout, L. M., 30,  
 Royalton, Miss Wealthy Root, L. M., +30 00  
 Thetford, Miss Emma White, L. M., 30 00

**MASSACHUSETTS—**

Mis. Soc. by B. Perkins, Asst. Tr., 500 00  
 Northampton, Ladies' H. M. Sew. Soc.,  
 by Mrs. Dickinson, 100 00  
 Pittsfield, Rev. C. Dewey, in part to constitute Mrs. Dewey, a L. M., 10 00  
 Rehoboth, Ladies' Sew. Soc., by Lydia Brown, 13 50  
 Springfield, Friend, 5 00

**RHODE-ISLAND—**

Kingston, a few individuals, by Rev. C. P. Grosvenor, 10 00

**CONNECTICUT—**

Farmington, Mrs. Mary Rowe, L. D., per Rev. Dr. Patton, 100 00  
 Griswold, First Congl. Church, Coll., of which 30 is to const. Rev. William R. Jewett a L. M., 63 37  
 New-London, Legacy of Miss Matilda Wright, dec., by E. Learned, Exr., 50 00  
 Scotland Male and Fem. Mis. Assoc. bal. 1 00  
 Simsbury, in part of legacy of the late Thames Wilcox, dec., by B. Ely, Exr., 121 00  
 Southport, Master Anthony John Lamb, 50

**NEW-YORK—**

Brookhaven, L. I., First Presb. Ch., by F. Smith, 8 00  
 Carmel, Presb. Ch., by Rev. G. T. Todd, 41 65  
 Catskill, O. Day, in full to const. Walter

De Forest Day and Henry Day Atwater L. D's., 20; S. C. Woodruff, 5; Mrs. Ruth Cook, L. M., in part, 15, 40 00  
 Charlotte, Fem. Mis. Soc., by Mrs. E. C. Forbush, Sec., 25 00  
 Delaware Co. Dom. Mis. Soc., by Rev. F. Harrington, 25 00  
 Greenport, L. I., Presb. Ch., by Rev. D. Beers, 20 00  
 Hannibal, two members of Ch., 2 00  
 Jefferson Presb. Ch., 5; John W. Stephens L. M., in part, 19, 15 00  
 Lexington, Presb. Ch., 2 34  
 Moores, Coll. 2 60; R. R. Rond, 2; Dea. J. Churchill, 1; by Rev. C. M. Senton, 5 60  
 New Sweden, Mon. Con. Coll., by W. B. M'Lean, 12 96  
 New-York City, viz :  
 Central Presb. Ch., Rev. W. Adams, 10 00  
 Fourth Free Ch., Young Men's Mis. Soc. by Lucius Cox, Tr., 10 50  
 Mercer-st. Ch., Mon. Con. Coll. by L. Holbrook, 30 25  
 Murray-st. Ch., Jacob Kershaw, 15; N. Richards, 20; Cash, 65; B. L. Swan, 20, 120 00  
 Third Free Ch., H. Leet, L. M., in part, 10 00  
 Painted Post, Fem. Sew. Soc., 42 00  
 Pine's Bridge Congl. Ch., by Rev. W. A. Hyde, 3 75  
 Rensselaerville Presb. Ch., 15 00  
 Rondout, Mon. Con. Coll., 3; W. B. Crane, 1; Mrs. Crane, 1; by Mr. Young, 5 00  
 Sand Lake, First Presb. Church, 15 81  
 Stephentown, Family of S. V. Jolls, by Rev. A. Worthington, 5 00

Troy Second Ch., Ladies' H. M. Assoc., by Mrs. S. W. Dana, Tr. 50; Gent. H. M. Assoc. by C. Lyman, Tr. 60,	110 00
Windham, Center, Nathan Osborn, L. M. in part,	20 00
Yorktown Fem. H. M. Soc., by Rev. W. A. Hyde,	5 00
NEW-JERSEY—	
Boonton Presb. Ch.,	10 00
Bridgeton, Friend, 35; L. T. Chaplin, 5; Miss L. T. Hawley, 5,	45 00
Connecticut Farm, Mon. Con. Coll. 1554; Coll. in Ch., 30 90; by Rev. Mr. Street,	46 44
Morristown Presb. Ch., bal. of Coll. 43 60; E. Whitehead, to const. his granddaughter, Mary C. Whitehead, a L. M., 30,	73 60
Newark, N. J., Hon. J. C. Horublower,	10 00
Princeton, Mrs. J. Cary,	5 00
South Orange Presb. Ch., Coll.	8 42
PENNSYLVANIA—	
Aaronsburg, James Duncan, L. M., 30; C. Coburn, 5; D. Duncan, 5; John Foster, 5; John Foster, Jr., 5,	50 00
Alleghanytown, Hon. R. C. Grier, 5; J. Hannen, 5,	10 00
Erie Presb. Ch., to const. Rev. George A. Lyon a L. D.	103 00
Harriburgh Presb. Ch., by Rev. W. R. De Witt,	36 46
Honesdale Fem. H. M. Soc., by Miss C. Neill,	36 25
Lower Providence Presb. Ch., of which 5 is for France,	26 31
Meadville Presb. Ch., Coll., 20 50; Fem. Benev. Sew. Soc., 20; Mon. Con. Coll. 25; Rev. N. West, 5,	70 50
Munrosville Presb. Ch., by J. Lyons,	3 00
Norristown Presb. Ch., Coll.	23 80
Perryville Presb. Ch., to const. Rev. James Nourse a L. M.,	30 00
Northumberland, John Porter,	10 00
Philadelphia, viz:	
First Presb. Ch.,	332 50
Second Presb. Ch., Friend,	10 00
Fifth Presb. Ch., Ladies, 22 50; Coll., 17 32; Lady, 25; G. W. McClelland, 20; James Bruen, bal., 10,	94 82
Thomas Fleming, 50; Robert Earp, Esq. 50; Friend, 1; do. 5; do. by G. W. McClelland, 25; A. Clarkson, 5; a lady, by Dr. Paul, 10; two individuals by do. 3 50; J. Wyman, 15; Mrs. B. B. Falconer, 25,	189 50
Pittsburgh Third Ch., by J. T. Campbell,	191 00
" J. Wright, 5; J. Wilson, 5; H. Childs, 5; avails of pamphlets given by R. Edwards, 3 75,	18 75
Pottsville Presb. Ch., by Rev. J. McCool,	10 00
Reading Presb. Ch.,	32 35
Salem Presb. Ch., Coll., by B. Hamlin,	10 00
Spring Mills, D. W. S. Cook,	5 00
Waterford, Rev. P. Chamberlain and family, 11 50; Presb. Ch., by Mr. Hutchins, 4 50,	16 00
Westchester Presb. Ch., bal. of Coll., by H. Fleming,	12 89
Western Pennsylvania, a Friend who never before contributed,	20 00
Friend,	1 50
DELAWARE—	
Wilmington Presb. Ch., Fem. Pr. Soc. 13; Miss Susan Munro, 10; Miss Susan Fromburger, 10; J. Randall and Wife, 10; Sab. Sch., 2 95; Coll. and donations, 67 12,	113 07
MARYLAND—	
Baltimore, Cecil,	5 00
VIRGINIA—	
Lexington, Coll. by Rev. A. B. Davidson,	10 00
SOUTH CAROLINA—	
Charleston, a friend by H. Perkins,	10 00

GEORGIA—	
Bryan, C. H., by Rev. S. W. Magill,	27 00
OHIO—	
Hebron Presb. Ch., by Rev. J. Cable,	55 96
Salem and Fearing Chs., by M. P. Jewett,	16 12
INDIANA—	
Bath, Miss Elliot, by Rev. M. H. Wilder,	6 00
ILLINOIS—	
Knoxville Ch., 21 25; Rev. E. P. Noel, 7 50,	28 75
Quincey, H. H. Snow,	1 50
Round Prairie, Rev. A. Hubbard,	5 00
MISSOURI—	
Little Osage, by Rev. N. B. Dodge,	33 69
Transmitted by a lady of N. H.,	5 25
HOME MISSIONARY,	26 01

\$3579 67

KNOWLES TAYLOR, Treasurer.

*Receipts of the Central Agency of New-York, from August 17th to September 26th, 1837.*

Cambridge, to const. Rev. Ephraim H. Newton a L. M.,	30 00
Fairville, Fem. H. M. S.	15 00
Lowville,	17 12
Marcellus, by L. Parsons,	26 38
Martinsburgh,	14 86
Middle Granville,	5 27
Morrisville, Mon. Con. Coll., by E. Holmes, Esq.	17 23
Munrosville, by F. James,	10 00
Peterborough, by W. Thompson,	24 51
Rodman, Maternal Assoc., 7 50; Congl. Soc., 2 50	10 00
Salem, Dr. Fitch,	2 00
Smithville,	8 68
South Granville,	13 12
Utica, Second Ch., E. Vernon,	20 00
Wampsville,	32 63
Watertown First Presb. Soc.,	26 00
West Granville,	14 65
Whitehall,	58 87

\$347 32

*Receipts of the Western Agency at Geneva, N. Y., from September 13th to October 13th, 1837.*

Angelica,	50 00
Barton, Fem. Cent Soc.,	5 00
Cayuga Bridge, Lorin Willard,	10 00
Chalmers,	10 00
Colden, by Rev. Mr. Ingalls,	4 75
East Aurora, by Rev. Mr. Kiffin,	18 00
Evans, Cong. Ch., by Mrs. T. F. Parmelee,	7 00
Geneva, a member of Presb. Ch., by Rev. Mr. Hay,	5 00
Gorham, Ladies, by Rev. Mr. Gaylord,	12 00
Kennedysville, by Rev. Mr. Everett,	5 00
Leroy, Ladies, 21 50; Coll. in part, 48 44,	69 94
Newark, P. Foster, 13; S. Bryaut, 5; T. Partridge, 3; H. Soverhill, 2; others 9 12,	32 12
Owego, Ladies, 22; Coll. in part 91 63,	113 63
Pen Yan, J. Millsbaugh 2; M. Benham, 1; H. Benham, 2; H. Bradley, 5; D. B. Bissell, 1,	11 00
Perry Center, Ladies' Benev. Soc., Mary Phillips, Sec.	25 00
Rose,	6 25
Seneca Falls,	8 31
Skaneateles,	13 16
Sodus, Fem. H. M. S., 6 75; Coll. 17 15,	23 90
Summerhill Miss. Soc.,	9 25
Yates,	7 00

\$446 31



THE  
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

GLEANINGS FROM THE SEVENTEENTH  
CENTURY.

ELIOT AND THE INDIANS

It was in the year 1646, that Mr. Eliot, accompanied by three more, gave a visit unto an assembly of Indians, of whom he desired a meeting at such a time and such a place, that he might lay before them the things of their eternal peace. After a serious prayer, he gave them a sermon, which continued above an hour, and contained the principal articles of the Christian religion, applying all to the condition of the Indians present. Having done, he asked of them, whether they understood? and with a general reply, they answered, they understood all. He then began what was his usual method afterwards in treating with them; that is, he caused them to propound such questions as they pleased, unto himself; and he gave answers to them. Their questions would often, though not always refer to what he had newly preached; and he this way not only made a proof of their profiting by his ministry, but also gave an edge to what he delivered unto them. Some of their questions would be a little philosophical, and required a good measure of learning in the minister concerned with them; but for this Mr. Eliot wanted not. He would also put proper questions unto them, and at one of his first exercises with them, he made the young ones capable of regarding these three questions. 1. Who made you and all the world? 2. Who do you look should save you from sin and hell? 3. How many commandments has the Lord given you to keep? It was his wisdom that he began with them upon

such principles, as they themselves had already some notion of; such as that of an heaven for good, and hell for bad people, when they died. It broke his gracious heart within him, to see what floods of tears fell from the eyes of several among these degenerate savages, at the first addresses which he made unto them: yea, from the very worst of them all. He was very inquisitive to learn who were the Pawaws, that is, the sorcerers and seducers, that maintained the worship of the devil in any of their societies; and having, in one of his first journeys to them, found out one of those wretches, he made the Indian come unto him, and said, "Whether do you suppose God, or Chepian (i. e. the devil) to be the author of all good?" the conjuror answered, God. Upon this he added with a stern countenance, "Why do you pray to Chepian then?" and the poor man was not able to stand or speak before him; but at last made promises of reformation. Having thus entered upon the teaching of these poor creatures, it is incredible how much time, toil, and hardship, he underwent in the prosecution of this undertaking; how many weary days and nights; how many tiresome journeys; and how many terrible dangers he had experience of. In a letter to the Hon. Mr. Winslow, he says, "I have not been dry night or day, from the third day of the week unto the sixth, but so travelled, and at night pull off my boots, wring my stockings, and on with them again, and so continue. But God steps in and helps." I have considered the word of God in 2 Tim. ii. 3. "Endure hardship as a good soldier of Christ."

One of his remarkable cares for

these illiterate Indians, was to bring them into the use of schools and books. He quickly procured the benefit of schools for them; wherein they profited so much, that not only very many of them quickly came to read and write, also several arrived unto a liberal education in the college, and one or two of them took their degree with the rest of the graduates. And for books, it was his chief desire that the Sacred Scriptures might not in an unknown tongue be locked or hidden from them; very hateful and hellish did the policy of Popery appear to him on this account. He could not live without a Bible himself; he would have parted with all his estate sooner; and he knew it would be of more than some use unto the Indians too; he therefore with a vast labor translated the Holy Bible into the Indian language. This Bible was printed at Cambridge; and it is the first Bible that ever was printed in America. The Bible being justly made the leader of all the rest, a little Indian library quickly followed; for besides primers, and grammars, and some other such compositions, they quickly had *The Practice of Piety* in the Indian tongue; and *Baxter's Call to the Unconverted*; he also translated some of Shephard's compositions, and such catechisms likewise as there was occasion for.

The Indians that had felt the impression of his ministry, were quickly distinguished by the name of praying Indians; and these praying Indians as quickly were for a more decent way of living, and they desired a more fixed cohabitation. At several places did they now combine and settle; but the place of greatest name among their towns, is that of Natick. Here it was, that in the year 1651, those that had heretofore lived like the wild beasts, compacted themselves into a town; and applied themselves to the forming of their civil government. Mr. Eliot, on a solemn fast, made a public vow, "That seeing these Indians were not prepossessed with any forms of government, he would instruct them in such a form as we had written in the word of God, that so they might be a people in all things ruled by the Lord." Accordingly, he

expounded unto them the eighteenth chapter of Exodus; and then they chose rulers of hundreds, of fifties, of tens; and therewithal entered into this covenant.

"We are the sons of Adam; we and our forefathers have a long time been lost in our sins; but now the mercy of the Lord beginneth to find us out again; therefore the grace of Christ helping us, we do give ourselves and our children unto God, to be his people. He shall rule us in all our affairs; the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us; and the wisdom which God has taught us in his book shall guide us. Oh Jehovah! teach us wisdom; send thy Spirit into our hearts; take us to be thy people, and let us take thee to be our God."

#### ACTS XVII. 27. ILLUSTRATED

##### *In the History of an Indian Woman.*

Wuttunnunohkomkooh, was the wife of Pamchannit, and the mother of the memorable Japheth, and died about the year 1675. By a due improvement of the light of nature, assisted by the Spirit of God, she attained to so right a conception of the only true and living God, and her own relation to, and dependance on him, that she did worship and call on him, and, as it seemeth, obtained a gracious answer to her prayers. Pamchannit and his wife having buried their first five children successively, every one of them within ten days of their birth, notwithstanding all their use of the Pawaws and medicines to preserve them, had a sixth (a son) born to them, the same whom I am here speaking of, a few years before the English first settled in Martha's Vineyard. The mother being then greatly distressed with fear that she should lose this child, as she had done the former, and utterly despairing of any help from such means as had been formerly tried without any success; as soon as she was able, which was within ten days after his birth, she with a sorrowful heart took him up and went out into the field that she might there weep out her sorrow. But while she was there musing on the insufficiency of human help, she

found it powerfully suggested to her mind, that there is one almighty God who is to be prayed to; that this God hath created all things that we see; and that the God who had given being to herself and all other people, and had given her child to her, was able to preserve and continue his life. On this she resolved that she would seek to God for that mercy, and did accordingly; the issue was that her child lived, and her faith (such as it was) in him who had thus answered her prayer, was wonderfully strengthened; and the consideration of God's goodness herein manifested to her, caused her to dedicate this son of hers to the service of that God who had thus preserved his life; of her doing of which she early informed him, and did, as far as she could, educate him accordingly. But this she did yet more vigorously and to better purpose prosecute, when a few years after she was by the preaching of the gospel, instructed in the way of salvation by a Redeemer, and by the grace of God enabled truly to believe in Jesus Christ our only Saviour.

As soon as this woman heard of the devotions of the English, who settled on the east end of Martha's Vineyard in the year 1642, at a considerable distance from where she lived, she presently alleged that they were worshippers of the same God to whom she had prayed; and she soon after found that she was not mistaken, when Mr. Mayhew began to preach the word of God to the Indians on the island: and when she heard the gospel preached, she accordingly readily believed it and embraced it. This woman thus becoming a Christian, lived like such a one all the remaining part of her life, which was well nigh thirty years, never (that I can on the strictest inquiry hear of) doing any thing which might be an occasion of stumbling to such as were acquainted with her, but did in all respects order her conversation as did become the gospel. The lad's father being also about this time converted, and so becoming a serious and godly man, this his son had the advantage of a Christian education, while he was but a child, not only living in a family where God

was daily worshipped, but was himself taught to call on the name of that God to whose service he had been devoted: and when there was a school set up for the Indians on the island in the year 1651, his father sent him to it. And he became at last the third pastor of the Indians in Martha's Vineyard.

#### PRAYER NEEDED AND EFFECTUAL.

[Furnished by a Missionary.]

Why are not Home Missionaries made a more special subject of prayer? The Church can offer this. And though your monied treasury be exhausted, yet here is one that can be opened by prayer. I know it is not sufficient for the Church to pray only, but she must give and suffer denial as well as her Missionaries; nor may she give only, supposing her Missionaries will give all the *Missionary prayer* which is necessary. The treasury of Jehovah is ever full; but he will be sought unto by his people ere he give.

The above thought reminds me of an instance that occurred during my ministry at —, in the State of New-York. Charlotte T. was a member in my church—the only professor in her father's house. It was in a season of revival, when we had precious seasons at the house of God. But Charlotte was seldom there, because her father and brothers cared not to provide her with the means of conveyance. It was winter, and on one cold, boisterous day, she came riding alone on horseback. She was deeply concerned for her father's household, and requested the Church to pray for them. We appointed, at her request, a meeting for prayer at her father's house, particularly for their conversion. We assembled there and prayed. And at the close of the meeting, that father took me by the hand, while the tears ran down his furrowed cheeks, and for the first time, confessed himself a sinner, and asked an interest in my prayers. When I went out to depart, the eldest brother met me with my horse, and took me by the hand, weeping, and asked me to pray for him. Soon they were apparently converted, and

Charlotte was provided with means to attend meeting. One evening of a Sabbath I noticed Charlotte in the hinder end of their sleigh, (for they had a good team,) now loaded with neighbors, as well as with their own family. I remarked, "Now, Charlotte, you can get to meeting." Her brother answered, "O praise God, Mr. G."

Thus God did for Charlotte, and so will he do for your Missionaries, if the Church will pray for them.

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"TRUST IN THE LORD, AND DO GOOD,  
AND VERILY THOU SHALT BE FED."

[From a Missionary.]

When I look back upon the past year, it puzzles me even to imagine how I have succeeded in getting along. My family has not been destitute of a single comfort. I have had no foreign source of income, save from your Society. I have purchased all my provisions and groceries, and yet have not run myself in debt; nay, I am much more free from debt than I was this time last year. I can find a solution for the difficulty, only in the fact that years ago, I solemnly covenanted with the Lord, that if he would keep my mind freed from worldly cares and anxieties, I would devote myself entirely to promoting the best interests of his kingdom.

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#### THE BIBLE STEREOTYPED IN 1710.

The following interesting facts respecting the circulation of the Scriptures in Germany, more than 120 years ago, is taken from a letter of the famous FRÄNCKE, of Halle, and shows how philanthropy and ingenuity were engaged for the salvation of men, before our modern organizations were conceived.

"Charles Hildebrand, baron of Canstein, a true lover of all sincere servants of God, published a proposal in the year 1710, exhibiting a method in what manner the entire Bible, as well as the New-Testament by itself, might

be printed and purchased at a very moderate price, for the benefit of the poor. The substance of this proposal was: that such a number of types should be cast, as might compose so many pages as the whole book did contain; and then, that all the forms thus composed be preserved entire for all the succeeding impressions. Many, as soon as they came to be acquainted with the design, did highly approve of it, as of a thing, whereby, in time, they might see a Bible printed off with as great care and exactness as the study of men was able to make it. In effect, some readily contributed several sums of money for rendering practicable a project of so public a use and advantage. In the year 1712, the beginning was made with publishing the New-Testament, and the Psalter, which was joined to it. And truly, Sir, within the compass of thirty months, there were wrought off no less than seven editions, making up in all a number of thirty-eight thousand copies, and sold for about four pence a-piece unbound, or for about the sixty-third part of an English pound sterling. The whole Bible printed in octavo hath had two editions, wherein there have been wrought off ten thousand copies; and in the month of March of the year ensuing, an edition is coming forth in twelves, whereof five thousand copies will be published at once. The price of both volumes is so very inconsiderable, that for about 20 shillings English, there may be bought thirteen copies of the larger size, and twenty-one of the smaller. I do not doubt, reverend Sir, but you will greatly wonder at so uncommon a providence, which hath attended us in publishing the divine oracles at so low and easy a rate. It is certain that many, even in Germany, have been highly taken with this enterprise, as tending so much to the promoting of Christian knowledge among the poorer sort of people."

# THE HOME MISSIONARY.

Go, ..... PREACH the GOSPEL ..... *Mark xvi. 15.*  
How shall they PREACH except they be sent? ... *Rom. x. 15.*

Vol. X.

DECEMBER, 1837.

No. 8.

## SYMPATHY FOR THE MISSIONARY.

Three months since, the AMERICAN HOME MISSIONARY SOCIETY informed its patrons that "*the Missionaries were suffering,*" and solicited the means for their relief. This appeal met with a generous response. The sum of fourteen thousand dollars has been received, and distributed to the most needy cases, as fast as it came in.

Still, the relief has been only partial. While some have received a portion of what the Society had promised, there are others who, after another quarter has passed away, remain yet unpaid; and the treasury of the Society is again exhausted; so that without immediate contributions from the friends of the Missionary, the laborer will not receive his hire. Consequently he must suffer for the want of those necessities of life, which he has been accustomed to procure with the aid furnished by this Society. Although the late harvest has rendered the various articles of food more abundant than in the Spring; yet it should be considered that Winter is approaching, and that in retired and frontier districts, the Missionary must anticipate that season, by laying up provisions, making comfortable his dwelling, and obtaining clothing for himself and family before the severe weather and bad travelling commence.

The Executive Committee of the American Home Missionary Society, therefore, make their earnest appeal to the Christian public for aid to these *worthy, laborious, suffering* men, who, in these times of agitation and embarrassment, are about their Master's work, and persevering therein under great discouragements. That their claim on the aid of Christians may be appreciated, let the following facts be considered in connection.

1. The whole support of Home Missionaries, in consequence of the irregular payment or partial failure of the portion subscribed by their congregations, has not been, in the average, better than \$300 a year would be if paid in cash, in regular instalments. But,

2. The present pecuniary pressure has curtailed that portion of Missionary support derived from the people, from 10 to 40 per cent. Indeed, many declare that what they receive from the Society is almost their only dependence.

3. The appropriations granted by the Society within the last eight months, have been necessarily made on a reduced scale, averaging 15 per cent less than those of the previous year.

4. Of this reduced appropriation, some of the Missionaries have been permitted to draw a part, and only a part; while more than *two hundred* of them have been compelled to withhold their drafts entirely, because they could not be met by the Committee.

5. Consequently, many of the Missionaries have been subsisting, for a period of from six to twelve months, on not more than *half* the average support of \$300 per annum. And, considering the necessities of the coming Winter, they must suffer still greater privations, unless the bounty of the churches come to their relief.

The correspondence of the Committee furnishes many affecting proofs of the exertion and self-denial of the Missionaries in order to postpone their drafts on the Society. One, after stating that his wife had been much out of health, and that he had been compelled to resort to teaching as a temporary resource, concludes his report as follows:

"I must now say that I am sorely distressed for want of the amount due from your Society. I will not plead my necessities in order to press the Society to accommodate me sooner than they can consistently; for it would only cause you pain, and I know you feel for your Missionaries, and will relieve them as soon as possible. Yet I know not how to get along, coming, as I did, nearly nine hundred miles, and having furniture, provisions, and every thing to buy, and of course depending on my missionary instalments. But I will trust in the Lord."

Another, after waiting six months, writes :

"I have kept back my orders, as I was well aware of the embarrassed state of your Treasury. But such are my circumstances, *that I can withhold them no longer*; and I hope nothing will prevent their payment."

Another whose appropriation is \$100, urges his request for a remittance by saying,

"My people are in very low circumstances, as it respects this world's goods. My chief dependence is on your Society. Without your aid I should be absolutely compelled to leave my post. And I find it difficult to support my family, eight in number, on the small salary allowed me."

*Whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*

*Whatsoever ye would that men should do to you, do ye even so to them.*

Except in some very peculiar cases, where no considerable increase of expenditure was involved, the Committee have not felt at liberty, in the present state of things, to make *new appointments*. They have been constrained to say to feeble churches, "You must wait"—and to ministers desiring to go

to the destitute, "We cannot send you now, without doing injustice to those for whose support we are already pledged. We must first meet the claims of those now in the field."

But, we ask, are the churches willing that the Society, even in the present season of embarrassment, should do no more than *relieve* the wants of its *present* Missionaries? Must they postpone the sending of other laborers, who are ready to go to places which are anxious to receive them? We hope not. It will be a reproach to the churches, and bring barrenness upon them, if they let the missionary enterprise stand still. The great Adversary does not stand still. Infidelity, death and ruin do not pause for a single day. Our obligations to Christ, and to the souls whom he has purchased with his blood, are not suspended. Meanwhile, the present opportunity, so peculiar and precious—this fast flying seed-time of our country's happiness—is passing away. May we, then, can we postpone our efforts, without being false to our brethren, to our country, and to the cause of Christ?

Very substantial relief has been afforded by those auxiliaries who have recently acted in this cause. Are there not others who have funds on hand, or can speedily collect them, from whom we may expect remittances? Clergymen are requested not to wait for the call of an agent, but to present the claims of the Society to their people, and to raise at least "one dollar a year from each communicant," for the purpose of furnishing the bread of life to the starving within our borders.

*Office of the A. H. M. S. 150 Nassau-street, New-York, Nov. 13, 1837.*

## CORRESPONDENCE OF THE A. H. M. S.

HOME MISSIONS SHOULD BE PROSECUTED WITH INCREASED VIGOR.

*Letter to the Corresponding Secretary of the A. H. M. S.*

Dear Sir—Ever since the commencement of the severe pressure on the pecuniary interests of the country, I have been an anxious spectator of the action of our benevolent societies. I have feared greatly that these organizations would be subjected to such embarrassments that they would

sink into a kind of collapse; that they would, for the sake of safety, so far withdraw themselves from the fields which they respectively cultivate, as actually to put back the work of evangelization to where it was many years since. (1) I have had this fear especially in reference to the cause of Home Missions. There is so little romance in the work of preaching the gospel to *our own* countrymen, such an absence of spirit-stirring incident and tragic detail in the adventures of your Missiona-

ries, and nothing but hard work and patient continuance therein, to characterize their correspondence, that I have feared the churches would suffer them to lack the needed aid, and thus cripple their efforts, and diminish their number. (2)

It is therefore my object, in this brief communication, to offer my humble entreaty to the officers of the A. H. M. S., that they would by no means slack their exertions, but urge home on the conscience of the churches the duty and necessity of, at least, *keeping up* the present Home Missionary operations. And I will offer only one argument for this. The life and soul of all the religious activity of the present day is found in the *regular ministrations of the sanctuary*. Where a congregation has the gospel regularly preached by a competent evangelical minister, there is the spirit of Christian enterprise and liberality: and it is from the aggregate of such congregations in our land that the resources of benevolent action are derived. The power of a stated ministry bearing on the mind of the people, gives form and action to all the moral machinery of the church. Sabbath schools would not be formed, or, if formed, would languish and die, without the stimulus of a pastor's care and counsels. And so of other good works, particularly the cause of temperance, which depends in a peculiar manner on the aid of public speakers. All these enterprises require a living and permanent agency, such as a stated ministry alone can furnish. Indeed it is vital to all our schemes for *spreading* the gospel, that *THE MINISTRY* should be kept in constant and unencumbered vigor throughout the land. And this is especially true of the new states and frontier regions, which it is the business of your Society to cultivate. (3)

Now let us look ahead. Soon, we hope, the present pecuniary embarrassment will have passed, and the way will be opened for Christian enterprise to go forth again in a thousand channels to bless the world. But if, during "the pressure," the churches be suffered to run down,—if the stated ministry shall not have been maintained,—if the regular and healthful action of congregations is allowed to cease, the return of an easier state of the money market will fail to be of that advantage to religion which might otherwise be expected. For the *thousand churches* which depend on Missionary aid, will, in that case, be crippled and dispirited, if not many of them broken up and ruined. Therefore, by all means, let those churches have the full action of the ministry among them *now*, that when better times shall come, they may be able and have the spirit to engage in the work of the world's conversion. I would sustain

them well in this time of adversity, for the same reason that a wise general will not abandon his jaded and harrassed troops to neglect, starvation and sickness during the Winter; but will employ that season to recruit and strengthen them for the campaign of the coming Spring. Depend upon it, if the Home Missionary Society allow the feeble churches to decline now, such is the activity of every evil influence, *that it will take five years to regain the ground which may be lost in one*. I do, therefore, most fervently hope that you will redouble your energies, and that the churches of our land will afford you the needed supplies for doing more than you have ever attempted. (4)

Yours truly,

A FRIEND TO THE CAUSE.

#### REMARKS.

(1) This fear of our correspondent is justified by the fact that not only the American Home Missionary Society has been obliged to diminish its operations, but also the American Board for Foreign Missions have now at their disposal several Missionaries, ready to embark, whom they cannot send for want of funds. Nor do they expect to send them until several months shall have elapsed. Besides, they have been obliged to issue orders for retrenchment at their stations, which must result in disbanding many schools, and suspending the operations of the press. The Seamen's Friend Society, also, has been obliged to recall several of its chaplains in foreign parts. The Tract and Bible Societies, are likewise compelled to restrict their operations in fields which they would gladly cultivate on a larger scale.

(2) Why should this be so? If the contributions of the churches are the result of *principle*, surely they will be as readily and freely called forth by the claims of souls who are perishing on the prairies of America as on the plains of Hindostan. Is it any greater reproach to us, to suffer Missions to heathen lands to be embarrassed, than it is to allow ministers to be dismissed, and churches disbanded in our own country, for want of support? The latter is as actually taking place as the former; and yet sympathy for the Home Missionary seems to be comparatively feeble and inefficient. To heathen lands, we expect to have to *send* the gospel; but at home, we seem to suppose it will spread as a matter of course, whether it be *preached* to the destitute or not.

(3) We have abundant testimony on our files that it would have been exceedingly difficult to carry on either the Sabbath School enterprise, or the general supply of the Bible in the new states without the living and permanent agency of Home Missionaries. These men are looked to by every philanthropic association proposing to do good in the West, as indispensable auxiliaries.

(4) Our correspondent may be assured, that this is the hope and the confident expectation of the conductors of the Society. This cause is not the private concern of any human association: it is God's cause; he began it, has prospered it, and we believe its interests are safe in his hand. In promoting its interests, we may have temporary embarrassments, and often be unable to see how all that is desirable is to be done. But we feel none of that anxiety which is caused by doubt of ultimate success. *That* is secure, and aided by the prayers and alms of the churches, the Society will press forward from strength to strength, till it has done its work for the salvation of our country.

#### CAST OUT THE BALLAST.

The writer of the following letter is a much esteemed brother and Missionary of the American Board, who recently returned from the Sandwich Islands on account of enfeebled health. We commend the example of the church described, to the attention of congregations receiving Missionary aid; and ask them seriously to weigh the question, whether their privileges are not purchased at the expense of aid withheld from some still feebler community, or from the poor heathen who have never heard of Christ.

Dear Brother—A short time since, I attended the Windham county anniversaries of several benevolent societies held at Rockingham, Saxton's River Village, Vt. In that small village, not three years since, a church of about thirty members was organized, which, by the blessing of God, has increased to sixty-five. Of this number, only fourteen are males; three of whom reside out of town, and two are minors; leaving only nine males residing in the place to act efficiently. They have built a new, convenient house, in modern style, and have settled over them the Rev. Nelson Barber.

Last year, from the Vermont Domestic

Missionary Society, the church received \$150 towards Mr. B's support. At the commencement of the present year, they resolved to do all in their power to support their minister, and consequently applied for only \$100. As this was doing much better than the year before, the sum was cheerfully granted by the Domestic Missionary Society.

Mr. Barber had expected to be one of the last reinforcement sent to the Sandwich Islands' Mission, but was providentially detained. His name was sent on to the Islands, with the others of the reinforcement, by Dr. Anderson. As I was compelled by ill health to leave the Islands, and Mr. Barber was an old acquaintance, I hoped to have the pleasure of meeting him on the way.

One day, when we had been several weeks at sea, a sailor sung out "Sail ho! off the lee beam." Instantly every eye was upon the look-out. The Captain, with his spy-glass in hand, says, "She is a whaler, homeward bound." Of course Mr. Barber was not there. Some time after it was "Sail ho!" again, "off the windward bow." But the ship was a whaler, homeward bound. Of course, it was not the Missionary ship, and Mr. Barber was not there. So on, till we arrived at Boston, when, to my disappointment, I found that Mr. B. had not gone, but had just been settled over a small church in Saxton's village. I related this story to that church, and requested them to remember that, every Sabbath, while they detained Mr. B. to preach the gospel to them, they took "the bread of life" from the lips of at least a *thousand Sandwich Islanders*, and while they were fed, the heathen were left to starve and perish. I inquired also, since they enjoyed such a privilege, whether they could not support him without calling upon Windham county, and all the rest of the world, to help them.

At the next church meeting, one member arose and remarked upon the rich blessings which those enjoyed *who had the gospel*, compared with the heathen; and was followed by others in the same strain. Soon he arose again, and proposed that they should request their minister to say to the Secretary of the Domestic Missionary Society, that they could not in conscience receive the \$100 which had been granted them. As for himself, he said he could not, and would not receive it, but should raise his subscription as much as it would be necessary, provided the church furnished the whole support. Another member arose and said, that he had been thinking of the same thing, and was willing to raise his subscription accordingly, and every member present expressed themselves rea-



dy and willing to do the same. They had not the least previous concert, but a little reflection on their precious privileges above the heathen, made them \$100 richer at once, and they raised the sum on the spot, as easily as I can turn my hand over.

When those who go up into the air in balloons have risen to a certain height, and find they have not strength of gas sufficient to carry them further up, they begin to cast out the ballast; and they find by experiment, that they rise up higher and higher, just in proportion to every pound of ballast they cast out. The feeble church in Saxton's village have cast out the ballast, and risen up at once to the glorious privilege of enjoying a preached gospel without charitable assistance.

I passed along there a few days since and found them united and happy, rejoicing in what they had done. They feel that they have lost nothing by casting out the

ballast; but have even become richer. They have become richer in this way. They prize temporal things *less* and spiritual things *more*; and you know that a thing is valuable according to the estimate which we put upon it.

What this church has done will do them great good. The spirit which has moved them is of the Lord, from heaven, and will make all churches richer and happier who possess it. This church will love the sanctuary better, and do more for all benevolent objects. They have greatly encouraged their minister, and have set a good example for other feeble churches.

Thinking that the above facts will encourage you in the good work in which you are engaged, I have taken the liberty to forward them for your disposal.

Your Brother in the Lord,  
EPHRAIM SPAULDING.

## REPORTS OF MISSIONARIES.

### WHO WILL HELP?

#### *From a Missionary in the West.*

Permit me to say, that with others I deplore the embarrassments of the Society, and feel their effects. With seven in family, in a part of the country where every thing is expensive, and no other resources but what I receive from the Missionary Society, it would be strange if I were not subjected to considerable embarrassment, when aid from that source is suspended for a season. I have just been compelled to ask one of the elders of the church at —, to advance \$50, which must be paid there. I am also in debt at the stores for necessary articles of family use, to the amount of \$100. Besides, I am out of money to lay in such articles as are now comparatively cheap, but which can be bought for cash only, and in a few months will be more than double what they now are. Still I will trust in God. His providence rules over all; and he never yet has forsaken them that trust in him.

The above letter is from a Missionary who has labored diligently, in a field peculiarly trying, and to whom the Society are indebted for the whole amount which he needs. It is a case which *must have relief*: but who will furnish the means? What individual servant of Christ—what of young men—what association of ladies or of young men—what congregation will send gladness into the log-

house of this faithful minister on the distant prairie? And thus, when he goes forth to his labors among the scattered cabins of his flock, he may go without the chilling thought, pressing like a mountain of ice upon his heart, that he leaves a suffering family behind him, to whom his return, though it may bring sympathy, can give no relief.

### THE GOOD WORK IN MISSOURI.

The brethren in Missouri have pleaded long and loudly for help. How 'few and far between' they are, may be inferred from the *distances* mentioned below, at which they are compelled to bestow their labors, and the necessity they are under, in their visits to a neighborhood, of holding camp-meetings, in order to bring the means of grace to bear upon multitudes who, without such expedients, would not have them at all. When will self-denying men offer themselves as laborers in that white harvest? When will the churches furnish the means to send them?

#### *From Rev. John F. Cowan, Potosi, Mo.*

I have delayed writing one month longer than the regular time, that I might give you an account of our fall meetings. They are now principally over. In the Salem

church, which I visit once a month, we have had a camp-meeting, which resulted in six hopeful conversions. Two persons united with the Church, and many deep impressions were made.

At the meeting of our Presbytery, we had about the same number of conversions as above. Impressions of a very powerful character were also made on others.

The next week after the Presbytery we (of the Saint Louis Presbytery) met at Bellevue, the place appointed for the meeting of the Missouri Synod. The upper Presbyteries failed of attending, and we had no Synod. We had, however, a camp-meeting, which lasted eleven days. The result was from *thirty to forty* hopeful conversions. One of the converts was lately a civil officer of high standing and influence. Two gentlemen from Texas were also hopefully converted. Much good was done.

Since the camp-meeting in Bellevue, we have had in Potosi, a two weeks' series of evening meetings. A very good impression has been made. Two families of influence have resolved to serve the Lord. The tangible good has not been as extensive as we had anticipated. I expect four men and their wives soon to unite with our Potosi church. The labor has not been in vain. One of the men above mentioned, I trust the Lord has made me instrumental in rescuing from the doom of the drunkard.

Since I last wrote, I have been to Applecreek church, which is vacant, to administer the Lord's Supper. This place is about eighty miles from Potosi.

Thus I have given you an outline of the prominent features in the last four months. They have been months, I trust, not entirely spent in vain. Many souls have been hopefully converted, and what instrumentality your unworthy Missionary has had in the good work, the day of judgment alone will determine.

In connexion with the above, we give the following from one of the Ministers who labored in the meetings above referred to, and who is *compelled to leave the field from want of support*.

*From the Rev. L. H. Van Doren, Farmington, Mo.*

Unworthy as I may be, still the Lord has owned, and in some degree crowned my labors with success. I try to remember the fact, that by the instrumentality of *rams' horns* the impenetrable walls of Jericho fell to the ground. Since my last report

eight or ten have by profession connected themselves with our Church; many more—perhaps twenty—have been seriously awakened, and have been led to solicit the prayers of the Church.

These holy convocations, at least in this section of the country, always have proved occasions of special influence from the Holy Spirit. Nor is the blessing on the people only; ministers, too, reap rich spiritual fruit. I must reluctantly leave my connexion with the brethren;—truly can we sing, "Our souls by love together knit," &c. Often have we said, "How different would our church appear, if she could only feel, as we have, that he who labors most and loves most, is to be most esteemed?"

#### *Bible Effort.*

Our Bible Society in this place resolved to furnish every child, and young grown person, in the county of St. Francis, with a copy of the New Testament, gratuitously, and to offer for sale, or as a present to every family destitute of the Holy Scriptures, a copy of the Bible. This work, in a great degree, was assigned to me; and I can say no duty ever afforded me more pleasure than the execution of this. I delivered a sermon in each neighborhood, at which all were collected, both young and old, to receive the bread of life. Sometimes we failed to carry a supply for each, and then the disappointment—of children especially—was exhibited by hearts too full for utterance, but we could only promise that the books would soon be sent them.

Our monthly concert has been attended sometimes with pleasing interest; the collections taken up in it, and by general collection since I last reported, have been something rising of \$50 for Foreign Missions. Our temperance society has increased its numbers some thirty or forty; yet many stand back—some are afraid of "signing away their liberty." Our Bible class is attended by some thirty or forty members; some few do not recite. Among the class are to be found pupils from the child to the hoary-headed patriarch whose head is bleached with the frosts of threescore and ten winters. In one class we enrol children, parents and grand parents, all together searching the scriptures. Three of the class lately professed their faith in Christ. There have visited us lately agents from the Bible, Tract and Sabbath School Societies, all of whom have taken up collections for their several institutions. These collections have been small, owing in a great degree to the scarcity of money, but chiefly to the fact, that many here who profess to be ministers of the gospel, teach the people publicly and privately that these are all money-making schemes.

## FACTS RESPECTING INDIANA.

From a Missionary Report we gather the following statistics respecting the ministers and churches in Indiana.

There are in this State eighty-five Presbyterian and eleven Congregational ministers, of whom seventeen are teachers, and eight others in secular business. There are one hundred and forty churches, of whom only eleven are at present able to support ministers without aid. Thirty-four churches are without any preaching, and as many as fifty places where Missionaries ought to be stationed without delay. Twenty counties, or more, are without a Presbyterian or Congregational minister.

Fifty-seven of the ministers in Indiana have at some period been aided by the American Home Missionary Society. Sixteen ministers have died in the State, and thirty-four, who once lived in it, are now in other fields of labor.

From the above, it will be seen that *more than half* of the ministers in Indiana have found the existence and kind aid of the American Home Missionary Society essential to their reaching or continuing in that field. As it cannot be denied that these men have been at least as active and useful ministers as any of their brethren, it is evident that a large portion of the good accomplished in that field, since this Society commenced its labors, is owing, under God, to its existence and operations. Is it, therefore, right and wise to say of such an organization, that it ought to "cease operations within the bounds of the Presbyterian Church?" Suppose a requirement to this effect could be made, which should also be retro-active in its bearings—that a resolution could be carried which would render the Society and all its doings "null and void from the beginning," abolishing the ministry it has sustained, breaking up the churches it has formed, and sending the converts it has numbered back again to impenitence and sin—would such an act be wise and for edification? If not, on what principle that may hope to pass the scrutiny of the judgment day, may the Society *now* be commanded to *cease* from the good it proposes and is going on to do, in future years, in behalf of the "thirty-four churches," and "fifty places," and "twenty counties," mentioned above as destitute, in Indiana alone, and for the still wider wastes of other portions of our land?

## REVIVAL.

*From Rev. W. W. Woods, Putnamville, Indiana.*

You will rejoice to learn that the low state of religion mentioned in my last letter has passed away. Our church and the region round about have been revived; twenty-five persons were received to the communion of the Church during the quarter ending September 15th; five of them on certificate. There are others who profess a hope, and will unite with the Church soon. If the opponents of the American Home Missionary Society could witness the convictions of some, and the fervent prayers of others, (who till lately knew nothing but sin,) brought about by the influence of that Society—the only Society that can fully meet the wants of the feeble churches in this great valley—they would cease their hostility to a society so important to the prosperity of Zion.

## A MINISTER WANTED FOR A LARGE FIELD.

There is around me a great field for ministerial labor, and one that if cultivated promises a plentiful harvest.

I have held and attended a "three" or "four days' meeting," including the Sabbath, for the last ten weeks, and preached from two to three sermons every day of the meetings, and some of the meetings I held alone, or with no other help than a ruling elder and lay members.

I proposed to the three Churches in this county, to unite in the support of a Missionary, in addition to what they are doing for the gospel at home, so that the destitute places around us may be supplied.

After I described the field—gave its dimensions forty miles square without a minister, densely populated—some inquiring and none to guide them—the multitude thoughtless, none to lift his warning voice, and the Spirit of God evidently moving on the minds of many—when these facts were stated, the leading men in the churches came forward, and said, in manly tones, "It is a great work—'tis God's—'tis ours. Go on—the money you shall have—procure the minister." We want a minister, can you not direct us one? A holy man—a man whose bosom swells with love for God and man—a man whose life as well as tongue shall preach the great truth, that "without holiness no man shall see the Lord." At the same time we know there are fields of labor more inviting in some respects—less self-denial to be practised, and higher earthly rewards to be reaped. If you can do any thing for us, we hope and believe you will; the funds we raise for the Missionary, if we get one, we wish to be managed by your Society.

## OHIO.

Since the foregoing articles were sent to the press, we have received the following application from a Church in the southern part of Ohio. Its testimony to the usefulness of the past, and the indispensableness of the continued labors of the American Home Missionary Society, is entirely coincident with the language of the facts stated in the preceding extracts. What would have been the condition of the region mentioned below, had not the prayers and alms of the eastern churches been offered in its behalf, and had no Home Missionary gone thither to seek the lost sheep of the house of Israel?

*Do men gather grapes of thorns or figs of thistles?*

We beg leave to state to the Society, that having, under its patronage, enjoyed the labors of a minister among us during the past year, we have, as a church, been greatly strengthened and blest. Truly, the work of the Lord has prospered. About sixteen months ago, some twenty-six or seven professed believers, scattered in various parts of this county, were constituted a church of Christ; and during the year in which we have enjoyed the ministerial labors of Mr. —, the number has been increased to upwards of fifty; and, what is still greater cause of joy to us, most of the members give evidence that they are growing in grace.

We regret, however, to be compelled to say, that we are unable to support a minister the ensuing year, without the aid of the Society. We have heard of its embarrassments, and the censure pronounced upon it by the majority of the last General Assembly, and sorrow hath filled our hearts: for we feel perfectly assured, *that for all the gospel labor enjoyed by our denomination in this, and four or five adjoining counties, for ten or twelve years past, we have been almost wholly indebted to the benevolent efforts of the American Home Missionary Society.* Many of our members have never, during the whole of that long period, heard a single sermon from a Presbyterian minister, who had not been either first sent out, or was at the time supported, by your Society. If acquainted with facts like these, (1) could it be Christian benevolence, or love to God, that would seek the suppression of efforts like yours? Had this dark region of country been left to wait for such a policy to send us the bread of life, where would now have been the precious souls recently born into the kingdom of God's dear Son? We shall not cease to adore that mercy, which, through

the instrumentality of the American Home Missionary Society, has shed so much precious gospel light upon the dark corner where we dwell.

## REMARK.

(1) *"If acquainted with facts like these."*

But we do not suppose that the real facts were before the minds of the brethren who declared that the "organization and operations of the American Home Missionary Society are exceedingly injurious to the peace and purity of the Presbyterian Church." It could not be that a *just* view of the principles and proceedings of this Society ever would lead to such a conclusion. Those who acted in this matter, must have been ignorant of the deep indebtedness of the Presbyterian denomination to the Society, for sustaining its ministers, planting and watering its churches, and in fact for its very existence in large regions where but for these labors, there would now have been no such ministers. Nor can the Society wish for a more effectual corrective of the injurious action of the Assembly, than to have the *truth* as to its spirit, principles and doings, thoroughly understood.

*From Rev. B. B. Judson, Ruggles, O.*

This date closes the first year of my missionary labor, and also the first as a minister of the gospel. Our little Church, which is scattered over a considerable part of two townships, has increased during the year from thirty-four in number to about fifty. Our congregation has considerably more than doubled in numbers. Notwithstanding something has been done for Christ and his cause, yet it is nothing compared with what remains to be done. The moral desolations around us, would be enough to make the heart sick, and cause the ambassador of Jesus Christ to sit down in despair, did he not feel that there is one able to deliver, and to overrule all this evil for good. There is no Presbyterian minister within about twenty miles in any direction, and in the adjoining towns North, East, and West, there are no churches organized. There are some professors of religion of our order scattered in all these places, and some of them are so situated that they might be gathered into churches, had they any prospect of being supplied with the ministrations of the gospel. I labor among them as much as health and duties in my own parish will permit.

## MISCELLANEOUS.

## RESIGNATION OF THE CORRESPONDING SECRETARY.

*Office of the Am. Home Miss. Soc., }  
150 Nassau-street. }*

At a meeting of the Executive Committee, on Monday, October 23d, 1837, Rev. Dr. Peters signified his purpose, with the acquiescence of the Committee, of resigning the office of Corresponding Secretary of the Society.

After an interchange of views, it was resolved that a special meeting of the Committee be held on Thursday, October 26th, for further deliberation in reference to this important measure.

At the special meeting, after a full discussion, the Committee resolved to refer the proposed resignation, together with their own suggestions in relation to it, to Dr. Peters, requesting him to give the subject a careful reconsideration, and to communicate his decision at the next stated meeting.

*Stated Meeting, Nov. 13th.*—The Rev. Dr. Peters presented the following paper, resigning his office as Corresponding Secretary.

*To the Executive Committee of the American Home Missionary Society.*

Dear Brethren—At our last stated meeting I informed you, with the usual freedom of our personal intercourse, that I had been led to contemplate a change in my present relations. The kindness with which that communication was received, has assured me of your acquiescence in my decision, after having weighed the considerations which were then suggested. You will not be surprised, therefore, to learn that I have determined to resign my office as Corresponding Secretary of the American Home Missionary Society.

It is with much conflict of feeling that I have come to this decision, and the announcement of it, I doubt not, if unexplained, would be received by many with surprise, and by some, perhaps, with censure. Permit me therefore to express very briefly the considerations which have induced it.

To you, brethren, and to my associates in the office, I need not say that my decision has not been occasioned by any abatement of those uniform feelings of kindness and confidence which have ever prevailed between us. The warmest and most cherished impulses of affection, aside from those which appertain to the circle of my own family, would bind me to my present relations both to yourselves and to the Society. My life and labors, from the origin

of this beloved Institution, have been intimately associated with its history. With most of you, and with other venerated men "whose names are in the book of life," I was concerned in projecting its noble structure: and the relation which I have sustained to it, for nearly twelve years, as one of the organs of its extended and useful operations, I regard as the highest privilege of my life. No considerations of minor importance could induce me to relinquish it. A concurrence of providential indications, however, has brought me to this determination.

The prevailing reason of my resignation, at this time, is the state of my health. For the last two years I have experienced no little difficulty from an affection of the throat, which has led me to doubt whether I could long endure the amount of public speaking required in the agency of the Society. This alone, however, had not been sufficient to control my purpose, until I was recently solicited to take the editorial charge of the "*American Biblical Repository*," a quarterly periodical of the character and importance of which you are sufficiently informed. This, I have judged, will afford me a field of usefulness scarcely less than that which I have occupied with you. So favorable an opportunity of embracing another department of labor, while my health, in most respects, remains unimpaired, has of course, arrested my attention and claimed my serious consideration.

I have the satisfaction also of believing that I leave the office in competent hands, who will ably and faithfully discharge its duties. My esteemed associates, the *Rev. Messrs. Badger and Hall*, are intimately acquainted with all the details of the Society's operations, and are fully competent to conduct its extended and various concerns, the latter having been connected with the office nearly eleven, and the former two years. Both of these gentlemen are extensively known, and enjoy, as they deserve, the entire confidence of the friends of the Society and of the Christian public.

It is perhaps proper for me to say, in this connexion, that, as I expect to continue my residence in New-York, I may hope hereafter to be serviceable to the Society by such counsel as it may be in my power to render, as well as by the occasional labors which I shall be happy to perform on its behalf.

My motives in this change will probably, by some, be misapprehended; and the occasion which my resignation may furnish for new surmises of unfriendly bearing I regret. To anticipate and prevent, as far as possible, such results, I deem it my duty to state, that I do not ask a release from

my office on the ground of any reluctance which I may have felt, to endure the ungenerous and unfounded imputations to which I have been often subjected in the performance of its duties. These, in the present times of rumor and suspicion, I could hardly hope to avoid without retiring from every sphere of prominent and efficient usefulness. They appear to me to have been occasioned rather by the greatness and prominence of the excellent objects with which my name has been associated, than by any personal worthiness of such distinction. I have therefore not been careful to answer them.

Nor has my decision been influenced by the slightest misgiving in regard to the prospects of the Society. I am too familiar with the simplicity and purity of its object, and with the indications of the Divine Providence concerning it, to doubt of its continued enlargement and increasing usefulness. Its single aim is the spread of the gospel without regard to those minor and unessential differences, which unhappily divide the body of the faithful. It is to plant and maintain, with the blessing of God, the institutions of Christianity in the length and the breadth of this immense country. On this position its friends and supporters have taken their stand, and with this object in view, thousands of hearts have been enlisted in the work with fervent prayers for its prosperity.

This Society, it is true, was not the first born among the daughters of charity which have come forth with their gifts and their graces, to bless the American people. The Bible Society, the American Board of Commissioners for Foreign Missions, the Education Society, the Sunday School Union, and Tract Society, all preceded this in their enlarged organizations, but it is by no means the least among this noble sisterhood of benevolent institutions. In the extent and importance of its usefulness, contrasted with the brief period of its operations, and the comparatively small amount of means expended in its support, it is second to no one of them. Whatever defects there may have been in our administration of its affairs, it has received the blessing of God, and the amount of good accomplished by its agency has much exceeded the hopes of its founders.

The field, also, of the Society has constantly increased, with the increase of its operations; and the indispensableness of its continuance, as well as the prospect of its still more extended usefulness, almost without limit, was never so apparent as at the present time. The existing mercantile embarrassments of the country, it is true, have caused many to tremble for this and other benevolent societies; and it is painful to contemplate the deprivations of many of

our Missionaries and their families, while we possess but partial means for their relief. There is reason to believe, however, that even this occasion of trembling will work a deeper sympathy in the hearts of the friends of Home Missions, which will abound to the riches of their liberality, and ultimately increase the resources of the Society. Great and lamented obstacles have also been thrown in its way, but all the lessons of our experience have taught us with how much regret, for the sake of the general interests of religion, and at the same time, with how little fear, in respect to their ultimate effect upon the Society, we ought to regard them. Notwithstanding these obstacles, the Society has moved on with a constantly accumulating efficiency. The questions and suspicions which have been raised to diminish the sphere of its action, have in most cases produced the opposite effect. They have led to discussions and explanations which have produced in the public mind a more thorough perception of the evangelical character and great usefulness of the Society, than could have been otherwise attained; and while some, in the progress of these discussions, have pledged themselves to other forms of benevolent effort, many more have become convinced of the immense advantages to be derived to the cause of pure religion, as well as of civil liberty, from the influence and operations of voluntary societies for purposes of benevolence. The friends of this Society have thus become confirmed in an intelligent and warm-hearted preference of this plan and tendency over those of sectarian organizations.

I regard it, therefore, as settled, that the American Home Missionary Society must and will be sustained. Too much has already been done in the prosecution of its plans to allow its friends to desist from their noble purpose. They have thoroughly examined their position. They have deeply considered their relations to the Church, to the whole of Christendom, and to the world; and in the name of the Lord, have set up their banner on high. It waves over a free people, a chosen generation, and God helping them, they will carry forward their work of love to the utmost verge of its allotted sphere.

Such are the cheerful and confident anticipations with which I resign the office which, by your indulgence and that of the Society, I have so long been permitted to hold.

As the object for which I have been brought to this decision, at this time, will also require me to withdraw immediately from most of the duties of the office, I have judged it proper to tender my resignation to you, and, through you, to the Society.

Accept, dear brethren, my cordial thanks

for the uniform kindness and forbearance with which you have regarded my unworthy efforts to serve you in the labors and trials of the Missionary work. My warmest sympathies will ever be with you, and my fervent prayers, I trust, will not cease to be offered for the blessing of God upon the great and good cause, which it will still be my earnest endeavor, in other relations, to promote.

With great respect and unfeigned affection, I remain yours, in the bonds of the Gospel,

ABSALOM PETERS.

*New-York, Nov. 13, 1837.*

In communicating the foregoing to the public, the Executive Committee would not do justice to their own feelings, did they not express their regret for the circumstances which, in the view of the late Corresponding Secretary, have rendered it his duty to resign. The recollection of the past history of this beloved Society, with whose operations and growth Dr. Peters has been so intimately associated, and whose present usefulness he has so much contributed to produce, will not allow the relation to be sundered without exciting strong emotions. When his connexion with this cause commenced, the Missionary feeling, in reference to our own country, was comparatively feeble, and the several organizations for Domestic missions were diverse in plan, and without union of effort. With the divine blessing upon his labors, a national Home Missionary Society has grown up, which has had the effect to harmonize the principles and combine the action of a large portion of the American Church, and greatly to diffuse a pious concern for the salvation of our country. The spirit thus excited and cherished, has resulted, not only in a greater degree of success to the Home Missionary cause than was anticipated by the most sanguine, but also in

various other important enterprises for the intellectual and moral welfare of this land.

The occasion presented by the resignation of Dr. Peters, is embraced to state, further, the entire conviction of the Committee as to the singleness of motive, and the fidelity and directness of effort, with which he has conducted the operations of the Society for the attainment of its legitimate objects. The imputation, from some sources, that he has perverted the patronage of this institution to the promotion of personal ends, and to influence the action of ecclesiastical bodies, is wholly destitute of a just foundation. It is due to themselves to add, that such an abuse of the influence connected with the office, could not have been made without suspicion, nor suspected without resistance on the part of this Committee. This vindication would not now be offered, were it not possible that the retirement of Dr. Peters might be used as the occasion for renewing the groundless aspersions alluded to; and which neither he nor the Committee have hitherto thought it worth while publicly to contradict.

In conclusion, the Committee affectionately commend their brother to the blessing of God,—praying that, in the department of well doing which he has selected, his labors may continue to be as useful as they have been in connexion with this Society.

*By order of the Executive Committee of the A. H. M. S.*

WM. M. HALSTED, *Rec. Sec.*

#### NOTICE.

Communications for the A. H. M. S., Applications of Churches, Reports of Missionaries, and Missionaries' drafts, may be addressed to either of the Secretaries, Rev. MILTON BADGER or Rev. CHARLES HALL, 150 Nassau-street, New-York.

#### *Appointments by the Executive Committee of the A. H. M. S., from Oct. 15th to Nov. 15th, 1837.*

##### *Re-appointed.*

Rev. E. D. Wells, Lawrenceville, Pa.  
 Rev. Moses Jewell, West Newark and Caroline, N. Y.  
 Rev. Wm. N. Sayre, Pine Plains, N. Y.  
 Rev. A. Blanchard, Bellevue and Huron, O.  
 Rev. Wm. McKilligan, Indian Lands, L. C.  
 Rev. J. M. Ellis, Grass Lake, Mich.  
 Rev. Daniel Jones, Turkey Creek, Ind.  
 Rev. B. Woodbury, Plain Township, O.

Rev. N. B. Dodge, Little Osage, Mo.

*Not in Commission last year.*

Rev. Asahel Otis, Ossian, N. Y.  
 Rev. Atanson Scofield, West Fayette, N. Y.  
 Rev. George Hall, Norfield, Conn.  
 Rev. Jenkin Jenkins, Welch Ch., Clifford, Pa., and vicinity.  
 Rev. Wm. J. Bradford, Greenfield Ch., Ind.  
 Rev. S. W. Barritt, Franklin Mills, O.  
 Rev. T. Lee, Bennett's Corners, O.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from October 15th to November 15th, 1837.*

Bangor, O. Cook, Jun.,	\$1 00
<b>VERMONT—</b>	
Dorset Congregation, by Mr. Beach,	15 00
<b>MASSACHUSETTS—</b>	
Middle Granville Ch. and Cong., to const.	
Rev. Henry Eddy a L. M., by H. Brewer,	30 00
Northampton, L. S. Hopkins,	15 00
Peru, Cougl. Ch.,	7 75
Westfield, Rev. Mr. Davis' Soc., by H. Brewer,	50 00
<b>CONNECTICUT—</b>	
Burlington, A. D. Hollister,	5 00
Cheshire, Ladies' Sew. Soc., by A. H. Foot,	20 00
Lebanon, in full of legacy of the late George C. Metcalf, by T. E. Metcalf, Exr.,	100 00
New-Haven, Friend,	30 00
Stonington Fem. Aux., by Miss Sheffield,	12 00
Waterbury, individual ladies, by Mrs. E. Scovill,	10 00
<b>NEW-YORK—</b>	
Bellport, L. I., Fem. Sew. Soc., Mrs. P. Bell, Sec.,	10 00
Clintonville Church, by E. J. Fisk,	6 38
Colchester, Miss Sarah Downs, of which 30 is to const. Abel Downs, of Seneca Falls, a L. M.,	50 00
Cooperstown Presb. Cong., by W. L. Bigelow,	20 00
Durham Cbar. Soc., by Mrs. H. Hand,	7 56
Livingstonville Ch., by Rev. A. W. Bushnell,	25 00
Lockport, Silas Parsons,	5 00
Matteawan Presb. Ch., in part of a subscription of \$1 each,	50 00
Mayfield Cong., by Rev. J. Wood,	30 00
New-Lebanon Benev. Sew. Soc., by Miss A. J. Pierce, Treas.,	20 00
New-York City, viz:—	
Bleecker-st. Ch., Mon. Con. Coll.,	13 74
Bowery and Pearl st. Chs., Coll., 75;	
R. J. Hutchinson, 50,	125 00
Caroline-st. Ch., John Sayre,	5 00
Central Ch., Mon. Con. Coll., by R. M. Blatchford,	19 50
Duane st. Ch., H. W. Olcott,	25 00
Fourth Free Ch., Young Men's D. M. S., by L. Coc, Treas.,	22 00
Mercer-st. Ch., Mon. Con. Coll., 24 37;	
G. Burbanck, 25,	49 37
South Dutch Ch., O. Holmes, 100; S. S. Howland, 100;	200 00
Pen Yan, M. Hamlin,	10 00
Pine Plains, Presb. Cong., 7; Rev. W. N. Sayre, 13,	20 00
Springfield Presb. Cong., by W. L. Bigelow,	27 00
Troy, 2d Presb. Ch., by C. Lyman, of which \$25 is from Stephen W. Dana, in full to const. him a L. D.,	60 00
White Lake, Coll., 10; Rev. T. Holiday, 3,	13 00
Yates, Young Ladies' Sew. Soc., by Rev. H. B. Potter,	7 00
<b>NEW-JERSEY—</b>	
Dover Presb. Ch., Coll, in part,	20 00
Newark, First Ch.,	38 00
do. Second Ch.,	70 00
Parippany Presb. Ch., in part,	22 44
Princeton, R. Voorhees,	10 00
Springfield Presb. Ch., by Rev. Mr. Hart,	12 00

<b>PENNSYLVANIA—</b>	
Franklin, N. Park,	2 09
Silver Lake Presb. Ch., by Rev. A. Miller,	7 25
<b>DISTRICT OF COLUMBIA—</b>	
A Family Thank-offering, by Rev. J. C. Smith,	10 00
<b>OHIO—</b>	
Hampden, by Rev. J. W. Beecher,	25 00
Logan, Rev. C. R. Fisk,	28 00
<b>INDIANA—</b>	
Clinton Ch., by Rev. C. G. Porter,	12 00
<b>ILLINOIS—</b>	
New-Providence Ch., by Rev. J. C. Campbell,	10 20
<b>MISSOURI—</b>	
Little Osage, D. H. Austin,	5 60
<b>WISCONSIN TERRITORY—</b>	
Melwaukie, Mon. Con. Coll., by S. Hinman,	20 00
<b>CANADA—</b>	
Indian Lands, Rev. W. M'Killican,	8 00
A Lady, 50; Friend, 2; do, 1,	53 00
<b>HOME MISSIONARY,</b>	29 00

\$1498 19

K. TAYLOR, Treasurer.

*Receipts of the Western Agency at Geneva, N. Y., from October 13th to November 13th, 1837.*

Bergen Presb. Ch., 13; children of the Mat. Assoc., 4 36,	17 36
Bristol,	5 00
Buffalo,	50 00
Churchville,	28 00
Colden,	20 00
Geneseo, bal. of Coll., in all \$260,	65 87
Geneva, the late S. M. Hopkins, Esq., 100; Mrs. S. M. Hopkins, 25; Hon. Jacob Sutherland, 100; Daniel Lum, 25; G. C. Seelye, 15; Rev. P. C. Hay and family, 5; Mrs. J. A. Murray, 5; G. P. Murray, 5; Mrs. M. Riggs, 3; R. Simpson, 3; J. Selover, 1; G. P. Stevens, 1; Eliza Stanley, 1; Mrs. Dr. Carter, 1; others in part, 21,	311 00
Knowlesville, a Friend,	100 00
Le Roy, bal. of Coll. in all \$115 41,	34 00
Millville,	7 50
Palmyra, J. S. Fenton, Esq., 10; P. W. Handy, 5; Almira Edson, 5; Rev. G. E. H. Shumway, 5; L. H. Foster, 2; Rev. Mr. Ware and Mrs. Ware, 4; Rev. Mr. Townsend and Mrs. Townsend, 2; Ladies' Home Mis. Soc., 7; H. Warner, 1; N. Warner, 1; Sarah Green, 1; A. P. Crandall, 1; W. H. Bowman, 2; J. L. Delamater, 1; Ann F. Perrine, 1; R. W. Smith, 1; J. L. Beebe, 1; M. Smith, 1; ——— Duggan, 1; D. G. Ely, 1; Mrs. D. G. Ely, 1; A. Jessup, 1; B. Condit, 1; Miss Carpenter, 1; H. Fenton, 1; others in part, 13 02,	71 00
Pultney,	15 00
Rochester, J. Seymour, Esq., to sustain a missionary, 100; others in part, 120	230 00
Rushville,	66 75
Sheldon,	16 00
Victor, on \$1 plan, in part,	25 00
Walworth, F. W. Sheffield and family, 4; A. Steel, 2; by Rev. J. Ware,	6 00

\$1068 00



THE  
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

NIAGARA.

It was a bright morning in June when we joined a party of friends on an excursion to the falls of Niagara. Leaving Buffalo in a beautiful little steamer, we darted rapidly down the broad bosom of the river which gives its name to the cataract. Dull indeed must be the sensibilities of the man who can make that excursion without emotions allied to the sublime, while he looks abroad over the waters that so silently but powerfully bear him along, and remembers that they have the triple distinction of forming the separating boundary of two of the most powerful and important nations; that they drain their accumulated tide from 150,000 square miles of the freest land, forming the estuary of the largest collections of fresh water in the world; and then of pouring them down the sublimest cataract, the awful, the mysterious, the unequalled Niagara.

As we approached the termination of our rapid voyage, it was easy to see how the interest of all hearts gradually converged towards the central attraction. The beauty of the landscape and the music of the band ceased to gain attention or to excite remark. All eyes were directed forwards to catch a glance of something which might indicate the presence of the falls, and every ear was attent to hear its solemn roar. As yet, all was bright—all was still. Who could dream that the waters which steal so unsuspectingly along, seeming to sleep as they go, are so soon to be dashed and torn amid a thousand crags, and then plunged in the unseen depths below? But now a moaning rose on the ear.

Far ahead, on the breast of the river, a fleecy spray was seen to rise, as if tossed up by some power beneath. Soon the moaning increased; it sounded like the long-drawn death-groan of some dying monster. Presently it swelled into a roar, and we knew it was the voice of the falls. The wreath of spray also increased to a cloud. It rolled and tossed in huge round and billowy masses, seeming like smoke ejected from the throats of a thousand cannons at the same moment.

A portion of our company were landed on the right bank of the river, there to be carried a mile or two to the village situated on the American side. After this, the vessel crossed obliquely past the head of the rapids to the village of Chippewa, on the left or Canada side. No one can make this passage without apprehension. On the left, looking up the river, the waters are as smooth as glass. An invisible power draws the particles onward so swiftly that none may rise above the general level, and every ripple is instantly obliterated. But on the right, toward the roaring gulph, the agitation is immense. The frightened waters spread themselves abroad on either hand, and leap behind every shoal and islet, as if to escape from the coming doom. But all in vain. Down they must go, over crag and steep—over ledge after ledge, till coming to the brink, and gathering their vexed billows for the plunge, they seem to pause for a moment, and then leap at once into depths which no eye can see nor line can fathom. Across the suction of this hurrying tide lay our vessel's course. If then

the wheel-rope had broken, or the machinery had failed, no earthly power could have saved us, but we must have been whelmed in inevitable destruction.

It is not my purpose to add another to the many descriptions of Niagara itself, which have been already given to the world. It cannot be described so as to convey a just impression of the reality: for this, it must be *seen*. It is rather my wish to give some of the *thoughts* that crowded upon my soul during the brief voyage above described.

That far-famed river is the emblem of the tide on which mortals are constantly passing into eternity. Across this mighty stream a fearful chasm extends, into which all who approach it must plunge; and from whose awful depths none return.

The whole population of the world is estimated at more than 800 millions, and these are supposed to pass out of life, and to give place to an equal number of their successors, at least twice in a century. If this be a correct estimate, then there are more than fifteen millions that die every year—a number equal to the whole population of the United States. This, when subdivided, will give, in round numbers, a million and a quarter each month, forty thousand each day, one thousand and eight hundred each hour, every minute thirty, and, of course, one in every two seconds. What a tide of souls setting into the ocean of eternity!

Now let us suppose these embarked in vessels on the bosom of the Niagara river. They would freight so great a number of boats, that every ten minutes one boat with three hundred souls on board would pass any given point. Let us suppose them unapprised of the nature of the navigation—that with the bright skies over them, and the emerald wave beneath, with glancing banners and joyful music, they are borne onward toward the falls by the combined force of the machinery and the current. They glide over the smooth stream; mile after mile flits by without notice, and we see them rushing, unconscious of danger, into the very jaws of destruction. They shoot like an arrow past

us; and our feeble voice of warning is borne on the breeze unheard or unheeded. Soon, however the crew perceive that an unaccountable agency is at work. The vessel obeys not her helm, an invisible power has wrested her from mortal control, and she is drawn swiftly to her doom. And now the alarm spreads. The startled passengers rush to the bulwarks only to see the coming death before it swallows them up. The boat leaps from the topmost shelf of waters, and is hidden from our eyes. Again we see her springing over the breakers. She shoots past the green islets whose overhanging trees seem to stretch out their branches tauntingly towards the fated victims. Down, down they go—swifter and swifter—whirling onward to the brink. For an instant, they emerge from the foam upon the green ridge of the river, and then, one loud shriek, and they sink with that universe of roaring waters into the gulph below.

But hark! What sound was that? Another boat comes, freighted with as large a number of passengers, equally gay and thoughtless. Our hearts, overwhelmed with the catastrophe we have just beheld, are shocked, even to agony, to see another company of three hundred going unawares to the same destruction. But while we shudder, they rush by, and shoot from the cliff of waters into the obscure abyss. And ere the thrill of horror has had time to pass from our nerves, we look up and see another, and beyond it, in the distance, still another such boat, crowding onward towards the rapids. Soon we learn that the whole river, for miles above us—yes, that even the broad expanse of Lake Erie, stretching away for three hundred miles, and all the communicating waters beyond, are covered with various species of craft, and each bearing its cargo of three hundred souls towards the falls. On they come, fearless of danger, nearer and swifter! and every ten minutes, *three hundred* plunge over the fatal cataract.

DEATH is the Niagara of eternity. From every clime it gathers its millions and bears them to the awful brink, and then casts them into the

viewless gulf. Every two seconds, at least one soul drops from the verge of time, and returns no more. Every minute there are thirty who make the plunge; every ten minutes, three hundred; every day, forty thousand; every month a million and a quarter; every year fifteen millions!

Let us revert again to our station by the river's side, and gaze on the boats as they come down the stream. Could we stand and look idly on that waste of human life without uttering some note of warning? Methinks we should raise the cry of alarm and pour out our whole souls in the effort; we should hasten along the bank, and erect beacons, and make signals, that by all means we might warn them of their danger. Nay more, couriers would be despatched to the towns above; Buffalo, Cleveland, Detroit, and other places would be called on to send out cruisers to spread the alarm, and admonish the floating millions that they come not into that perilous stream.

And shall not the generations that are drifting into the dark gulf of eternity be warned? Christian, you know the danger which lies ahead. You have seen the thoughtless thousands float along the deceitful tide, then pass into the breakers, and then sink to remediless woe! You see others following; the stream of time is crowded with their gallant barques. The gladness which they feel you know to be delusion; the course they steer you know to be destruction. And yet, have you warned them? What cry of horror bursts from your lips, what agonizing effort do you put forth to deter them from their fate?

Suppose again, that the inhabitants on the banks of this teeming river should refuse to take measures for the safety of the deluded voyagers. Imagine them to say, "Why should we be particularly forward? What are those men to us more than to others? We are busy in our own affairs. We should regret, indeed, if they were lost; but still we hope they will, in some way, hear of the danger before it be too late." Inhuman barbarians! Can equal cruelty be found on earth

beside? Fly from such men; there is no flesh in their unfeeling hearts!

But ah, they fly we not ourselves! WE ARE THE MEN—we the guilty neglecters of a perishing world. The groaning gulf of ruin has yawned for thousands of years, and still is yawning, to receive the unwarned and unsuspecting myriads of men who plunge successively into its unsated depths. Yes—while we speak it, another is gone—another—and another still.—Every hour of every day ingulfs its thousands! Up—strive—cry aloud! Whatever we do, let us do it QUICKLY.

#### GLEANINGS FROM THE XVII. CENTURY.

In a previous number of these gleanings, I have spoken of John Welch, minister of Air. In addition to those notices, we learn from Rutherford, that of every twenty-four hours Welch usually gave eight to prayer, and that he spent many nights in prayer to God for the church and for the suffering Protestants abroad. Speaking of the prospect of death, he says, in a letter to a friend, "What is there in this old worn earth, which is groaning under the bondage of corruption, that should make me desire to remain here? I expect that new heavens and new earth wherein dwellèth righteousness, in which I shall rest for evermore. I know that Jesus hath prepared them for me. Why may I not, then, with boldness in his blood, step into that glory where my Head and Lord hath gone before me? O, thou fairest among the children of men; the joy of angels and saints, my soul panteth to be with thee; I refuse not to die with thee, that I may live with thee; I refuse not to suffer with thee, that I may rejoice with thee. O, when shall I be filled with his love? Welcome that scaffold, that axe, or that cord, that might be the last step of this wearisome journey, to go to thee, my Lord."

In his last illness he had great weakness in his knees, caused by his continual kneeling in prayer; the flesh thereof became insensible, and hard like a sort of horn; but when, in his weakness, he was desired to remit some of his former diligence, his an-

swer was, *he had his life from God, and therefore it should be spent for him.* During his sickness, he was so filled with the sensible enjoyment of God, that he was sometimes overheard to say, in prayer, these words: "Lord, hold thy hand, it is enough; thy servant is a clay-vessel, and can hold no more."

Williston gives an account of an eminently godly man, Mr. G. M., whose raptures were so extraordinary before his death, that his strength could not support them, though he was at that time laboring under no sickness. His natural color, warmth, and strength would so depart, that all about him would conclude him dying. But when he was able to utter words, they were of so heavenly and ravishing a character, that by-standers could not hear him without weeping. Sometimes ministers when they came to visit him and found him in this state, were forced to turn their prayers into praises, except it were petitions that God would not suffer this new wine to destroy the old bottles—his excessive joys to consume the mortal clay. Sometimes he would cry out in abrupt expressions, "O angels, help me to praise him! O saints, admire his love, wonder and adore him!" Again, "O flames of love! My soul seeth Christ! The heavens open—I see a throne, and the Lamb in the midst thereof! O what think ye of Christ? My soul breathes, breathes towards him! My spirit is exhaled out of me by the manifestations of God?"

Joseph Alleine, a most laborious minister, being deprived of the use of his arms and legs before his death, was asked by a friend how he could be so well contented to lie so long in that condition? He answered, "What! is God my father, Christ my saviour, and the Holy Spirit my sanctifier and comforter, and shall I not be content without limbs and health? He is an unreasonable wretch that cannot be content with God, though he have nothing else. It is a shame for a believer to be cast down under afflictions, that has so many privileges—justification, adoption, sanctification and eternal glory. We shall be as the angels of God in a little while; nay, to say the truth, be-

lievers are, as it were, already angels in miniature, if they live in the power of faith. O, my friends, live like believers. Trample this dirty world under your feet: be not taken with its comforts, nor cast down by its crosses: you will be gone out of it shortly."

#### A SELF-DETECTED HEARER.

Some years since, a theological student was in the habit of holding meetings on Sabbath afternoons in a retired neighborhood, where there was a considerable population who did not often enjoy the regular ministrations of the house of God. The subject selected by him, on one occasion, was the duty of keeping the Sabbath holy to the Lord. In the course of his remarks, he related, in a familiar manner, the various ways in which the day is violated, particularly among laboring people, and families residing apart from towns and other places of public resort. Among his audience was a lady connected with one of the principal families in that neighborhood. She regarded the discourse as aimed wholly at her family. Although the speaker knew nothing of the internal regulations of that house, or the habits of its inmates, this woman maintained that he must have been minutely informed of the whole, and had purposely exposed them to the neighborhood in his address. She left the house abruptly, before the close of the services, in a state of high excitement, and threatening revenge.

The student was accustomed to spend the night, after his meeting, in the neighborhood, and leave early on the following morning for his residence. On this occasion, when he rose before the sun, to return home, he suddenly conceived the purpose of taking a straight course through the woods, instead of pursuing the usual route by the highway. Some months afterwards he was informed that on that very morning, the negro servants of the woman above mentioned, had been stationed on the road for the purpose of intercepting and beating him for his faithfulness; and of course that he had escaped only by the providential change in the route which he pursued.

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL . . . . . *Mark xvi. 15.*  
How shall they PREACH except they be sent? . . . *Rom. x. 15.*

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## A STATED MINISTRY ESSENTIAL TO AMERICAN PROSPERITY.

THE celebrated author of the "Spirit of Laws" has asserted, that "where there are no priests the people are barbarians." If this were true of the nations of antiquity, and the science and refinement of Greece and Rome were founded on and derived from their mythology, how much more true is it in these later days. Cast our eyes where we may over the map of the old world or the new, and we find that the lands which are most exalted by intellectual cultivation, received the primary impulses of their career from the ministers of religion; and for this good reason, that a considerable degree of intellectual improvement is needed for the best success of religion.

But mere mental culture is but a poor advance upon barbarism, if unattended by the development of the moral nature of man. And we may refine upon the sentiment of the philosopher cited above, and affirm with confidence, that where there are no ministers of the gospel the people are destitute of good morals. It is true, the necessities of society may compel men to the adoption of something like morality. Even an association of robbers must have its rules of adjusting their mutual differences, and of dividing the common spoils; but these are not morality. In like manner, where the gospel does not obtain sway, the rules of intercourse which are dignified with the name of justice, are only concessions which human selfishness makes to the community, for the sake of some equivalent in return. And it is only where the moral sense is constantly addressed by the messenger of Heaven, and the discriminations of God's law are held up to its view, and the various sanctions afford-

ed by revelation are brought in confirmation of its demands, that morality is based on principle, and may be expected, not to follow, but to control the popular opinion.

But a nation needs something more than even a high standard of public morals. Each generation is as really on probation for heaven or hell, and is as distinctly interested in the question of eternal life or death, as if it were the only generation that had existed, or ever would exist. Besides, it impresses its own character on its successors, and originates causes which will not end their action till the close of time. Some powerful and available means must then be found to accomplish, if possible, the conversion of men from sin to piety, and secure for them an inheritance on high.

Now what instrumentality is there, which can do all this, but the gospel ministry? Where, among the thousand experiments which human wisdom and human folly have tried, is there one which at once provides for the cultivation of the intellect, produces a morality based, not on expediency, but principle, and prepares men for an unchanging state, "where he that is unjust shall be unjust still," and "he that is righteous shall be righteous still?"

It has been said, that "all great conceptions are simple." And what can be simpler than the idea of the Christian ministry? Indeed, it was this which drew down upon it the contempt of philosophy, and caused it to be denominated "the foolishness of preaching." Christ has given to this plan of securing the best interests of man, the sanction of his infinitely sagacious mind: for he established the ministry of reconcilia-

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tion. We might, therefore, anterior to all experiment, conclude, that for his chosen means *there is no substitute*. And this conclusion is justified by the result in all ages and countries, and in none more than our own. There are no labor-saving contrivances for doing good, that may supersede the necessity of a converted heart and a cultivated mind, united in the same individual, and consecrated exclusively to the moral welfare of men. Even the press, that modern "gift of tongues," cannot do it. The various methods which the spirit of well-doing has invented in the form of biblical instruction, tract distribution, and sabbath schools, under the conduct of pious laymen, are valuable as auxiliaries, but not adequate as substitutes for the labors of the living ministry. Like candles at midnight, they diffuse a partial and temporary radiance, but cannot compensate for the absence of that sun, which God himself hath set in the heavens to give light to men.

And now it is a serious question for American Christians and patriots to decide, whether this salutary, this indispensable moral engine, shall be retained or abandoned? A large share of the ministry of this country is not receiving a support sufficient to separate its thoughts and cares from worldly concerns. Were it not for Missionary Societies many would be obliged to forsake the altars where they minister, and give their consecrated strength to secular employments, for the sake of bread. And it seems as if a good Providence had raised up these institutions in season for the present crisis, and thrown

them "into the breach" to prevent the otherwise inevitable turning away of no small number of the clergy from their chosen work. And it is well worth while for the philanthropist to consider what would be the consequences of such an event. Compel men to leave the exercise of the profession, and others will be deterred from entering it; and thus there will eventually be a failure in the supply. Those who are driven from the ministry will be found in the strife and toil of political or commercial life. Thus the sanctity of the sacerdotal character will be impaired, and even those who remain in the discharge of its duties will be shorn of much of their influence on the public conscience. These, and many other disastrous results, would follow from the simple suspension of that aid which Home Missions now afford to so large a portion of the ministers of the land.

Let American patriots remember, then, that the call to support Home Missionary efforts, is not simply an appeal to their sympathy in behalf of a few destitute congregations, or necessitous ministers, considered as so many individual objects of charity; but it has larger bearings upon our national welfare—bearings which should be contemplated in the light of a true political economy. The present is a crisis on this subject. If the Missionary Societies are upheld, they can do much to sustain the ministry; and if the stated ministry be sustained in its life and power, under the blessing of God, the great interests of our nation are safe.

## AUXILIARY SOCIETIES.

### MASSACHUSETTS MISSIONARY SOCIETY.

The thirty-eighth Anniversary of this Society was held in Park-street Church, Boston, May 30th, 1837.

The Annual Report was read by the Secretary of the Society, Rev. R. S. Storrs, D.D.; and the meeting was addressed by Rev. Mr. Clark, of Sturbridge; Rev. Mr. Sanford, of Dorchester; Rev. Messrs. Dwight and Winslow, of Boston, and Rev.

Mr. Badger, Secretary of the American Home Missionary Society.

We give the following extracts from the

### REPORT.

#### REVIVALS.

Among the seventy churches assisted the past year, fourteen have been favored with tokens of God's special presence. A few of them have enjoyed seasons of refreshing, that have added considerably to their numerical and spiritual strength; and

others have received accessions which have cheered the hearts of the saints. There are few indeed, that have been left quite like the mountains of Gilboa.

#### THE DEPENDENCE OF THE FEEBLE.

It is enough to say, that the feeble have shared at least equally with the strong, in spiritual privileges and blessings. Not so much as this could have been said, but for your interposition in their favor. Unassisted in the support of the gospel, they had been denied the labors of the ministry, their own resources had not been drawn forth, their prayers and thanksgivings had been but feebly uttered, if not altogether forborne, their faith and love had languished, their hopes and consolations had yielded to apprehension or despair, and they had still sat upon the ground clothed in sackcloth. But now, they rejoice over some hundreds converted, over other hundreds restrained from vice, and protected from the sleight of men and cunning craftiness, and standing where the Spirit of God may reach them, and where the love of Jesus may meet, and melt their hearts.

#### SPIRIT OF BENEFICENCE.

On this subject, the statements of your Missionaries vary not materially from those of former years. Nursed themselves in the lap of charity, it is reasonable to expect that our feeble churches should be forward to sustain the general cause of benevolence. Of some of them, Jesus would say, were he present in the midst of them—"Ye have done what ye could;" and to others, possibly he would say—"O that ye knew the things that belong to your peace!" But there are those that have contributed to the general cause, a greater amount than they have drawn from your treasury; and taking them all together, they are not truly in debt to the churches for one-half the amount bestowed upon them. They love to sustain the foreign missionary—to encourage the young aspirant after ministerial usefulness—to gladden the heart of the tract agent, and send the Bible to the millions perishing for lack of knowledge. It refreshes their spirits to take a part, though it be an humble one, in all the benevolent movements of the day—and it is *your* beneficence that disposes and enables them to do it. But if there be any thing in the whole array of means provided for the benefit of these feeble churches, that specially promises them expansion, firmness and permanency, it is the placing of them in circumstances where they can freely give, as well as freely receive. It is a prominent and striking fact in their history, that those of them which have contributed largely to benevolent objects, during the period of their weakness,

have gathered strength rapidly, and soon thrown off their dependence on charity; while others, possessing equal ability at the outset, but reiterating the plea of weakness, whenever urged to be "up and doing," in justification of their penuriousness, have continued long to droop and languish—nay, are still "ready to die." In some instances, we regret to say, that through timidity, or misapprehension, the voices of your Missionaries have chimed with those of their flocks—and the invariable consequence has been, the accomplishment of as little for themselves as for the cause of God.

#### CHURCHES RELIEVED.

Haverhill West, Longmeadow East, Norton, Sharon, and Templeton, will require no further aid from your funds, unless some unlooked-for change of circumstances shall disappoint their present expectations. Each of them have resolved to become henceforward the benefactors instead of the beneficiaries of Home Missions. Without your aid, they had had at this moment none other than a precarious and dependent existence, or none at all. But they are now made strong by the mighty God of Jacob—and we hope will not only go on their way rejoicing, but by their example of cheerful effort and abounding liberality, encourage others to go, and do, and rejoice likewise.

#### RETROSPECT.

Ten years have now elapsed since the union was formed between the "Domestic Missionary Society of Massachusetts," and the original "Massachusetts Missionary Society," and also since the auxiliary relation of the united Society to the American Home Missionary Society was established. None of the difficulties then suggested as incident to the union have been met, and the most sanguine anticipations of good have been more than realized. The Lord has prospered our way. No fair claim of a single feeble church in Massachusetts has been set aside; every application for aid has been promptly answered when evidence has been furnished of the need of it. And the result has been, the formation of many new churches amid regions of moral desolation, and the revival of many old and decaying ones; the establishment of many pastors, and the erection of many new temples for the inhabitation of the Lord of hosts; very many revivals in which thousands have been added to the churches, and an incalculable amount of moral influence created and diffused over the community, preventing crime, restraining vice, promoting intellectual improvement, elevating the moral character of society, and drawing tens of thousands to the sanctuaries of the Most High, and binding them to the observance

of the courtesies of life, and the laws of the country.

And beside all this, accomplished in Massachusetts, an equal amount of the *pecuniary means* of good, has been furnished to the American Home Missionary Society for use in its noble efforts to plant the institutions of the gospel every where over our sister States of the West and South; and there is no room to doubt that the benefactions of the churches, have been at least equally blessed of God in those sections of the land as in our own.

#### AMERICAN HOME MISSIONARY SOCIETY.

A careful examination of the movements of the A. H. M. S., and an intimate acquaintance with the men who are called in Providence to consult its interests, and direct its agents—have added strength to the conviction originally felt, of its adaptedness to accomplish the object so dear to the heart of every American Christian—to pervade the whole land with an influence like that of the dew of Hermon, and the dews that descended on the mountains of Zion. Its whole reliance is primarily on the King of Zion, and secondarily on the voluntary co-operation of all those evangelical churches, which are not divided among themselves by ritual or ceremonial peculiarities. It stands aloof from all sectarian partialities. Its motto is—CHRIST THE LIGHT OF THE WORLD—THE LIFE OF MEN. It aims to plant the cross at so many points, that every eye shall see it, that every knee shall have the privilege of bending before it, and that every heart and voice may be attuned to the song, "Worthy is the Lamb that was slain." Nor has it pursued this object in vain. Thousands and tens of thousands have already yielded joyfully to the influences it has sent abroad over the land, and are now rejoicing in the presence of God, or in the hope of his glory to be hereafter revealed. There is scarcely a desolation so drear, that its missionaries have not traversed it; nor a destitute disciple of Jesus so obscure, that they have not found him and conveyed to him instruction and consolation. Its object, its means, and its spirit, are all heavenly, and demand for it the confidence and the contributions of all who pray for the world's conversion.

#### HOME MISSIONS AS CONNECTED WITH NATIONAL PROSPERITY.

We are not aware of the existence of any instrumentality more important in its bearings on every interest which is precious to us as American citizens than this. If any thing can preserve our political union and perpetuate its blessings to distant posterity—if any thing can save us from the terrors of anarchy, civil war and bloody despotism—

if any thing can bind our extended country together by cords which foreign interference shall never break—if any thing can elevate us to that unenvied pre-eminence among the nations which results from a firm adherence to principles of peace and order, justice and equity, in all our public and private relations—and if any thing can emancipate the slave, and raise him to the dignity of man, and give to the whole body of our citizens just views of moral obligation—it is the gospel of Christ, carried by living men, in the spirit of the ever-living Saviour, into every nook and corner of the land, where our fellow citizens are found.

#### NEW-HAMPSHIRE MISSIONARY SOCIETY.

The thirty-sixth Anniversary of this Society, was held at Claremont, August 31st, 1837.

The Annual Report was read by the Secretary of the Society, Rev. Isaac Willey; and the meeting was addressed by Rev. Giles Leach, of Sandwich; Rev. Joseph Lane, of Westbrook, Me.; and Rev. Milton Badger, of New-York, Secretary of the American Home Missionary Society.

The following are extracts from the

#### REPORT.

##### FRUITS OF HOME MISSIONARY EFFORT.

By encouraging the few people in a distant place who are prepared to appreciate the importance of the labors of a faithful minister, by uniting and directing their efforts and giving assistance for a few years, they often acquire the ability to support such a man. Something like this is the brief history of not less than twenty-five of the churches in this state, now regarded as among the most prosperous. About forty-five others are now assisted by this society, with encouraging prospects in most cases of similar results. Every year a cheering number are becoming able without assistance to support their religious institutions. We reckon five such cases for the past year.

##### DESTITUTIONS.

From the statistics, as given of the different counties, we come to the following results, in regard to the State, viz: That there are 218 towns, 182 churches in 163 of these towns, and 141 ministers; leaving 56 towns without a Congregational or Presbyterian church, and 40 churches without a minister. We are aware that some of these places are supplied with preaching by other



evangelical denominations of Christians, and we hope that the increasing zeal and activity of our brethren of these denominations will enlarge the number. At present the field within our own State is sufficiently large for the harmonious efforts of all who are seeking to supply our destitute population with the preaching of the gospel.

#### LABORS OF THE YEAR.

In this field our society has employed the past year, for a greater or less time, 63 laborers, 45 of whom are either settled pastors, or employed by the year, and 18 for some weeks or months. Besides the services of the agent and the missionary in Canada, they have performed the amount of 47 years of ministerial labor. This has been done at an expense to the society on an average of about \$125 per year, and has brought to the support of the gospel in the places where it has been expended not less than \$15,000.

#### THE TREASURY.

The report of the treasurer shows the income of the society the present year to have been \$5913.29, which is less than the last year by \$2786.17. It was to be expected that this society must share with its kindred institutions in the embarrassments of the times. But it has been painful in its operation. The society in the early part of the year was moving on successfully with its enlarged operations, when it was suddenly cut short in its resources. Resort was had to borrowing to the amount of \$700. This soon proved insufficient, and we were obliged to say to the beloved missionaries that we could not pay them the sums which we had pledged to them. Information of this was communicated to the churches in May, in an address to them by the Secretary, and the result of collections has shown that they are ready to sustain this society to any reasonable extent in its appropriations for securing the preaching of the gospel to the destitute. We, as trustees, perhaps, ought on this occasion to confess our unwarrantable distrust of their readiness to come to our aid in time of need. For beyond our expectations we have been enabled, by the contributions of the few months past, to meet all our engagements for the year and to pay all our debts. For this unexpected success, we desire devoutly to give thanks to the Head of the church, for his merciful interposition through the liberality of his beloved people.

#### APPEAL TO THE CHURCHES.

But our treasury is empty, and calls are made upon us almost every week for money which becomes due to the brethren who are laboring under our commission. We can-

not look again the present year to those churches who have made their contributions to this object; we must, therefore, rely for the present upon the very respectable number of churches who have done nothing for this cause the present year. We call upon them, as we believe we are authorized to do, in the name of the Lord Jesus Christ, to come to our aid. We ask you, dear brethren, immediately to take up a contribution for the New-Hampshire Missionary Society, to such an amount as your Lord requires of you in view of the present wants of his people. Why should you be excused while others are exerting themselves to sustain this cause? It is not true that they are more able than many of you. Not a few in the humblest circumstances have given liberally to our funds. We wait for your contribution. Come, in the spirit of your Lord, and unite your efforts with ours in doing what can be done to save our countrymen from a life of sin and an eternity of misery.

#### AMERICAN HOME MISSIONARY SOCIETY.

In the American Home Missionary Society, to which we are auxiliary, we continue our unabated confidence. We sympathize with that institution in its present embarrassment; and with its missionaries in their distant fields of labor and privation. We have appropriated \$500 to the funds of that Society the past year, and we earnestly hope that the churches of this State will enable us to do as much or more the year to come. Something has also passed directly to the treasury of that Society from churches and individuals in this State.

The trustees would not close their Report without commending again the cause of Home Missions, connected as it is with all the best interests of our country, the glory of the Redeemer's kingdom, and the salvation of men, to the prayers and the liberality of the churches of this State. The great experiment is going on in this land whether our religious institutions can be sustained, and the gospel be preached to our rapidly increasing population, independent of the aid of civil government. All experience goes to show that this is not to be expected without a vigorous system of missionary operations. To the support of such a system our interest and our duty should prompt us. It is in accordance with the spirit of the gospel, the example of the most eminent saints, and the wishes and the prayers of God's people in every part of the world. Let it lie near the heart of every disciple. Pray for the peace of Jerusalem. They shall prosper that love thee. For my brethren and companions' sake, I will now say, peace be within

thee. Because of the house of the Lord our God, I will seek thy good.

### MICHIGAN HOME MISSIONARY SOCIETY.

At the meeting of the Synod of Michi-

gan, October 20, 1837, a Home Missionary Society for that State was formed, auxiliary to the American Home Missionary Society. O. JOHNSON, Esq., of Monroe, is President, and Rev. J. L. TOMLINSON, of Adrian, is Agent for the Auxiliary, and also for the Parent Society in Michigan.

## CORRESPONDENCE OF THE A. H. M. S.

### A STATED MINISTRY.

Many facts are from time to time communicated by the Missionaries of the A. H. M. S., showing the immense advantage of the *stated*, over the *occasional* enjoyment of pastoral labor. As it is the policy of the Society to promote a permanent, in distinction from a fluctuating ministry, it has occasionally published communications on this subject. The Report of the Central Agency in the State of New-York, in the appendix to the last Annual Report, and also in the Home Missionary for July, 1837, p. 49, contains some valuable considerations. See also the first article in the present number. We add the following extracts confirming our views of the superior value of a constant pressure of evangelical motives upon the heart and conscience.

#### *From a Missionary in Virginia.*

There are several neighborhoods within ten miles of this place, in which I have been invited to preach—say once a week, or once in two weeks; and I am always reluctant to refuse to preach to a people who seem anxious to hear the word of life. I have, therefore, visited a number of these settlements *statedly*, at intervals longer or shorter, for the last two years; for the most part upon a week day. But I do not think there is much reason to expect much good to result from such visits. And I find that they, especially when made to several different places, interfere very much with my studies. To ride ten miles and preach at night, consumes, necessarily, a considerable portion of two days.

If I could be released from the care of my other congregation, between thirty and forty miles from this place, where I spend every fourth Sabbath, and devote all my time and talents to this place, I think that double the amount of good might reasonably be expected to be done which is realized upon the present plan.

Another minister, whose people were on the point of dissolving their relation to him, in consequence of the mercantile embarrassments of the country, thus details one of the reasons of his reluctance to leave them.

The deacons had formed, as they thought, a plan for doing good by holding "deacon's meetings," and so getting along without a minister, and save the expense. But I was well aware that a little experience would show them, that a congregation like ours could not be held together without a stated ministry. There is, there can be *no substitute for it*.

### WISCONSIN TERRITORY.

*From Rev. C. Nichols, Racine Co., Wisconsin Territory.*

Owing to the want of a sufficient number of persons who agree in sentiment, and to the want of suitable persons to take a decided stand for God, and persevere in it, I have deferred the organization of churches. I had hoped to accomplish it before this, but it has not appeared to be expedient. I have attended meeting once or twice at the Forks of Root River. There is a large settlement, and there have been several hopeful conversions there. They are more inclined to meetings in that section than in any other place, except at the mouth of Pike, within my knowledge. They are anxious that I should hold meetings there.

### PECULIAR NEED OF MINISTERS IN WISCONSIN.

We greatly need help here. I have seen no Presbyterian or Congregational minister since we arrived here in August, 1836. There is no such minister between here and Chicago, a distance of sixty-five miles, but one between this place and Green Bay, about one hundred and fifty miles, and none between this point and the Mississippi River, which is more than two hundred miles. Indeed, I believe there are but three or four Presbyterian or Congregational ministers in this territory on this.

side of the Mississippi River. There are many thousands of inhabitants here widely scattered, it is true, who are fast effacing the footsteps of the red men, who have retired to the West. There are many places in this widely-extended country where considerable congregations could be collected, on the lately extinguished embers of the wild man's fires.

The number of ministers of other denominations is less here than is usual in a new country. The Methodist and Baptist preachers are comparatively few. The great expense of living here is doubtless one reason why we have so small a number of helpers.

Please invite the friends of Home Missions, in the East, to cast their eye beyond the fertile plains and moral wastes of Ohio, Indiana, and Illinois, to the widely-extended moral wilderness of Wisconsin. Let them see the scattered thousands pursuing their various occupations of usefulness or amusement on the Sabbath. Let them listen to the pressing invitations given to their Missionary to go from thirty to nearly three hundred miles to preach the gospel, and they would better understand you when you assure them that the blessed work in which they are engaged is but just begun. Shall we not have help soon? Or, rather, shall not Christ's command concerning preaching the gospel in this Territory be regarded, by a few at least, very speedily? The work to be accomplished here is great. Shall we not have enough ministers of the gospel here for counsel? Must we be so widely scattered that each must act alone? I need help more than tongue can describe.

#### ILLINOIS.

The following letter is from the Report of a Missionary in Illinois. It presents one of the many cases in which Home Missionary aid is the *indispensable* reliance of the faithful laborer. If the Society should cease its action, or be crippled by protracted pecuniary embarrassment, how are such "cases of worth and want" as this to be relieved?

I have endeavored to devise how I might retain my draft on the Society, in order to favor it a while longer. But I was so severely pressed that I shall be compelled soon to draw. Several of those to whom the money is due will not wait even for me to correspond with you in reference to it.

The time embraced in my report has been to me and to my family, one of many trials and difficulties, chiefly through sickness. But though I was sick for many weeks, I lost but two Sabbaths, in which I

did not preach. And even these, I trust, cannot be considered as quite lost; for I preached to those who visited my sick bed, and I believe with some success. Through the course of my sickness I preached eight or ten times sitting down, because I was so weak that I could not stand. But when I was weak then was I strong; so that even this affliction may turn out to my own and others' good.

Owing to my sickness, and the want of a proper place, our Sabbath school and Bible classes have been discontinued for some time. Next summer we will try to build us a place of worship. If, with these embarrassments, the prospects of the cause here appear gloomy, where, nevertheless, the gospel is preached, what must they be where it is not preached at all? It is truly a great drawback on the interests of the Redeemer's kingdom, that your Society is not enabled to advance more rapidly.

#### TENNESSEE.

##### *From a Missionary Report.*

#### INCIDENTS OF MISSIONARY LIFE.

In visiting the sick, singing and praying with them, and also in preaching, I have spent a week of nights in succession. In going to attend my own appointment, at the place where I stopped to stay all night, I was informed of a meeting appointed where there was a sick man who wished to hear a sermon before he died. He was noted for his wickedness. It was insisted that I should preach, which I consented to, feeling that it would be the last sermon he ever would hear, and it was the last he ever did hear. Alas! he appeared to be in a state of mind as little suited to hear to advantage, as could be expected from the circumstances. I understood that he gave little or no satisfaction relative to his future state in his last hours.

On another occasion, after being on fatigue nearly a whole week, and having just returned home, I was sent for in the night to go to see a woman who was not expected to live. I found her in a good state of mind. After singing and praying I was asked to preach. The family being Germans, there was no English Bible about the house, and none could be had without sending to a neighbor's house; therefore I had to preach without a Bible, and I was told it was the first sermon ever preached there. The meeting was solemn and interesting. I promised to visit the sick woman a few nights afterwards, but being greatly fatigued I could not go at the time. I was informed afterwards that the people gathered expecting to hear preaching, though there was no appointment for preaching.

I visited her the next Saturday, and left an appointment for preaching. The family has since attended preaching regularly, but scarcely ever before.

For some months I had no grain to feed my horse, and frequently was no better off myself, where I went. Sometimes I thought he would give out, and should be obliged to suspend going to a distance. Occasionally he has been so near exhaustion, that in compassion I have walked and driven him before me, in order to reach my appointments, or to borrow another horse for that purpose. At the same time, I and my son have had to go with a bag from one house to another for corn to make our bread. Some we procured on credit. I shall have to lay in my provisions for the ensuing year, without the hope of paying for it, except by your assistance, or by seeking another field of labor. The crops having fallen remarkably short will embarrass our people. There are none here who feel disposed to help a minister, but will have to buy more or less of provision for themselves. It is, therefore, a time of special necessity for the assistance of your Society. Such straits are trying; but I know the cause in which your Society and its Missionaries is engaged in will be blessed; therefore "Let us not be weary in well-doing."

#### GERMANS.

The following is from one of our Missionaries in a German settlement in the West. It should be remembered that most of these people in the new states, are emigrants from a country where the churches were built by their ancestors, and where the support of religion is an affair of the government.

I have continued at my post, supported by faith and hope. Since my last report, I have met with many discouragements both of a spiritual and temporal nature, and also with some signs of a good work in my congregations. One of our churches is now ready for preaching, and we find it truly more convenient than barns and private houses. On Friday last I went, with my axe on my shoulder, to lead another of my congregations in making a commencement for a church. When houses of worship shall be finished, we shall have a more favorable opportunity for doing good. O that God would revive his work in my district! Often am I constrained to cry out, "Can these dry bones live?" there is so much coldness, so much hankering after the glittering treasures of earth, among my people. But sometimes I see the silent tear and hear the deep sigh. But I long for a general and more soul-stirring cry, "Men

and brethren what must we do to be saved?" "O, Lord, revive thy work!"

This brother adds, on the margin of his report, the following statement of his necessities, which the Society has promptly relieved (as far as the payment of his Missionary wages could do it) by authorizing him to draw at once upon its treasury. We confidently expect that some individual or association of the friends of Christ will furnish the means of meeting the claim by placing the sum of \$118 immediately at our disposal for this purpose. We say that we expect it, for it must be, that among the Christians whom the Head of the Church has blessed with the means of contributing to the spread of his gospel, there are some who are looking forward to that day when he will say, "*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*"

At this time I am really distressed. With a sick family, and winter approaching, I have not a cent in my pocket. I call on my people, but they say they can get no money for themselves. But, thanks be to God, though I am pinched with poverty, I can praise him still, and rejoice in the God of my salvation.

#### OHIO.

*From a Missionary in Licking Co., Ohio.*

My heart, dear brethren, has been encouraged to bear up under the pressure of pecuniary embarrassments, by repeated assurances that I suffered not alone, and perhaps not peculiarly, else I know not but the temptation may have prevailed either to quit the Missionary field or the labors of the gospel ministry. But I have cause here to erect another "Ebenezer," for hitherto the Lord hath helped me. My dear people were never so kind as they have been the past season, and my mouth has been utterly closed from uttering a single complaint for sufferings from any quarter, by their zeal for my welfare to the extent of their ability.

*"A sore evil which is seen under the sun, and it is common among men."*

#### THE REASON OF PROTRACTED DEPENDENCE.

A principal difficulty which we have to encounter, is the spirit of speculation so characteristic of the times. The great majority of the original inhabitants of this section of our country were poor and were in

debt for their farms. When the time came that they could sell these for advanced prices, very many of them sold, and went still westward, where land is cheaper. There are but very few remaining who occupied these farms a few years ago. But for this fact, instead of *asking aid from you*, we might now be *affording it to you*. Of those that have come among us, I wish we had better things to say. They are generally men of worldly minds. They have come here for the purpose of amassing wealth, and the very few who profess to believe and feel with us, have constant need to be taught, "Lay not up for yourselves treasures upon earth," &c. That some of us should feel the influence of such minds is not unaccountable:

*From Rev. S. W. Rose, Homer, O.*

Our Sabbath schools have been regularly attended, and we have some evidence that instruction has been efficiently given.—Monthly concerts and prayer meetings have been regularly attended in each church, though not very numerously. Attention to preaching has been increasing evidently during the year past.

The standard evangelical volumes of the A. T. S. have been circulated among my people the past summer, and the Lives of Page, Brainerd, Taylor, Payson; Nevins' Practical Thoughts; and the writings of Doddridge, Baxter and Bunyan, are now extensively read. The effects of these on some minds are very happy. Five have been added to the Church on examination during the past six months. Some others are hoping in Christ who will probably be united with us, and several are inquiring what they must do to be saved. We do not call the state of things among us a revival, because it partakes not of the excitement incident to modern revivals. But there is a manifest growth in grace on the part of Christians, very generally, and our expectations are awake to the prospects of a revival, already in an incipient state.

#### MICHIGAN.

*From Rev. C. G. Clark, Webster, Mich.*

#### AN INTERESTING SABBATH SCHOOL.

My last report gave you a part of the results of the revival in this place. The collateral effects of the revival are yet apparent. The congregation on the Sabbath is, I think, at least one third larger than in any former season. Our Sabbath school presents a truly delightful aspect: I wish I could describe it. We have one large class, most of whom, with the teacher, *wear spectacles*. There is one class of middle aged, and two of young ladies. We have also a large class of young men. Below that age, we have all descriptions down to little chil-

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dren. We have three classes, mostly little boys, from three to seven years of age. When full, there are as many as twenty-four. Perhaps no portion of the school is more interesting, or interested, than this. The cause of "total abstinence" is looking up a little. We hope and pray for its extension throughout our bounds and through the world. Comparatively, this is a temperate community. There are few drunkards, and no place where they are made, except in an extreme part of the society.

*Commendable effort to relieve the A. H. M. S.*

The next Sabbath after I made my last report, I laid your letter, requesting me to withhold my draft, before the congregation. Many were excited to action. The following Sabbath, I preached on the subject. A collection and subscription has been made, amounting to \$60. Probably the people will pay the amount pledged me by the A. H. M. S. before the expiration of the year. The A. H. M. S. is embalmed in the affection and confidence of this people. Our trust is in Israel's God, whose pledge is perfect. I hope this people will never again be under the necessity of asking your aid—but, on the contrary, will be able and willing to help you aid others.

#### REVIVALS.

He who is King in Zion continues the tokens of his favor by pouring out his Spirit on the churches. For want of room for more copious extracts, we give under this head a few brief selections from the correspondence of the past month.

*From Rev. Hugh Barr, Carrollton, Illinois.*

On the second Sabbath in September, four were received into the little church in Apple Creek, one of the small churches in the vicinity, to which I minister a part of the time; and on the first Sabbath in October, sixteen were admitted to the privileges of the church at Carrollton. Eleven of these were received on profession of their faith. They had obtained hope in Christ during a protracted meeting in Carrollton, in which Dr. Blackburn, Br. Lippincott and myself, co-operated with a number of Baptist brethren.

*From Rev. J. H. Shields, Poplar-Spring and Pleasant-Hill Churches, Putnam Co., Ind.*

While I have reason for humiliation, I feel that I have reason to send up gratitude to God for the mercy-drops he has showered down upon my little churches. There has been no special excitement on the subject of religion in the Pleasant-Hill church during the summer and autumn; yet we

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have had attentive and serious congregations, and we trust that our labors were not in vain. In the church at Poplar-Spring, we had a communion season on the first Sabbath in October, which was to us a blessed occasion. The Spirit of God, in his convincing power and cheering grace, came down; sinners were made to cry for mercy, and the people of God to rejoice in his salvation. There have been ten or twelve additions to this church since my last report, all of whom, we trust, have found Christ in the pardon of their sins.

*From Rev. E. Bascom, Jackson, Jackson Co., O.*

So interesting and multiplied have been my labors since the close of my year, as almost to preclude the making of my report when my commission required. The year has closed with glorious things for Zion. During six weeks past, in different places, I have attended and held more than fifty religious meetings, and officiated in most of them. The seed does not lie long buried, but springs forth and yields an abundant harvest. There have been some hopeful conversions among those who cannot read a word in the book of God. Some have come from the Unitarians, or "New-Lights," as they are called: and the church which, by the aid of your Society, was organized a year ago last June, with 27 members, scattered over the county, has, during the year past, received additions to the number of 26, and 22 of them on profession of the submission of their hearts to Christ, under the truth as impressed by the HOLY SPIRIT.

*From Rev. R. H. Snoddy, Knox Co., Ten.*

The first part of the season was a gloomy time with us. We had several cases of discipline, after which, however, the Lord came down among us in the riches of his grace. Our meetings have been uncommonly interesting, and we hope some conversions have occurred.

*From Rev. S. R. Woodruff, Wadham's Mills, Essex Co., N. Y.*

Prospects here, as it respects religion, gradually became more encouraging, until the latter part of September, when some of God's people began to expect a refreshing from above. There seemed, in many cases, to be an earnest spirit of prayer, which could not rest satisfied until the blessing came. This state of things continued much the same until the middle of October, when it was thought best to commence a protracted meeting. I trust good was done; Christians were refreshed, backsliders reclaimed, and some sinners converted. Six have been added to the church by profession, and three by letter.

## A PROMPT AND GENEROUS RESPONSE.

*"Bis dat, qui cito dat."*

*"A double charity their souls display,  
Who, what they give, bestow without delay."*

In our last number we spread before our readers the case of an embarrassed Missionary in the West, and asked, *Who will help?* It is with emotions of pleasure, which we trust will be shared by our readers, that we acknowledge the receipt of an answer to that appeal, which is not only in point, but (what is of scarcely inferior importance) is *prompt*, and will cause the intended relief to reach its destination in season to prevent some physical suffering, and many a mental pang. And when we allude to the *promptness* of this response, we need scarcely add, that it comes from an association of *young men*. Rev. S. Lamson, of Brighton, Mass., laid our appeal before the "BRIGHTON YOUNG MEN'S DOMESTIC MISSIONARY SOCIETY," in his congregation, and the sum of two hundred dollars was raised, a portion of which will be applied to the benefit of the Missionary referred to, and the remainder to the same general cause. We wish that in their beneficence (and can scarcely frame for them a more appropriate wish) they may enjoy a pleasure equal to that with which their timely and generous aid will thrill the bosoms of that needy missionary family, when they shall hear of it, where the keen wintry wind whistles around their dwelling, on the distant prairie in the west.

*Young men have interests at stake.*

Such deeds are not only honorable to the doers as Christians, but also suitable to their responsibility as *Young Men*. The fathers, who are passing off the stage, have few earthly interests to jeopard. The success or failure of the great moral experiment now going on in this land, will come too late to affect them. But with the generation now girding themselves to the conflict it is otherwise. Before the young men of this day shall become the old men of another, it will probably be decided, whether the demons of Infidelity and Papacy, grown weary of the desolations themselves have made in the other hemisphere, shall make good their lodgement in this virgin land; or whether Christian truth, with its train of public blessings and private virtues, shall be the inheri-

tance of our children, as it was of our fathers. This is a question that mainly concerns the juniors of society, and one of which, under God, they are THEMSELVES to BE THE ARBITERS.

### AMERICAN H. M. SOCIETY.

#### APPOINTMENT OF SECRETARIES.

The Executive Committee of the A. H. M. S. at their last meeting received a report from a "Committee on the organization of the Secretaries' department," which was appointed at the time of their accepting Dr. Peters' resignation; and *Resolved*, that Rev. MILTON BADGER and Rev. CHARLES HALL,

be appointed co-ordinate Secretaries, under the name of SECRETARIES for CORRESPONDENCE. Also, that it be recommended to the Society, at its next annual meeting, so to alter the Constitution, as to require the annual appointment of "two Secretaries for Correspondence," instead of "a Corresponding Secretary."

This arrangement dispenses, for the present, with the offices of Associate Secretary and Assistant Secretary.

Correspondents of the Society are requested to address their communications to either of the above named Secretaries.

#### *Appointments by the Executive Committee of the A. H. M. S., from Nov. 15th to Dec. 15th, 1837.*

##### *Re-appointed.*

Rev. John N. Lewis, (2d,) Fairfield, N. Y.  
Rev. Alvan Parmelee, Middlefield Centre, N. Y.  
Rev. P. Camp, Orleans and Pleasant, N. Y.  
Rev. W. B. Tompkins, Lebanon, N. Y.  
Rev. R. H. Snoddy, New Prospect and Liberty, Tenn.  
Rev. L. De Witt, Big Bottom, Washington Co., O.  
Rev. E. Bascom, Jackson, Jackson Co., O.  
Rev. Romulus Barnes, Washington, Illinois.

Rev. M. H. Wilder, Bath, Ind.  
Rev. E. N. Nichols, Clinton, Mich.  
Rev. Uriah Maynard, Darien, Ct.  
Rev. J. D. Wilson, Crooked Cr. and Little River, Tenn.  
Rev. Cyrus Nichols, Racine, Wisconsin Ter.

##### *Not in Commission last year.*

Rev. Tyrel Blair, Centreville, N. Y.

#### *The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from November 15th to December 15th, 1837.*

<b>RHODE ISLAND—</b>			
Kingston, a Lady,	50		
Providence, Benef. Cong. Sab. Sch. by S. S. Wardwell, Sup't.	\$70 00		
<b>CONNECTICUT—</b>			
Hartford, A. M. Collins,	100 00		
Middletown, a few Individuals of the South Church,	25 00		
Pettipaug, Religious Fem. Soc. by Mrs. H. Hovey,	15 50		
<b>NEW-YORK—</b>			
Cairo, Amasa Mattoon, to const. his daughter Ann Mc B. Mattoon a L. M., 30; Fr. Ch. 10,	40 00		
Catskill, S. S. Day,	5 00		
Charlton, Ladies' D. M. S., Mrs. Sarah Smith, Tr. in part to const. Rev. John Clancy L. D.,	37 00		
Chester Coll. 3 14; Rev. R. Willoughby, 10,	13 14		
East Groveland, Rev. G. Freeman,	3 00		
East Liverpool Ch., by Rev. F. H. Ayres,	11 00		
Fulton, by Rev. J. Eastman,	25 00		
Goshen, Dr. J. S. Crane,	10 00		
Jamaica, L. I., Presb. Ch. Mon. Con. Coll., by J. Rider,	9 86		
Lewis, Rev. C. Comstock, by Rev. S. R. Woodruff,	30 00		
Lodi, Presb. Ch., by J. Plumb,	25 00		
New-York City, viz:			
Bleecker st. Ch., Mon. Con. Coll.,	8 23		
Bowery Ch., Rev. J. C. Brigham, 5; W. W. Chester, 50,	55 00		
Central Ch., John C. Baldwin L. M., 30; Coll., by S. M. Blanchford, 60 33,	90 33		
Duane st. Ch., W. M. Halsted, 400; C. S. Pierson, 10; J. A. Stevens, 10; Anon. 50; Cash, 10; Do. 15; B. Deming, 10; T. Masters, 10; M. Smith, 5; C. St. John, 5; S. Stevens, 10; Estate of Elisha Williams, 20; S. Grosvener, 5,	500 00		
Mercer st. Ch., C. W. Smith,	3 00		
Murray st. Ch., E. Houghton,	50 00		
Peart st. Ch., Rev. H. A. Rowland,	10 00		
A young Convert, a pair of earrings, breast pin and three finger rings; C. D., 5; J. H., 10; A. C. P., 25,	40 00		
Oxford, Sab. Sch.,	81		
Pleasant Valley West, by A. Raymond,	1 50		
Rochester, Rev. C. Dewey, in full to const.			
Mrs. C. Dewey a L. M.,	20 00		
Scotchtown, S. Millsbaugh,	10 00		
Syracuse, 1st Ch., Bal. of Coll., by P. Dickenson,	6 50		
Wadhams Falls, by Rev. S. Woodruff,	5 00		
West Point, Mrs. Sophia Ford,	3 00		
Friend, by O. R. Kingsbury,	10 00		
<b>NEW-JERSEY—</b>			
Berkshire Valley, Presb. Ch.,	20 00		
Caldwell, Presb. Ch., Mon. Con. Coll., by C. N. Pierson,	22 50		
Dover, Presb. Ch., Bal. of Coll.,	33 00		
Frankford, Presb. Ch.,	4 00		
Hardiston, 1st Presb. Ch., in full to const.			
Rev. Ezra F. Dayton a L. M.,	22 00		
Mantham, Presb. Ch., sub. by L. Copck-ing,	50 00		

Newark, Young People's M. S., J. D. Poiner, Tr.	25 00
South Orange, Presb. Ch., Mon. Con. Coll.,	4 00
Succasunny Plains, Coll. in part,	55 00
Wantage, 1st Presb. Ch., 48 29; 2d, Presb. Ch., 19; Cong. Ch. 25,	92 29
Two Ladies,	1 00
<b>DISTRICT OF COLUMBIA—</b>	
Georgetown, Neighborhood Coll. by a Lady, through Rev. J. C. Smith,	10 00
Washington, Coll. by Rev. M. Noble,	50 00
<b>VIRGINIA—</b>	
Lexington, Coll. by Rev. A. B. Davidson,	5 00
<b>GEORGIA—</b>	
M'Donough, John Daily, by A. C. Bull,	20 00
<b>TENNESSEE—</b>	
Bethel and Mount Zion, Coll. by Rev. T. Brown,	25 00
Crooked Creek, by Rev. J. D. Wilson,	3 00
Madisonville, Coll. by Rev. E. M. Eagle-ton,	25 25
Mount Vernon, by Rev. J. D. Wilson,	2 00
<b>OHIO—</b>	
Willoughby, Coll. 13; Mon. Con. Coll., 7 50; by Rev. R. Stone,	90 50
Collected by Rev. L. Bingham,	50 00
<b>ILLINOIS—</b>	
Griggsville, by Rev. A. T. Norton,	20 00
Ottawa, M. Clark, by Rev. A. Hale,	2 00
Peoria, Rev. C. Porter, by do.	10 00
Waverly, C. Turner, by do.	2 00
Subscription by Rev. A. Hale, viz: W. S. Gilman, 20; C. W. Baldwin, 5; C. A. Pease, 5; J. G. Edwards, 3 50; H. McNeil, 3; A. Hale, 10,	46 50
<b>MICHIGAN—</b>	
Plainfield, 1 75; Rev. G. N. Smith, 3 25,	5 00
<b>MISSOURI TERRITORY—</b>	
Fort Towson Ch., by Rev. C. Kingsbury,	25 00
<b>HOME MISSIONARY,</b>	57 00
	<b>\$2000 41</b>

KNOWLES TAYLOR, Treasurer.

*Receipts of the Western Agency at Geneva, N. Y.,**from November 13th to December 13th, 1837.*

Aldea, by Rev. George Coan,	25 00
Campbell, in part by Rev. Mr. Hotchkiss,	25 00
Castleton,	55 50
Buffalo, H. R. Seymour in full to sustain a Missionary,	50 00
Geneva, C. A. Cook, to sustain a Missionary and to const. Ezra D. Cook, of Dundee, N. Y., a L. D. 100; others in part 71,	171 00
Ogden,	50 00
Ovid, Peter Doig, to sustain a Missionary and to make Rev. Melsucthon B. Williams a L. D.,	106 00
Owego, Bul. of Coll.,	11 12
Rochester, Brick Ch., A. Champion to sustain five Missionaries, 500 56; Benj. Campbell, to sustain a Missionary, 100; Harvey Lyon, do. 125; O. Hastings, 20; A. J. Burr, 10; J. M. Schermerhorn, 10; W. Alling, 10; N. B. Merrick, 10; others in part, 98 33; of which 100 is to const. O. Hastings, Esq., a L. D.,	881 80
First Presb. Ch., Everard Peck, to sustain a Missionary, 100; H. B. Williams in part, 50; Mrs. E. Peck, 5; Frederick Starr, 25; F. M. Starr, 3; A. Sampson, 10; C. M. L., 10; J. C. Nash, 5; others in part, 169 01, of which 100 is to const. Rev. Tryon Edwards a L. D.,	377 01
Third Presb. Ch., in part to const. Rev. Wm. Mack a L. D.,	109 00

Bethel Ch., in part, to const. Rev. George S. Bourdman a L. D.,	92 00
Rose,	11 00
Southport,	40 00
Vienna, Deac. Morrow, 10; John Wright, 10; W. E. Frisbie, 1,	21 00
Walworth, by Rev. Mr. Ware,	3 00
West Bloomfield, to const. Rev. Julius Steele a L. M.,	40 00
	<b>2062 52</b>

*Receipts of the Central Agency at Utica, N. Y. from September 26th to November 23d, 1837.*

Augusta, J. J. Knox, 100; Ladies' Benev. Soc., 5,	105 00
Baldwinsville, by Rev. P. K. Williams,	5 00
Bridgewater,	19 75
Clinton,	2 12
East Richfield, to const. Rev. Daniel Van Valkenburgh a L. M.,	35 00
East Whitehall, by J. Finch,	21 00
Exeter,	11 06
Fulton,	15 75
Gilbertsville, in part to const. Rev. Calvin Waterbury a L. D.,	41 78
Homer, Presb. Soc., 2 50; Sisters Soc., Mrs. Wulworth, Tr., 31 50,	34 00
La Fargeville, P. Camp,	10 10
Lebanon, by Rev. W. B. Tompkins,	25 00
Litchfield,	25 00
Mexicoville,	13 17
Oswego, 1st Ch., 32 91; 2d Ch., 15 50; Ladies' Ind. Soc., to const. Rev. R. W. Condit a L. M., 52,	80 41
Peterborough, Legacy of the late Peter Smith, by G. Smith,	200 00
Pleasant, P. Sims and others,	10 00
St. Lawrence Co., D. M. S., J. Smith, Tr.	62 50
Wobeg, Rev. H. Pruyn,	3 00
	<b>\$712 54</b>

*Rev. A. Hale, Agent in Illinois, acknowledges the receipt of the following sums:*

St. Louis, Mo., G. W. Call, 5; A. Jones, 5; G. W. Kerr, 10; A. W. Kerr, 2; J. Ridgeley, 1; W. King, 10; J. F. Comstock, 5; E. W. Drake, 2; J. Simonds, Sen., 3; A. Cushing, 18; J. E. Hyde, 2; Mr. Oakley, 20; T. H. West, 5; W. Turner, 1; J. M. Wiener, 3; A. S. Lincoln, 1; A. Austin, 1; J. C. Atkinson, 1; Mr. Little, 1; Mr. Bennett, 5; Mrs. Patterson, 5; J. B. Hellings, 2; H. B. Long, 5; H. McMahon, 1; S. Copp, Jun., 5; W. C. Hull, 2; G. W. Wall, 4; T. G. Little, 1; W. Goodyear, 1; S. W. Hyde, 1; Mr. Church, 1; T. Simonds, 5; F. Knox, 1; N. B. Atwood, 2; D. Smith, 5; N. Charles, 2; S. J. Bacon, 5; C. R. Hall, 5; M. Powell, 20; D. D. Page, 10; M. Kerr, 5; H. S. Kerr, 5; T. C. Cahoney, 5; G. K. Edd, 10; J. G. Van Deventer, 2; J. Toroda, 5; B. Allen, 2; A. L. Norton, 1; J. McMahon, 1; Mrs. Munuel, 1; H. P. Blow, 1; Mrs. Blair, 1; S. Nourse, 1; G. N. Goodwin, 1; W. Marlow, 5; T. P. Bray, 1; W. C. Wiggins, 10; S. Berrien, 3; J. E. Cowan, 1; Mrs. N. King, 1; J. F. Turpin, 5; Friend, 5; D. Baird, 3; J. W. Allen, 1; J. Charles, 5; E. N. Drake, 3; C. F. Charles, 5; E. R. Blow, 1; Cash, 32 50,	297 50
Deduct counterfeits,	5 00
	<b>292 50</b>



THE  
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

A MOTHER IN ISRAEL.

*"The righteous shall be in everlasting remembrance."*

It was the privilege of the writer of the following sketch to be pastor of a little flock in a retired town in Conn., from 1823 to 1829. The place is situated on the top of the range of hills, bounding the eastern view from the valley of the loveliest of rivers. The early settlers of the town were men of piety, who enjoyed and appreciated a faithful ministry, and loved sound doctrine. In the record of the first town-meeting is a vote to erect a house for the worship of God, and very soon after a call is presented to Jonathan Edwards; and, what the writer has never seen in any account of that great man's life, there is preserved in the place a record in his own hand-writing of his acceptance of the call. This was in the autumn of 1723. About the same time he was appointed tutor in Yale college; and very soon after, his class-mate, unquestionably on the recommendation of Edwards, was introduced to the place, where for nearly forty years he was the minister. That Edwards labored there, preached his earliest sermons there, and signified his acceptance of their invitation, affords proof of the religious views and feelings of the fathers of the town, and the unambitious mind of a mighty man, three years after leaving college. How long he labored in the place is not recorded, but that his preaching and example, and especially that the views of the fathers of the town who valued his ministry, gave some character to their successors, there can be no doubt. A Christian community

dwelt there. Though in subsequent years enterprise and piety declined, there is proof that the earliest inhabitants, and their children to the third generation, cherished a regard for God and his institutions.

It was about in the third generation from the first settlers, that a youth was introduced into the place as the wife of one of the young men among the principal families, and she, in subsequent years, exerted an influence of the most happy character. It was not until she was of the age of 75 or 76, that the writer of these reminiscences first saw her. She retained even at that age a noble form, was dignified and graceful in her manners, and had a bright piercing eye, beaming with intelligence. Mrs. W. had had great prosperity in her domestic relations, and had shared deeply too in great trials. One of her sons had been smitten with the love of wandering, and after spending some time on the great deep, became a rover on foreign shores. Another, in his youth, did not appreciate the privileges bestowed by the kindest parents, and often sent tortures to hearts which seemed, in the eyes of men, to deserve a far different return. Death demanded some of the loved ones, and not the least among her sorrows, Mrs. W., in the midst of life, was left a widow. But all things worked together for her good. She praised God for her mercies, and she praised him for her trials. For the wanderer she made unceasing prayer. During the years of his absence, she daily laid one request at the feet of Jesus, and that was, "that his soul might be saved." She engaged a small circle of pious friends to unite

with her in pleading on his behalf; and for years a meeting of a few moments each week was held on his account. God heard, and that son "came to himself," and was among her richest blessings in the evening of her days; and, what was uppermost in her desires, the Church through him is sharing in the efficacy of a mother's prayers. God has given him not only piety, but largeness of soul. With peculiar gratitude she was permitted before her sun went down, to bear her testimony, that God was certainly faithful to his precious promises—he *did* hear prayer. Other signal family blessings she was in the habit of tracing to God's great mercy in answer to prayer. She had the means and the disposition to do good. By the assiduous attentions of the son restored to her in answer to prayer, all her wishes were anticipated, and she was permitted to divide her time between her devotions, her reading, for which she retained an unusual relish at the age of 80, and her active benevolence. She cared for the poor, for the widow, the orphan; and with a discretion not often exhibited at that time of life, gave in a manner to render the gift a real blessing.

She had very great strength of attachment to the distinguishing doctrines of grace. When these were the topic of conversation in her hearing, her soul was fed, and those views of revelation which abase the pride of man, and bring all to the footstool of sovereign mercy, were themes which kindled a glow of feeling, and caused her face to shine.

She loved Christian society. It was a remark of hers, that she had not religion enough to live from one Sabbath to another, without attending one or more religious services during the week. She gathered around her those whose hearts the Lord had touched, for a weekly season of devotion, and the survivors of that prayer meeting are heard saying, "O that I were as in months past." One of them has furnished the writer with the following notice: "I cannot state the length of time for which that meeting was attended in Mrs. W.'s room, but at the commencement of my acquaintance

with her, it had been of many years' standing, and was never interrupted, until the beloved occupant of that Bethel was transferred to the presence of her God above. Even in her occasional absences, (for she usually spent a few weeks each year with a daughter in a neighboring city,) the season of prayer was observed in that consecrated place, and she in concert remembered the hour. The little circle who met there looked to her as a mother in Israel. She always commenced the exercises by reading a portion of Scripture, usually accompanied by selections from Scott's practical observations, and often interspersed with remarks of her own, which showed how highly she prized the holy volume, how deeply she was imbued with its spirit, and how continually she drank at that fountain of living waters. Her devotional performances were characterized by a marked appropriateness to the circumstances of the individuals present, or those having a claim to special remembrance, and of the church of which she was a member; but the breathings of her pious desires were not all expended in so narrow a circle. With a rare enlargement as well as fervor of soul, she embraced in her petitions the wants of a dying world; and the impression was deep on those who had the privilege of listening to her prayers, that the interests of the kingdom of Christ were her interests. One trait of character developed in connexion with this little praying circle, was her *fidelity* in watching over those sisters in the Church who were drawn thus closely around her. If she remarked negligence in duty, or inconsistencies of conduct, she failed not to admonish the individual concerned; but it was done so tenderly, with such marked humility on her own part, that all felt that "faithful are the wounds of a friend."

When Sabbath schools were first commenced in the place, she entered upon the business of teaching with the ardor of youth, though she often expressed her preference for becoming a scholar. At the age of 80, she gathered around her a class of twelve or fifteen young ladies, who listened with

intense delight to her inquiries and practical expositions respecting the great doctrines and duties of the gospel. She was one of the most efficient teachers. It was a lovely sight to see the animated countenance of the venerable mother, so happy, so glowing with love to truth and love to souls, performing such a service.

Her charities were bountiful. She several times remarked to the writer, "I had hoped that God would hear my prayer, and qualify one of my sons to preach the gospel; but he will certainly raise up others for that object, and I rejoice to furnish aid." For many years she appropriated sixty-dollars to the Education Society, and at her death left a legacy of one thousand dollars for the same object.

The self-denying labors of the Moravians awakened her sympathies, as coming near to the model of primitive Christians, and the same yearly sum was forwarded to their treasury, and a legacy of the same amount left to them.

It ought to be added, that she was distinguished for humility. She maintained a deep sense of her own imperfections, and mourned over her unworthiness in the sight of God. In the hope of meeting his approbation, she placed no dependance upon any goodness of her own, upon her prayers, her deeds of charity, or any thing in her life. Often has she been heard to say, while tears of contrition flowed down her cheeks, "I am a poor unworthy sinner; all my hope is in the free grace of God, through Christ Jesus. If I am not accepted for his sake, I must be lost."

When arrested by her last sickness, though the event was not anticipated by her friends, it was not sudden or surprising to herself. In the full possession of all her rational faculties, she cheerfully said, "I have done with life; Christ is my Saviour; heaven is near to me. In leaving this world, though I go from the kindest friends, I have no sacrifice to make." It appeared evident to those who caught the last sounds which fell from her lips, that she was led peacefully down to the banks of that river which is the boundary between this wilderness and the promised land.

"One gentle sigh her fetters breaks;  
We scarce can say, 'she's gone,'  
Before the willing spirit takes  
Its mansion near the throne."

Her dust is awaiting the summons of the Saviour, "when all that are in the grave shall hear His voice, and come forth," on the summit of a hill, surpassed by few in New-England, in the beauty and grandeur of prospect which it presents. An ocean-like expanse spreads out around it on every side except the north. When, in a bright morning, the sun in his majesty rises far over the broad sheet of mist which envelopes the fertile valleys—threaded by meandering streams—his beams throw over it a more than silver radiance, and show as green islands the mountain tops of the distant ranges which bound the horizon. The mind of the beholder cannot but regard with deep emotion the locality of that place of graves, while he blends with the meditations of the burial ground, the tender recollections of the loved and honored dead, and the anticipations of the resurrection morn, more grand and glorious than language can paint, or earthly images shadow forth. From that eminence, the first coming of the Son of man the second time unto salvation, will be hailed with joy by many of his redeemed ones, when the pastors who there sleep among their flock shall arise surrounded by those who shall appear as their crown on that day.

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"HARVEY *knows BETTER THAN HE does.*"

In the winter of 1828, as I was preaching for a few Sabbaths in the town of S—, Vermont, it was my lot to make it my home, from each Saturday afternoon till Monday morning, in the house of a pious family who lived two miles from the place of meeting. In this family was a man, aged about thirty, who had been affected with a partial palsy from his childhood; and who was considered as nearly destitute of reason. His name was Harvey. He occupied an apartment by himself; had his meals by himself; and was unable to walk without those peculiar contortions, twitches, and faltering of the limbs, which showed

the muscles to be nearly out of the control of his will, while his tongue, about as much palsied as his limbs, would seldom yield to his efforts to speak sufficiently to make him understood.

Harvey, however, would always go to public worship: and, as he could neither mount the wagon nor sit still enough to ride with safety, he would always go on foot. Through the snow, and through the storm, Harvey *would* go; nothing could hinder him. Once in a severe storm, I opened the house, made the fire myself, and preached to eleven hearers: but Harvey was there.

On my last Sabbath, after the family and myself had been for some time returned, and were enjoying a comfortable fire, Harvey arrived, wading through the snow, and exhausted with his labor. His sister said, as the weary man took his seat by the fire, "Harvey does not know much, but he loves to go to meeting." Instantly he replied, with a tone which I shall never forget, "Harvey *knows* better than he *does*." I thought I could not mistake the tone and manner of that reply, "Harvey *knows* better than he *does*." It must be, that soul knows what it is to feel the burden of sin. Deeply did I condemn myself, that I had neglected that afflicted one. I had never spoken one word to him about Christ or about his own soul; and he must have felt the neglect. But I had regarded him as an idiot, and had not thought that the gospel could be brought home to his soul. I conversed with him. It was not habit or caprice that carried him to the house of God; he felt his corruption—what an apostle calls "sin that dwelleth in me." He had felt conviction of sin. He had gone to the house of God, to know what he must do to be saved. Oh how I condemned myself that I had not preached the simple gospel in its simplest manner! Now I felt the meaning of the Saviour's words, "*Feed my lambs*." But Harvey seemed to have learned the way of salvation, and to have cast his soul upon Christ. My heart was drawn towards him with unspeakable yearnings. At this distance of time I dare not trust myself with an attempt to relate his conversation. Suffice it to say, that I could not but regard him as a child of

God. I gazed at his palsied limbs. This, then, thought I, is the *idiot*! But he knows he is a sinner; and he knows Jesus Christ! He is "*wise unto salvation*." Harvey "*did not know much*," but "The entrance of thy words giveth light; it giveth understanding unto the *simple*." How will he shine in wisdom; how will his palsied tongue be unloosed in praise, when many of the wise of this world will curse their wisdom, that in its foolishness "*knew not God*!" "Harvey *knows* better than he *does*." A thousand times have the words rung in my ears. I have thought how *little* knowledge is needed to convince a human soul of sin; and how *little* of the wisdom of this world is necessary in order to make men wise unto salvation! Henceforth I will not despair of leading a child or an *idiot* to Christ, provided he has understanding to perceive, that he "*knows* better than he *does*." E.

#### A SINNER TAKEN AT HIS WORD.

J— was an unprincipled, profane and intemperate man. As he left his house one day, in a rage of passion, his wife inquired, where he was going. His answer was, "*I am going to hell*." These were the last words he ever spoke to her. She saw him no more, till his remains in the last stages of dissolution, were brought in from a neighboring town some weeks after, for interment in the grave-yard of his native village. It appeared, that on leaving his home, he had obtained a horse and wagon, to go to a town about ten miles distant. On his way, he had to cross one of the largest rivers of New-England. When he came to it, it was evening, his horse was blind, and he was intoxicated. The bridge was, in some way, missed, and the horse and his driver were plunged down the bank into the stream below. It was a melancholy sight to look upon the hearse as it was conveying the remains of this poor man to the grave. It was painful to think of his last words to her, whom he should have loved and cherished, and of the fearful probability there was, that his awful prediction had been verified in a moment when he thought not of it.

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL . . . . . *Mark* xvi. 15.  
How shall they PREACH, except they be sent? . . . *Rom.* x. 15.

Vol. X.

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No. 10.

## THE GREAT EAST.

THIS is an appellation sometimes pleasantly applied to the State of MAINE, in order to intimate to the benevolent, that the "GREAT WEST" is not the only important field of labor and promise in the United States. We propose to give a few particulars sustaining the claim of Maine to the philanthropic attention of those who labor for the moral interests of our country.

### PHYSICAL ASPECT.

At a general view, Maine presents a surface inclining from the northern border to the sea on the south. The ranges which separate the American from the Canadian territory, when viewed from the North, exhibit a chain of mountains of from two thousand to four thousand feet elevation, descending rugged and precipitous to the St. Lawrence. The aspect of the southern declivity is very different; the country sloping so gradually towards the sea, that its surface appears comparatively low, and in some cases the streams for many miles pass with but gentle current. After this, when they recede farther from the main ridge, the current becomes more sensible, in some places rapid, but still for the most part unbroken; and the general declivity, as indicated by the rivers, is gradual until they are lost in the tide waters of the Atlantic. This fertile expanse lying so fairly to the sun, is diversified by undulations which allow the country generally to be characterized neither as level nor as hilly, but partaking of both features. The margins of the streams, and the vicinity of the sea, are comparatively level, while in the remoter districts the hills here and there swell into mountains, detached and in groups, and are covered with the valuable lumber which constitutes, at present, one of the staple productions of

Maine. The coast is indented with numerous bays, whose various inlets and channels interlacing with each other, form innumerable beautiful islands and harbors. The whole country is well watered with lakes and rivers, and for scenery, and for purity and salubrity of atmosphere, it presents attractions which must, to New-Englanders at least, counterbalance the boasted exuberance of the prairies of the West. Notwithstanding an impression formerly prevailed that the climate of Maine was uncongenial, and the soil rugged and unfavorable to the successful pursuit of agriculture, or the comfortable support of a dense population, it is ascertained from statistical sources that, excepting New-Hampshire and Vermont, a greater proportion of the inhabitants are engaged in agriculture, than any other Atlantic state north of Virginia.

### EXTENT AND POPULATION.

MAINE is the last of the northern sisterhood of states, having received a constitution only seventeen years ago. She has a territory of 33,000 square miles, precisely equal to the area of all the rest of New-England. The population (estimating on the basis of the census of 1830, and the average ratio of previous increase) must now be about 520,000; and promises to amount to more than 700,000, by the year 1850, without the aid of any other causes than the natural increase alone. But it is to be considered that a few of the last years have given a great impulse to the lumber business, and, in consequence, that speculations in the timbered lands have tended to interest a great number of persons in every part of New-England and the middle states in the ownership of those lands. A large amount of

capital, belonging to persons of enterprise, has thus been placed in circumstances to be unproductive, unless the exportation of lumber shall be carried on with considerable vigor. To sustain this a similar increase must take place in the agricultural operations of the state. Consequently, the population may rationally be expected to advance at a ratio greater than the mere natural increase. And especially is this expectation justified by the consideration, that in proportion to the territory over which the settlements of Maine have *actually extended*, the density of population is at least equal to the average of the northern and middle states. Some curious statistical calculations in "Greenleaf's View of Maine," present the result, that if we take 1000 as a standard of comparison, the physical strength and productive ability of the average of the United States is 816, New-Hampshire and Vermont are 996, while Maine stands the highest of all, being 996.

#### MINISTERS AND CHURCHES.

The statistical data necessary to an exact survey of the ecclesiastical condition of Maine are not now in our possession. Enough, however, is known to stir up anxiety and effort in reference to provision for the future. Since the year 1820, the average increase in the number of congregational churches has been about five per annum. The average increase of ministers has, however, been only about ten in three years, or three and a third per annum—thus leaving, at the end of every three years, five additional churches for which no ministerial supply is provided.

Again; for the last eighteen years the population of Maine has increased at an average rate of 12,000 per annum. Allowing that adequate provision is made by other evangelical denominations for half of this increase, and the remaining 6,000 constitute the yearly addition to the subjects of Christian effort on the part of the Congregational churches. To meet this increase there ought to be at least six additional pastors settled yearly, and probably, for a few years past, even more than this has been done. But on the average of eighteen years, the increase of pastors is only three and a third per annum, showing a deficit, on the whole, that

demands the attention of all who labor and pray for Zion.

#### MAINE MISSIONARY SOCIETY.

Maine owes much to her Missionary Society. It was formed in 1807, and though its progress has been slow, from the nature of the obstacles encountered, it has gone forward with a steady step. We have no means of stating definitely the number of Congregational and Presbyterian ministers in that state, but from the best data it is estimated that there are 150, of whom no less than 107 receive Missionary aid for more or less of the year. At least three-fifths of the Congregational churches have been fostered by the Maine Missionary Society, and without its assistance they must either have never existed, or have pined away a short and feeble life, and sunk again into darkness. The Christians of that state should therefore cherish this institution as their *alma mater*—one to whom their obligations, under God, are immeasurable. And it is not without a feeling of grateful reverence that we turn over the early reports of the Society, and recur to the trying times, when the country was new, and the friends of religion were rare, and benevolence was not fashionable, and see the faith and labors of Sewall, and Scott, and Bayley, and Gillet, and Jenks, and Thurston, and others, in this blessed cause. And we cannot but ask with deep solicitude, whether their successors in the ministry, and their sons and daughters in the churches of Maine, will, in this day of enterprise, suffer the work to languish which they began and carried forward in the days of darkness and difficulty? For ourselves, we cannot but express our confidence that the vigor of religious principle in that state will rise equal to the demand of its increasing thousands. Its flourishing theological seminary, so liberally endowed, and so deeply rooted in the affections of the churches, is a source from which a ministry of elevated character may be expected. The present pastors of that state are a band of brethren of uncommon worth. There is a strong fraternal sympathy, a mutual respect and confidence, amid all the agitations of the age, and in despite of the differences on minor points, which distinguish, but do not divide them from each other. The meetings

of their General Conference are characterized by an elevated tone of spirituality and Christian enterprise. From all these auspicious circumstances we hope well for Maine. We believe that God is in the midst of her, and expect to be able to trace the operations of his Spirit in the liberality and promptitude with which her churches will meet the exigencies of his kingdom among them. And this is not all; from the enlightened policy by which her institutions are conducted, and the evangelical character of her churches—

their doctrinal steadfastness and their order, we look to "THE GREAT EAST" for a large share of that pilgrim spirit of faith and enterprise which is to evangelize the mighty "West." Thus, eventually, the extremes of our land, combining their efforts with the central portions, shall pour their united influences abroad over the heathen world, and aid in the achievement of a final victory over the empire of sin, and the establishment of the universal reign of Christ upon its ruins.

## CORRESPONDENCE OF THE A. H. M. S.

### REVIVALS.

We continue, from last month, our notices of the good work which the Lord is doing through the instrumentality of our Missionaries in various parts of the country. May we not hope that the benign influences of the Spirit of revival, the Spirit of peace will come over the agitated minds of men, like that voice which spake to the storm and the waves of Galilee, "Peace, be still!" when the sea and the winds obeyed him!

*From Rev. J. Tuttle, Jefferson, Franklin Co., O.*

A short time after my last report, a protracted meeting was commenced at Lima. It was a meeting of considerable interest, and attended with some pleasing results. It kept increasing daily until the Sabbath, when the large barn, in which it was held, could not contain the people. While it is believed that Christians were edified—many from the different denominations, and strangers, were much impressed, the issue of whose cases we cannot ascertain—there were six cases of hopeful conversion in our own society. The husband, in two cases; the husband and wife, in one case; the wife in one case; and a young lady, the daughter of a pious mother, in another. One old backslider was quickened so as again to resume his family devotions. There were therefore four new family-altars erected, which remain to this day. Also since that meeting, a Sabbath school has been in successful operation, numbering about 35 scholars, and in such hands, as promise to carry it through all the vicissitudes of the year.

He adds, that a Presbyterian Church was to be organized in that place on the 12th November.

*From Rev. S. Cowles, Ellicottville, Chautauque County, N. Y.*

In my last I mentioned that there was quite an interesting state of things in Great Valley, which is the south part of my society. Fifteen or twenty give good evidence of a change of heart: fifteen have united with my church, and two or three more probably will hereafter, and the rest have joined the Methodists and Baptists. There is still a good state of feeling among the people there, and I hope rather an increase of feeling among the people in this village.

*From Rev. C. Smith, Bolton, Warren Co., N. Y.*

God has been graciously pleased to come over the mountains of our sins, and visit these ends of the earth, with the special outpouring of his Spirit. I will give you some account of the commencement and progress of the work.

Some three weeks since, our Methodist brethren held their quarterly meeting in this place, and as they had no convenient place for meeting, we invited them into our church. We had agreed to make some special efforts preparatory to the regular quarterly meeting, and we did, by commencing on Wednesday evening, and continuing our meetings up to the Sabbath. My people united most cordially, and on Sabbath day we all sat down in beautiful harmony to the table of our common Lord. The Holy Spirit was evidently poured out on that occasion, in good measure, and sinners were pricked in their hearts. On that evening I should think as many as twenty were seen weeping over their sins. The meetings were continued in the evening and increased in interest. A meeting has been held three miles from my church, at the place where our Methodist brethren usually

worship, and I have continued them in my own society, and the Lord has been with us at both places, and wrought mightily by his Spirit. No discord, no jealousy exists between them and ourselves, but an example of cordiality and Christian feeling I think seldom surpassed.

But I must speak more particularly of the progress of the work in my own society, because I can do it with more correctness. The work at present seems marked and powerful in this quarter of the town, surpassing, altogether, any thing I have ever experienced in this place. Some twenty years since there was a revival in this place, which was called a great work, but those who passed through that inform me that it was nothing like the present work in power. Every appearance at present is that of a real work of the Spirit of God, deep, and in this quarter overwhelming. I have seen nothing as yet savoring of distempered feeling—nothing having the appearance of mere “animalism.” There is, in most of the converts, a remarkable appearance of calmness, intelligence and decision. Some of the cases are most striking, but I have no time to go into detail. The Church manifestly has repented, is humbled, rejoicing. Backsliders are reclaimed. I have heard professors, whose voices I have never before heard in a public religious assembly, with apparent brokenness of heart and contrition of spirit, rise and confess their sins, and most affectingly plead with the sinner. O, I have seen wondrous things, and heard wondrous things recently. “Glory to God in the highest!” Blessed be his holy name for ever and ever! But other parts of the town are also blessed. I learn that the work is spreading wider and wider, and that shoutings of grace are heard in different sections of the town.

There are at present indications that God is pouring out his Spirit in other towns in this county.

The following was written some weeks later than the preceding, and is the latest information received.

I feel called upon to bless God for having permitted me to pass the first quarter of my present missionary year in circumstances so auspicious. I trust my spiritual strength has been renewed, and that if ever I have felt like giving my whole self to the work of the Lord, it is now. So far as I am able to judge, the work is still advancing. Of the number of hopeful conversions, in the different neighborhoods in town, I have no means at present of determining. I think, however, that it probably exceeds one hundred in all. It is proper to state here that there are three societies in town, a Pres-

byterian, Baptist, and Methodist, and each of these has been more or less blessed, and additions have been made to the several churches. Sabbath before last was our regular quarterly communion. On that occasion fourteen were received to the fellowship and communion of the Church on profession of their faith. It was an interesting—a delightful season. I think it is probable that some more may offer themselves to the session for examination during the present week. I think no revival has ever been known in this town so general as this. And we hear that God is also pouring out his Spirit upon other towns in this county. The prospect for this church is at present encouraging. Harmony prevails, and I think also a spirit of prayer and disposition to labor for the Lord. God grant that whatever the experience of this people may be, they may not forget their obligations to the Home Missionary Society. In due time I intend to make an effort here in its behalf. Dear brethren, pray for us as a people—pray for your unworthy Missionary, and rejoice with him that sinners are here repenting.

#### GENTLE DEWS.

##### *From a Minister in Indiana.*

I rejoice to say that the past year has been one of great mercy to this little branch of Zion. It has indeed been with us a year of the right hand of the Lord. Though we have not enjoyed an extensive revival of religion, yet the Lord has been with us, by the influences of the Holy Spirit, giving efficacy to his own truth, in the awakening and salvation of sinners.

During the past year we have had four communion seasons; all of which were marked with more than usual solemnity and deep feeling; and for more than a year, we have not had a communion season where some additions have not been made to our little church. Our two last communions were peculiarly interesting and solemn. The Spirit of God was evidently in the midst of us, quickening his dear children, and awakening sinners. The first of these meetings, was held in a neighborhood about seven miles distant, where a number of the members of our church reside, early in the month of September. Though this meeting was attended at a private house, in the midst of a dense forest, with no other dwelling in sight, we all felt that it was good to be there, for God was there. Never before had I seen so much deep feeling manifested in any of my congregations. Christians were greatly stirred up to earnest prayer, and a goodly number came to us with the jailer's anxious inquiry, “What must we do to be



saved." It was peculiarly solemn and interesting to go out, in the stillness of the evening, into the woods, (this was our only place for retirement,) and hear the voice of earnest prayer from the lips of a father, ascending up amidst the tall forest trees, as he agonized for his anxious son. That son has since indulged a hope, and united with the people of God. Two, on that occasion, united with the Church on examination.

Our last communion meeting was held *here* in the second week of November. It commenced on Friday and closed on Monday, and was, in all respects, as interesting as the preceding. As many as fourteen came forward to ask the prayers of Christians, while there were others in the congregation who were more or less anxious. The meetings were well attended throughout, and increased in interest until the close. Eight on this occasion were added to our little church, four by letter and four on examination. And all of these, except two, were the heads of young families. There are some others now indulging hopes.

Thus the Lord has blessed and strengthened this feeble church. During the past year, fourteen have been added to this church, five by letter and nine on examination. In other respects, we can see that the cause of truth is gradually making progress among us. The Sabbath is less openly violated; temperance principles are constantly gaining ground; opposition to Sabbath schools is diminishing, and the people generally are becoming more attentive to religious meetings.

*From Rev. P. Camp, La-Fargeville, N. Y.*

In making my report of service ending the last of November, 1837, the God of all consolation has put it into my power to send you glad tidings from the church of Plessis, to whom I administer the word one

half of my time, while the other half is expended in Orleans and vicinity. That church, at the time of my engagement, consisted of about 50 members, had a well conducted Sabbath school, a harmonious and watchful session, but complained of general stupidity, and felt the need of stated ministerial labors. Previous to this, for several years past, they had been but partially supplied with the means of grace, and for one year past, only one quarter of the time by a minister 24 miles distant, and for six months just previous, had enjoyed, I think, but one or two Sabbath services of Presbyterian ministers. At my second week's visit, after preaching a few times in adjacent settlements, and making several family visits, I discovered signs of the convicting operations of the Spirit; and on Sabbath afternoon, and especially in the evening, there were striking manifestations of the presence of God. On Monday evening, there were still more; and by Tuesday evening about a dozen were found rejoicing in the hope of salvation. After a week's absence I found the Spirit had not withdrawn his influences. The work has gradually advanced from that to this, (Dec. 6th,) and is still making progress. Previous to the work, in connexion with the session I had received seven members, six of them on confession, and one since. Of the converts, in addition, seventeen have been examined who will remain a season under consideration and instruction of the session, ere they vote their reception. This they deemed the more necessary as the majority were young. The prospect is, that during the season the church will have received thirty members—perhaps forty—to its communion.

The temperance cause and the Sabbath school are there receiving very encouraging support, and the A. H. M. S. will share liberal donations, considering the limited means of the church. I am greatly encouraged in my labors with that people.

## REPORTS OF MISSIONARIES.

### TESTIMONY

IN FAVOR OF THE A. H. M. S.

The following is the testimony of a Minister, who has known the operations of the A. H. M. S. both in the Southern and Western States. Having recently been compelled to change his field of labor in consequence of enfeebled health, he has sent us this unsolicited testimony, which we publish for the gratification of those friends of Christ and

the Society, who in former years, as well as in the dark hours of the present "pressure," have stood by us with their sympathy and their timely aid.

I take leave of the Society with feelings which I do not well know how to describe. I have never felt so much the approbation of heaven, as when, in years past, sustained by your Society, I have proclaimed salvation to the lost in destitute regions. And in the great day of eternity there will be thousands found who will bless God that

the A. H. M. S. was formed and sustained to send to them the word of life. It is just what is needed in this mighty West.—When I remember what it has done, I am astonished that there can be found friends of the Redeemer to oppose it. It has supported many ministers whilst they have carried the gospel to the destitute: it has enabled many feeble churches to obtain the living minister to break to them the bread of life. It has planted hundreds of churches where, but for it, there would have been no church. It has carried the gospel to many that were in the way to hell, who now rejoice in the liberty of the children of God. And it has carried the gospel to many of the people of God, scattered among the prairies, and by the groves and streams of the West, and eternity alone can unfold the good it has done. It lives in the hearts of Christians who will sustain it by their prayers and contributions. The approbation of heaven rests upon it, and will rest upon it, while it takes the course it has done in years past.

#### ANOTHER WITNESS.

About the time the foregoing was received, another similar expression was sent us from a former Missionary, written on closing his connexion with the Society. The scene of his observation lay in western New-York.

In closing my labor as your Missionary, I cannot refrain from expressing my approbation of the efficient aid afforded by your Society to our feeble churches. Although considerable additions are made to these churches from time to time, yet, on account of the floating character of the population, in many cases, they require assistance for a longer time than might have been anticipated. But as they send out their colonies to the various quarters of the land, they go to build up other churches, and to strengthen the outposts of Zion.

#### STILL ANOTHER.

*From a Minister in Indiana.*

"You have our most hearty and sincere thanks for the kind aid your Society has afforded us, not only during the last year, but from the first. This church, and all the churches in this county, have been fed by your bounty. Under God, your Society is to us like the tree planted in the midst of the rivers, 'whose leaves are for the healing of the nations.'"

#### REMARKS.

Such testimonials might be multiplied to almost any extent. Without adding any others at the present time, we beg leave to

state, in a simple manner, the grounds of the great HOME MISSIONARY CLAIM, not to *inform* but to *refresh* the minds of our friends, and the friends of our country, lest, in the din of noisier interests, this stupendous work should be comparatively neglected.

There are in the new states of Ohio, Indiana, Michigan, Illinois, Missouri, &c., great numbers of people who have no regular preaching of the Gospel. Many of them, from ignorance, bad education, and the influence of Catholics and Infidels, do not desire an intelligent religion ever to come among them. Very many, however, are anxious for the means of grace. They remember the happy days when they lived at the East, and when they had Sabbaths, and Churches, and Pastors, and Schools. Now they look around them and see their neighbors living and dying without the Gospel, and their own children growing up without religious instruction; and their hearts are filled with sorrow. They are willing to do what they can to obtain preaching, but in some places they are too few; in others, too poor; in others, they do not know what steps to take, or where to look for a minister, or else there is none to take the lead in the work.

Besides the foregoing, there are many towns, villages, and neighborhoods in the Eastern States, where there are churches formed, but where sufficient means cannot be raised to support the Gospel. A little assistance would enable them to have regular preaching; but for want of that little they remain destitute.

To supply these necessities, the HOME MISSIONARY SOCIETY was established. It seeks suitable ministers, sends them out to the destitute fields, gathers the people into churches, and by lending a helping hand, encourages them to help themselves. Feeble and languishing congregations are in this way strengthened, and thousands of souls hear the gospel, who, without these efforts, might have perished in ignorance and sin.

This Society has been laboring eleven years and a half. In that time it has, each year, aided from 200 to 1000 congregations, and employed from 170 to 800 Missionaries. It is estimated, that more than 40,000 persons have been converted and added to the churches during this period. In some states a large share of all that has been done to pro-

mote religion has been done by means of this Society.

#### ILLINOIS.

#### *From a Missionary Report.*

#### CARES OF THIS LIFE.

Many good people entertain romantic ideas of the character and work of the Missionary. Hence they are often disappointed, and blame the laborer for want of success, when, if they only considered the many and various cares which come upon him daily, they would often wonder that he accomplishes as much as he does.

*August 30th.*—In accordance with one requirement of my commission, I will state some trials of a temporal character which have hindered me in my work this year.

First—I found it absolutely necessary in order to my being useful here to devote more time and strength to the erection of a comfortable dwelling than would seem, at first sight, compatible with devotedness to the gospel ministry. Through the goodness of God I have now a comparatively comfortable dwelling.

Second—My horse, which would have readily sold on the first of last April for \$100 cash in hand, being a hardy animal and a rapid traveller, has ever since that time been so much afflicted with divers diseases, as to be for the most of the time not only entirely useless, but also requiring more or less of my time in order to save him. The strong probability is, that I must lose my horse after all.

Third—My cow, for which I paid \$35 in May last, left me some time since. I travelled, in all, 120 miles in order to find her, and then gave it up as a hopeless case. I now have to buy my butter or do without it. She was worth \$2 per week to my family at the time of her leaving us.

*Nov.*—I have not heard from my cow since the middle of August, and probably never shall again. My horse died about the middle of September. Through the kindness of an individual, (who belongs to no church,) I have the use of a horse for the present, for the keeping; so that I can get about as well as ever, otherwise I know not what I should do till able to buy another, which I could not do at present.

The church in this place is so much straitened for money for necessary uses that I have not deemed it expedient to call on them to aid your Society this year. One family here has done nearly one hundred dollars towards my support this year. That family is much in debt, and I don't think I ought to call on it at present. I am now in debt to one of our church members about 50 dollars, which will be due this month, on

which I am paying interest, and have been almost a year. He stands in great need of that money to pay his debts which ought to have been paid ere this, and I have no way to get it except from your Society. I also stand in need of money for necessary uses other than for the purpose of buying a cow and a horse.

#### "RELIGION WHICH BEARS TRANSPORTATION."

What Christian does not feel his cheek suffused with a blush at the bare implication, in the above title, that there is *some* religion which does *not* bear transportation? And yet it is a fact most painfully confirmed by the reports of Missionaries in the new states, that multitudes, who, when surrounded by the influences of their eastern homes, sustained a respectable standing in the church, when they reach the West, and are thrown into another atmosphere, their religion is found not to "bear transportation," but loses its savor, and is thenceforth good for nothing but to be "cast out and trodden under foot of men." Again and again have we called attention to this fact: and now affectionately commend to the churches in the older states to take good heed to their members—to labor for their purity as well as for their increase in numbers—so that they may have a religion which will not only bear transportation from one part of the world to another, but what is of infinitely greater importance to the individuals themselves, will bear inspection at the bar of God.

We have a number of young men here (of different denominations,) who thought their religion would bear *transportation*; consequently they brought it along with them, and as Abraham set up his altar wherever he pitched his tent, so have they.

I preach at four different places on the Sabbath. My meetings are generally well attended and apparently very solemn.—Three only have been added to the Church since I last reported, and those by letter. I feel ashamed to make such a statement, but it is true. There is about a score who, it was thought when I came here, would in the course of six months from that time join this Church, but it has since been ascertained that the most of them have not their letters, and what is worse, they don't seem to care whether they get them or not. They conduct as though they thought that coming to this country gave them leave of absence

*from the church and its duties for ever. I have never heard that any one of them have objections to my preaching, either as to matter or manner, or to my labors in any respect, or any objections to the church. I seriously fear that some of them "went out from" the eastern churches, because they were not of "them." Some of these, I believe, however, expect to get letters by and by. O how much we need a powerful revival of pure and undefiled religion here to root out selfishness and pride, the love of the world and the fear of the world, and bring back wandering sheep into the fold of Christ.*

#### MISSOURI.

The following statements respecting Missouri, are forwarded by a gentleman whose facilities for obtaining information are peculiarly good, and in whose report of facts we place great confidence. We hope to have it in our power soon to add other particulars, showing the claims of that state on the attention of those whose hearts are filled with the desire of spreading the gospel of the Saviour among the destitute.

Missouri contains more square miles than any state in the Union; and is rapidly filling up with a population, almost exclusively southern and south-western. The population of the state, at this time, including the present season's emigration, is estimated at from 250 to 280,000.

In the south-eastern section, extending from Missouri river to the southern boundary of the state, 200 miles, and 50 to 60 in breadth, comprising 12 counties, with a population of about 60,000, there are fifteen Presbyterian churches, (unless two or three by neglect have become extinct,) and five ministers and two licentiates only.

In south-western Missouri, embracing all west of the territory just described, and south of the Missouri River, save one tier of counties adjoining, a country measuring east and west not less than 250 miles by 200 north and south, with a population of 30 to 40,000, there is one Presbyterian church and one minister, who gains his support by farming; and one Congregational church near the western boundary, organized by Rev. Mr. Dodge, Missionary of A. B. C. F. M. to the Osages. Mr. D. has for a few years ministered to this church, but is now about leaving the state.

In the north-eastern section, extending from the Missouri River to the north boundary about 150 miles, and from 50 to 60 in width, 12 counties, with a population of from 60 to 70,000, there are fifteen or sixteen Presbyterian churches, and, exclusive of

teachers connected with Marion College, six ministers and two licentiates.

In the north-western section, covering all the state not specified, except the Platte River country, 16 counties, according to Mitchell's map, a territory nearly 150 miles square, with a population of from 70 to 90,000, there are eleven or twelve Presbyterian churches, with three Presbyterian ministers and two licentiates.

The Platte River section, which has recently been annexed to the state, embracing as many square miles probably as New-Jersey, is fast populating. To this part of our state, emigration, at this time, is chiefly directed. Some tens of thousands must have already located there: and upon this large territory, unless it be the Rev. Mr. Jones, who is near the line, there is neither a minister nor a church of the Presbyterian denomination.

The above statements are submitted to show, that in efforts to evangelize our country, Missouri hitherto has been greatly overlooked. It is true that the Methodists, Cumberland Presbyterians, and Baptists, have done something to supply this lack in our denomination. But it is to be remembered that the Campbellites, and the Stoneites, and the Mormons, and the Tom Painites, and various errorists, have also been busy.

But taking this community as it is, with all that has been done, it is heart-sickening to contemplate the immorality and impiety that pervades it, and which may be traced to the absence of salutary evangelical instructions. The Sabbath is desecrated, and that too by professors of every denomination; if not by the usual secular pursuits of the week, yet by travelling, visiting, conversation upon every worldly topic, and frequently by trading, the execution of notes, and the like, among neighbors, at the door of the church, or the place of convocation. Family worship, and the religious instruction of children, and particularly of servants, are by many professors totally neglected. Generally, except among Presbyterians, the people are opposed to paying for preaching. While this state of things continues, and until a change shall be effected through the influence of a pious and educated ministry, the gospel must be supported in Missouri through Domestic Missionary Societies. And to the A. H. M. Society mainly are our desires and hopes for succour and salvation directed. Shall we look in vain?

*From Rev. F. Bascom, Pekin, Ill:*

HOME MISSIONARY EFFORTS IN TAZEWELL CO.,  
ILL.

Your bounty has not been in vain in this

county. Here are three ministers, and also three churches, gathered by your Missionaries, and taught so to prize the means of grace, that they cannot be deprived of them. But for your Society, so far as we can judge, no Presbyterian Church would yet have been planted in Tazewell.

#### INDIANA.

*Extracts from the Report of Rev. J. M. Wheelock, Greencastle, Putnam Co., Ind.*

Since my last report, was made sixteen have been added to this church—seven by preaching, and nine by letter.

In reviewing the past, I have reason to believe, on the whole, that my poor and imperfect labors have not been wholly in vain in the Lord. The cause of Christ and the various institutions among us connected with its prosperity, are on the advance. I think I can say, with truth and gratitude, that the standard of piety in this church is becoming more elevated. Never in the seven years that I have been in the West, have I felt so much encouragement in my appropriate work, as I do now; and never as now have I seen such a field of usefulness before me. O for a heart to feel more my responsibility! I cannot resist the impression that the Lord has great spiritual blessings in store for this people.

We have some precious Christians here, who are far from being "at ease in Zion," who love to pray and agonize at a throne of grace. There are, at this time, a few mercy drops descending upon us. A few hopeful conversions have lately taken place, and our meetings are attended with a solemn interest. We have a weekly meeting for prayer for the S. school, and a monthly meeting to devise plans of improvement, and for mutual advice and consultation. Many of the children appear deeply interested and solemn, and the teachers address the hearts and consciences of the children more than formerly. This is to be the principle nursery of the church. Our Bible class is attended by all the teachers, and by many others. Its meetings are among the most profitable we have.

#### *Benevolent Institutions.*

The subject of Foreign and of Home Missions has been repeatedly presented from the pulpit with a happy influence. Many of our members are beginning to realize that they are the stewards of God, and feel quite interested in the universal spread of the Gospel.

#### *Temperance.*

This cause has received a little check by some division of its friends on the wine

question. But the principle of total abstinence is gaining friends by the agitation. This village, which two years ago contained six groceries, now has none. One man continued to sell without license, (the license being \$100,) and was indicted in several bills at our last court, as a public nuisance.

#### *Preaching and other labor.*

Once in three months I attend a sacramental meeting with Brother Woods, at Putnamville; also at Pleasant Garden; also once in three months with Brother Shields at Poplar Spring. I attend a similar meeting ten miles north of this place. One Sabbath a month I preach in some neighborhood in the country near enough to enable me to return to preach in town at night. I attend the Bible class and preach twice on the Sabbath, and sometimes attend the Sabbath school, besides week-day lectures in the country and town, and three evening prayer meetings, and teach a singing school. All these objects, together with family visitation, and my duties to my own afflicted family, keep me very busy. Through the blessing of God, my own health was never better.

#### "INTELLIGENT INFIDELS."

We hear the epithet "intelligent" often applied to men who openly avow their disbelief of the Bible. Now, while we do not deny that there are some that do this who are intelligent on *other* subjects, we are yet to be convinced that such are often found, who have *studied* the great question of the truth of the Christian religion, so as really to be "intelligent" on *that* subject. Sceptics often make great pretensions to learning and intellectual superiority, by which the humble Christian may be overawed, and frightened from the field of discussion. The following anecdote shows the result, when the boasted intelligence of scepticism is brought to the test. The individual alluded to is the same whom we formerly mentioned, as vaunting his knowledge of the original scriptures, and as being put to silence by a Missionary's taking from his pocket a copy of the original, when the pretender was forced to confess he could not read a word.

A discussion was commenced by his affirming that "there was no difference between the Protestant and Catholic priests." I inquired if "he was well acquainted with the Catholics?" "Yes, I know all about them." "How have you obtained

your information?" "By reading. I read a large book on that subject." "What was the title of the book?" "I don't recollect. It was a good many years ago." "What did that book treat of?" "I don't now recollect, it was so long ago." "Will you tell us the names of some of the ablest Catholic writers?" "There was—let me see—what was his name? I don't just now recollect any one." "Then you cannot be well acquainted with their opinions or practices." I then repeated to him a very immoral sentiment contained in Gibbon's "Autobiography." He replied, "I deny positively that there is any such thing in Gibbon's works; I have read them all." "Have you read his Autobiography?" "Yes, and there's no such thing in it." "Will you tell us how large that book is?" "I'm not obliged to tell." "Will you do us the favor to mention the size of that book?" "I'm not obliged to tell." "Will you mention some of the most remarkable events in the life of Gibbon?" "I'm not obliged to tell." "If you can answer neither of these questions, we shall have reason to infer that you are not prepared to deny what I affirm to be in that book." I then mentioned a sentiment advanced by Voltaire. "That's not in his works; I've read them." "Have you read them all?" "Yes; and that's not in them." "Will you state the subject of one of his books, or of any production of his pen?" "I'm not obliged to tell." Several people had collected together to hear our conversation, and I assured him that all would infer that he was not acquainted with the writings of Voltaire, unless, in such circumstances, he should be able to specify something in regard to the subject matter of his works. But his answer was the same as to other similar questions. Then rising up from his seat he asserted that "the Protestants had always been a persecuting people—adding that Christians were the cause of the bloody revolution in France." I asked him if he would bring some proof of that. He declined attempting to offer any evidence in support of his assertion. I endeavored to convince him of the impropriety of making such a charge without adducing evidence to support it. But in vain; he was "wiser than seven men that can render a reason." I then asked him "if the *a posteriori* argument were not admissible in legal affairs? and if so, whether we might not easily determine from the effects what were the causes of those barbarities?" I also asked him to relate some of the declarations and legislative enactments of the party then in power. He declined answering. I then asked if it were probable that Christians would declare 'death to be an eternal sleep,' blot out the Sabbath, and burn the Bible?" He

still declared, again and again, that that was the work of Christians. I then urged upon him the importance of reading to obtain correct information on all these subjects, that in future he might not expose such ignorance on subjects so momentous, and never again to pretend to be acquainted with such matters until he had diligently searched for the truth, and could bring proof to support every assertion he should make.

I mention this as a specimen of the character of infidels in this country—of their ignorance and positiveness. There are exceptions; but in the general this is true, as far as my acquaintance extends.

#### *From a Missionary Report.*

The most prominent obstacle to the success of the Gospel here, is the great prevalence of Campbellism. The Campbellites have three or four local preachers in this country, and a champion besides. This man is distinguished by nothing but an extraordinary amount of impudence. He is employed to go over the country and "confirm the churches." He preaches that faith in Christ is only a historical belief that there was once such a being in the world as Jesus Christ; just as we believe that there were such men as Bonaparte and Washington. He ridicules the doctrine of the agency of the Holy Spirit in man's conversion, and teaches that baptism, by immersion, is regeneration. The carnal mind is so prone to receive error, in preference to truth, that many embrace Campbellism, notwithstanding all its absurdity.

#### A CHURCH STRENGTHENED.

*From Rev. J. R. Barnes, Evansville, Ind.*

It is now thirteen months since I arrived in this place. At that time there were 19 members in the Presbyterian church, now there are 40, and several more are expected to join soon. Two only have been admitted by examination. The tide of emigration swells our numbers, and increases, we hope, our real strength. The vital energies of the church have been manifestly increasing with the increase of population. It has been my endeavor to make them feel their peculiar responsibilities. I am happy to say, that at present we are, as a church, enjoying a good degree of spiritual, as well as outward prosperity. Our church meetings are deeply interesting; a spirit of prayer prevails. Our congregation is increasingly solemn and attentive. We have had recently several interesting cases of hopeful conversion. A spirit of inquiry is abroad in the community. The cause

of benevolence is warmly cherished. The Ladies "Sewing Society" have raised \$110 the past year; \$60 were appropriated to the cause of Foreign Missions, and \$10 for the same cause from the monthly concert; \$10 were also contributed to your Society last summer. The temperance cause is advancing. Our society numbers about 100 members, under the new pledge.

*Aid no longer needed.*

I am now happy to inform you that the subscription for my support for the ensuing year, is so much increased that I shall not ask any assistance from abroad.

*Expression of gratitude.*

In behalf of this church I now express their devout gratitude to God, and their sincere acknowledgments to your Society for all your timely aid in furnishing them, for several years past, the blessing of a preached gospel. Without your assistance they must have remained destitute. The Lord has now given them ability and the disposition to support the stated means of grace. The sympathies of this Church are all in your favor, and they are now willing to co-operate with you in the great and good work of supporting the Home Missionary. We say, go on and prosper. You shall have our prayers and our aid.

MISSISSIPPI.

*From Rev. R. Brotherton, Canton, Mi.*

I regret that truth compels me to say, in making my last report, that the success has not attended my labors that I had anticipated. The circumstances under which I have labored for the last year have been of an unfavorable character. The people to whom I preached are generally men of enterprise, and consequently became involved by the late pecuniary pressure in our country. Their attention has been, to a great extent, directed from the great concerns of the Gospel. Indeed, I have no remembrance of ever preaching under circumstances more embarrassing, and more calculated to operate unfavorably to the influence of the truth. I often felt very much discouraged, and disposed to give up all as hopeless. But still I am glad to be able to say, that my labor and your munificence have not been bestowed entirely in vain. There have been three additions upon examination, and one or two by letter. There are also five or six who are expected to unite with us at our next communion season.

The state of the congregation is at this time much more interesting than it has been at any previous time. The assembly for public service is much larger, and more at-

tentive than formerly, and I think there are some very evident indications of the Spirit of God among the people. The state of moral feeling has also improved very much since my last report. When I came to this place there were four groceries in the town where ardent spirits were sold, besides the places of public entertainment, and there are now but one grocery and one tavern at which ardent spirits are kept for sale. It was then quite common to see men intoxicated and behaving rudely in our streets; but now it is very rarely, if ever, we witness such scenes. Indeed, I do not remember to have seen an individual under the influence of spiritous liquor even on the days of our public election. The Sabbath, and all other institutions of a religious character, are more highly respected. In short every thing bids fair for a happier state of things than has ever been experienced in this section of the vineyard of Christ.

*Labors among the blacks.*

Besides my regular services in preaching to the whites, I preach steadily to the blacks. The prejudice against preaching to this class has subsided, and if judiciously managed might become popular and much desired by their masters. They are much more interested in the services than they were when I commenced preaching to them. I hope my efforts among them will not be entirely in vain.

TENNESSEE.

TRIALS OF A MISSIONARY IN A NEW COUNTRY.

I have witnessed scenes through the year, and especially through the last quarter, as trying as any I have witnessed since I have been under your care. I have still continued the administration of the word and ordinances to the church without failure on my part. But my duties in the administration of the word and ordinances have been connected with duties to the sick and dying. Besides my visiting the sick in the immediate limits of the church, I have lately attended to a dear brother in the last stage of the consumption. Before he died, he said that he felt himself to be a great sinner, but that he hoped that God for Christ's sake had pardoned his sins. And he was made to rejoice in the hope of the gospel.

But while I have been engaged in these duties, I have had to encounter trials in my own family. The partner of my life, who has for years been subject to disease, is still in feeble health. This being the case, I am necessarily confined more than I otherwise would be, and have to sustain the loss of my regular rest, besides having to perform the offices of cook and physician.

## PENNSYLVANIA.

*From Rev. Joseph McCool, Pottsville, Pa.  
ENCOURAGEMENT.*

During the last quarter, things have assumed a much more pleasing aspect at this place than formerly. A special effort for the benefit of souls was made by this church in a series of meetings, which commenced on the 1st of January. It was a season of refreshing to the people of God, and a very favorable impression was made on this community. Since that, four persons have been united with the church by profession.

One of these was a man of influence in this place, who has long stood in the attitude of opposition, but now has become a lamb! Others are ready to unite, who were providentially prevented at the last opportunity. I find increasing seriousness and tenderness on the part of many with whom I converse, in visiting from house to house. Our prayer meetings and monthly concerts are well attended. Our Sabbath school is making delightful progress. We have a large and interesting Bible class, which meets every Saturday morning, at 8 o'clock.

The spirit of benevolence is increasing in this church. We have just formed a Missionary Society, auxiliary to the A. H. M. S., which I fondly hope will do well. And also a female Bible Society.

## NEW-YORK.

TOO BAD—AND YET THE CHURCHES ALLOW IT.

After speaking of the spiritual condition of the church, a Missionary writes,

My hopes are very much raised in relation to our future prospects, except in one respect. The means of support here are not adequate to my wants. My beloved wife is laboring under that dreadful disease, the scrofula, and in order to get necessities into the house, and pay for help, I have had to dig my potatoes, and carry them with my one horse wagon twenty miles distant, and sell them out from door to door. But I don't believe I shall do it any more; it is a little too bad. I had rather go on till I can find a support that will save me from such business. But I cannot complain of my people, I think they will do all they can.

## AUXILIARY SOCIETIES.

## CANADA HOME MISSIONARY SOCIETY.

The Annual Meeting was held on the 24th of December, in the American Presbyterian Church, Montreal, Lower Canada, when the Report was read by the Corresponding Secretary. Addresses were made by the Rev. P. P. Osunkerhine, the Rev. William Taylor, and the Rev. Henry Wilkes, and a collection taken up.

## OFFICERS.

Rev. W. F. CURRY,  
*Cor. Sec. and Gen. Agent, Montreal.*  
Rev. G. W. PERKINS,  
*Rec. Sec. and Treasurer.*

## EXTRACTS FROM THE TENTH REPORT.

It is as unnecessary, as it would be improper, for us to speak of the rebellion that now distracts our country, or the disasters that have so recently distressed the commercial world, except to acknowledge with devout hearts, that whilst we have been embarrassed by the one, and are yet surrounded by the horrors of the other, we have had, and continue to enjoy, the most unequivocal tokens of the goodness and mercy of the Lord.

The claims of our land as a field of missionary enterprise, have been regarded

by the Christian community with a lively interest. Our transactions with the Parent Society, notwithstanding the unprecedented embarrassments of that noble institution, have supplied us with pecuniary aid in the usual benevolent measure. Our Missionaries have been encouraged in their labors for the most part, not only by the promises of God, but by his gracious dealings with them and their flocks. Places that have been hitherto destitute of the regular ordinances of Christ's house, have been supplied with efficient pastors. Churches have been increased and strengthened; and young converts, who yet retain their first love, and do their first works, have been gathered into the fold of Christ. And although, from unavoidable occurrences already alluded to, in connexion with others yet to be mentioned, some of the congregations have been deprived of their ministers, or otherwise suffered in their spiritual interests, we rejoice in the persuasion that there has been, on the whole, a steady advancement of the Gospel of Jesus Christ throughout our bounds.

SHIPTON.—During the last winter, the meeting-house that was in progress, and which had cost the church much anxiety and effort, was finished, and immediately filled with attentive hearers. The General Agent, who visited the townships at that



time, assisted Mr. Parker in the exercises of the first Sabbath after the dedication of the building, and shared abundantly in the satisfaction which all felt in contrasting the present neat and commodious structure with the time-worn school-house, where he had ministered to them on a former visit.

It was very gratifying also to learn, that the opposition which for years annoyed that congregation, had now, in a great measure, been withdrawn, and that some, who had strenuously opposed the erection of a place of worship, are now ready to respond kindly to the invitation, "Let us go into the house of the Lord."

The congregation has increased one third since the building of this house; several applications for seats have been made since the last was taken up; and within a few weeks our brother informs us that there have been indications of unusual seriousness.

MELBOURNE.—The township adjoining Shipton on the west, is yet the scene of the Rev. A. O. Hubbard's ministry, and has been blessed with a special outpouring of the Spirit of God, in one neighborhood; the immediate result of which was the addition of ten hopeful converts to the church.

Mr. H. reports that "the interest of the people in the preaching of the gospel has, on the whole, increased. Our congregation at the meeting-house, though by no means large, is quite respectable *for this region*. Several of my hearers come on foot from four to five miles, and *one* frequently, I had almost said *statedly*, walks *ten* miles. He is a puritan, and loves the truth for the truth's sake. The most interesting part of my labors has been at the settlement called the Ridge, some four miles back from the river. About half of our members reside in this settlement; and it is not too much to say of them, that though they are but in moderate circumstances, they are, for the most part, rich in faith and good works.

In gathering the little flock in this place, much labor and care have been necessary. In consequence of poor health, I have not done all I could have wished. When pressed down with the severest, perhaps, of earthly afflictions, viz. that which was occasioned by the loss of a beloved wife, I have found the sweetest solace in the discharge of Missionary duty, especially in visiting the cottages of the poor.

At the time of its organization, two years ago, this church had eighteen members, now it contains fifty-two, twenty-five of whom have been added during the last year."

SHERBROOKE AND LENNOXVILLE.—The church and congregation in this interesting

field continue to rise in importance, proportioned to the rapid advance of the population of the town. They yet enjoy the ministry of the Rev. J. Robertson, who, in March last, was regularly installed as their pastor. Soon after the commencement of Mr. R.'s labors amongst the people of his charge, they made an effort to build a place of worship, and have so far succeeded that they hope, in a short time, to enjoy the pleasure of worshipping the Lord in the "house which they have builded."

COMPTON.—It was mentioned in our last report, that the Rev. O. Pearson commenced his labors in this town in the midst of many serious discouragements; but that by perseverance in his good work, a Congregational church has been gathered. It was organized Sept. 28, 1836, consisting of sixteen members, fourteen from other churches, and two by profession. Two persons have been added since by profession, and one dismissed.

From a later communication we learn that the tract circulation is yet prosecuted with unabated zeal—that the Bible distribution has commenced under encouraging circumstances—and that a general seriousness on the minds of the people is more hopeful in its appearance than heretofore.

EATON.—The little church in this place which was noticed in our last report as having been organized by the Rev. A. J. Parker, of Shipton, about two years since, has, until recently, been destitute of the regular services of a pastor. They are, however, supplied occasionally by the labors of brethren from other towns, and have been gradually increasing in strength and stature.

They have been very earnest in their prayers and endeavors to obtain a minister, and after some disappointment and necessary delay, they are now enjoying the services of Rev. J. Sherill, late of the Theological Seminary at Andover, who, we hope, will remain with them, and prove an efficient and useful pastor.

STANSTAD.—This church have recently presented a call to the Rev. R. V. Hall, of Laprairie, who has consented to become their pastor, and is now with them.

We cannot close our notice of this place without mentioning four solemn occurrences, which in their turn have read their affecting mementos to the people.

The first was the last illness and death of the Rev. J. Gibb, son of the former pastor of the Stanstead church. He was a young man of great promise, and was settled at Haverhill, New-Hampshire. But the Lord had employment for him in another world. The premonitory symptoms of his fatal sickness cut short his earthly labors, and he came to die in the arms of a widowed mother. His end was peace.

The second event was the death of Mrs. P., the wife of the deacon of that church. She was honored and beloved through all the circle of her acquaintance. Intelligent, useful, pious, she died in faith; reminding her friends of the beautiful sentiment concerning the departure of the Christian, which John was taught in Patmos—"Blessed are the dead that die in the Lord, yea, saith the Spirit, for they rest from their labors, and their works do follow them."

The third occurrence was the death of one who, for many years, with a mind and talents suited to better purposes, had been the champion of Universalism in his neighborhood. On his death-bed he saw the sin and folly of his long-cherished sentiments, and renounced them; gave hopeful evidence of conversion, and was baptized, surrounded by a crowd of his acquaintances, who were invited to witness the solemnity, and hear his recantation of his former destructive errors.

The last and most melancholy event, was the death of an old inhabitant, who had long made the world his portion. He had accumulated much wealth, and was high in office. Not contented with what he had, he sought for more, and was disappointed. His hopes of enjoyment were crushed; and, one day, whilst engaged in shaving, he drew the razor across his throat, fell into the arms of his wife, and expired.

POTTON.—This church, which was formerly supplied half the time by the Rev. W. E. Holmes, has, during the last year, given a call to the Rev. Mr. P. Clarke, who has become their pastor. Mr. C. says thus in one of his letters:—"There has been quite a reformation here. Five have united with our church, and eight or ten with the Methodists; there are some more, who, I think, will unite with us before the next communion." This brother is much embarrassed with the usual obstacles to success in all new places, viz. the want of a suitable house of worship.

GRANBY AND SHEFFORD.—It was stated in our notice of these churches in the last report, that the Rev. H. B. Chapin, who had spent a few months with them, "had returned to his pastoral charge in Massachusetts, deeply regretted by all the people." A correspondence was kept up with Mr. C. through the General Agent, which resulted in his receiving a unanimous call from both churches to become their pastor.

A few extracts from his journal will show the principal features of that mission.

*Incidents illustrative of the influence of Universalism.*

On inquiry being made for a young

man, it was suggested that he had probably gone to Mr. —, a *Universalist*. A very sober little boy who happened to hear this, says, "— (another little boy) is getting to be a *Universalist*." "Ah, my son," says his father, "how do you know that — is getting to be a *Universalist*?" "He swears."

P. S., an interesting and intelligent young man, some years since, gave decisive evidence of a change of heart, and made a profession of religion. The church had strong hopes of his usefulness, and the firmest confidence in his piety; but, for some time past, they have been much tried in consequence of his leaning to the doctrine of universal salvation. For years the church was without any communion or regular preaching. He wandered away from God and his brethren; and, for a time, even the most sanguine had almost given him up. He had not, however, utterly lost a sense of divine things, and his own duty. And the singular proposal which he made to his *Universalist* friends, and the result, brought him to doubt more than ever the practical tendency of their sentiments. As some of them worked in the same shop, he one day asked them, "Why don't you pray—why don't you have a prayer-meeting? If I am going to be a *Universalist*, I am going to have a prayer-meeting." They found he was in good earnest. A *Universalist* prayer-meeting! When and where was it ever established? The proposal was not seconded. He did not succeed. Reflection, and the merciful interposition of God, seemed to humble him, and brought him back to the prayer-meeting and the communion of the church.

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## OBITUARY.

### DECEASE OF TWO MEMBERS OF THE EXECUTIVE COMMITTEE.

It becomes our melancholy duty to record in this number the decease of two members of the Executive Committee of the American Home Missionary Society, within the short period of fifteen days. Since the organization of the Society, there have successively entered into rest, Mr. Stephen Lockwood, in March, 1827; Rev. Mr. Bruen, in September, 1829, and in one short month afterwards, Peter Hawes, Esq. Mr. Archibald Falconer died while seeking health in distant climes, in February, 1831, and under similar circum-

stances, Mr. John C. Halsey, in 1837. We have now to add to this catalogue of brethren so dear to us in life, and remembered with so much tender regard now that they are dead, the names of WILLIAM A. TOMLINSON, and of JOHN NITCHIE, Esq., the former of whom departed this life on the 19th December, and the latter on the 3d of January.

Mr. Tomlinson was elected a member of the Executive Committee of the A. H. M. S. in May, 1837, and consequently had been connected with it but for a few months. This period however by no means comprised all his interest and efforts in this cause. For many years he has been known as an active and intelligent friend of every evangelical enterprise, and our hopes of the aid to be derived from his counsels were high. But the Head of the Church has called him to a more exalted sphere, where, we doubt not, he serves the Saviour whom he loved on earth, with unceasing effort and a perfect heart.

The following is an extract from the *Proceedings of the Executive Committee*, Dec. 25, 1837, on the occasion of Mr. Tomlinson's decease :

"The Chairman communicated the melancholy intelligence that Mr. William A. Tomlinson, who was elected a member of this Executive Committee, at the last annual meeting of the A. H. M. S., departed this life on the 19th day of December inst.,

Whereupon—

*Resolved*, That the Committee feel that this dispensation of divine Providence has removed an active, intelligent, and devoted associate, from whose counsels they had already begun to anticipate much assistance in the promotion of an object so dear to his heart as the spread of the gospel throughout this whole country.

*Resolved*, That while the Committee thus record their regard for their departed brother, they also tender their sympathy to his bereaved family, whom they affectionately commend to the sustaining and consoling grace of Him who is the "Father of the fatherless, and the Judge of the widow."

Scarcely had the foregoing proceedings taken place, ere the Committee were called together again, to mingle their tears with each other, and with the whole community of those who love Zion, and labor for her advancement, over their departed brother, JOHN NITCHIE, Esq. In this bereavement,

they mourn the personal loss of a long tried friend, as well as their official loss of the oldest and most experienced member of the Executive Committee. Ever since the year 1809, Mr. N. has been associated with the Home Missionary cause, and for the greater part of the intervening period, a member of the Executive Committees of the various Societies which have successively engaged in its prosecution. What his spirit, and labors, and influence have been, in all this period, may be inferred from the following resolutions of the Executive Committee, passed at their meeting, January 8th, and from the memoir which follows, which is taken, with slight alterations, from the funeral discourse pronounced by Rev. Professor White, formerly pastor of the church to which Mr. Nitchie belonged, and his associate in the Executive Committee of the A. H. M. S.

*Proceedings of the Executive Committee, Jan. 8, 1838.*

"The Chairman announced to the Committee the decease of their beloved and respected coadjutor, JOHN NITCHIE, Esq., on the 3d January, inst., aged fifty-four years, for twenty-five of which he was a faithful and efficient promoter of Home Missions, and an officer of various societies for that object.

Whereupon—

*Resolved*, "That the members of the Committee, both in their individual and associated capacity, feel themselves to be deeply afflicted by the mysterious dispensations of divine Providence, which, in so short a time, have removed from their councils two of their beloved associates, and that they are called to humility, and to renewed diligence in their efforts for the salvation of men, that thus they may be 'followers of them who through faith and patience inherit the promises.'"

*Resolved*, "That the Committee record, with gratitude to the Author of all good, their sense of the private worth of their departed brother, John Nitchie, Esq., his intelligent and consistent piety, his sound and discriminating judgment, his sweet and pacific spirit; and their grateful recollection of his faithful and disinterested labors, for so many years, in the cause of Missions, as well as in other departments of Christian enterprise."

*Resolved*, "That the Secretaries communicate to the bereaved family the tender sympathy of this Committee in the afflictions and

in the consolations of this event,—their *condolence* for the loss of one so valuable and so beloved, and, at the same time, their *congratulations* that a life of so great usefulness has been succeeded by a death so consoling to survivors, and honorable to religion.”

### MEMOIR.

JOHN NITCHIE, Esq. was born in the city of New-York in 1783. He was trained under religious influences; and received a liberal education at Columbia College. He studied the profession of law, and was admitted to its practice at about the age of twenty years. He became a member of the Collegiate Reformed Dutch church at twenty-four, and not long afterward was chosen a deacon, and subsequently, when the South church was constituted separately, he became an elder, under Rev. Dr. Abeel; and this latter office he continued to hold, and to discharge its duties, until his death. In 1819, he was appointed General Agent of the American Bible Society, very early in the history of that institution, and as successor to John E. Caldwell, Esq., its first General Agent, who continued in the office but little more than one year. At the time of his appointment, Mr. Nitchie was a lawyer in full practice in this city; but after a season of reflection, he left his profession, with all its emoluments and prospects, and devoted himself to the sacred employment of disseminating the word of life. To this work, as a regular business, he gave his time and labors as long as he lived. He was, however, for many years extensively and increasingly attached to other religious and humane institutions, as a member of their Boards, or Executive Committees, where he aided in sustaining their responsibilities, and greatly contributed to their prosperity by his counsels and his patronage. This is particularly true in reference to the cause of Home Missions, Mr. Nitchie having been among the number of those who, in the year 1809, constituted the Young Men's Assistance Society, auxiliary to the New-York Missionary Society. Through all the changes of organization which resulted eventually in the formation of the American Home Missionary Society, he continued, with the exception of a year or two, a member of the Executive Committee until his death.

On removing from the lower to the upper part of the city, in 1832, Mr. Nitchie transferred his church relation to the Allen-street Presbyterian church, to the eldership of which he was immediately introduced.

The ordinary health of Mr. N.—as the very sight of him would indicate—was unusually firm; and by means of it alone, was he able to perform the great amount of labor, which his untiring diligence and generous benevolence disposed him to undertake. Early in November last, however, he was seized with a severe cold, and threatened with inflammation in the region of the throat and lungs. Medical treatment was resorted to, and after a few days his symptoms were relieved, and he again visited his office on two successive days. The exposure was probably premature, and the disease renewed the attack. It was still hoped by his friends that his powerful constitution would effectually resist the malady. In this, however, they were disappointed. The disease had taken too strong a hold; and although in repeated instances the mastery over it seemed to be obtained, yet it returned with renewed virulence, and in the end the faithful efforts of friends, and of able and devoted physicians, were unsuccessful. With a rapidity almost too great to be called gradual, his excellent constitution was worn away, and the mortal conflict terminated.

Mr. Nitchie was characterized by strong and clear intellectual powers. His mind was capacious, his views large and comprehensive. His talents, however, were more of the practical than of the abstract kind. He manifested little taste for speculations on abstruse and difficult questions in philosophy. This may have resulted from the habits of his life, from his being almost exclusively engaged in practical matters; but we think it was an original trait. His practical judgment was uncommonly excellent. On subjects of great interest, he seldom made an important mistake. It was this that qualified him so extensively to acquire and retain the confidence of the community, and that gave such weight to his counsels in deliberative bodies. It may be doubted whether the services of any other layman in our city were esteemed more valuable in connexion with any important cause than his. He was eminently instrumental in

devising and executing those important plans by which the American Bible Society has shed its benign influence throughout the length and the breadth of our land, and into many portions of foreign countries. And scarcely has any important step been taken by the leading benevolent institutions among us, without being first submitted for his opinion.

His large and discriminating mind was richly stored with the treasures of information and thought. His education was originally thorough and solid, he had a great thirst for knowledge, and his opportunities were pre-eminently good. As the result of these, his observation and experience were great. Such qualifications, together with various and extensive reading—particularly on religious subjects, and more especially still, of the Bible, to a minute and frequent examination of which, his public station called him—imparted an eminent degree of interest and value to his character and counsels. During a period of nineteen years in the service of the American Bible Society, in examining and correcting their publications, he had almost copied the scriptures entire upon the tablet of his memory. His resources were peculiarly available in social religious meetings—and in Bible class instruction, in which he was engaged and extensively useful for many years of his life.

Connected with this intellectual power and extensive information, Mr. Nitchie possessed almost an excess of modesty. His acquaintances all knew how averse he was to any thing which might appear like assuming superiority; how readily, in the discharge of his duties, he condescended to the humblest walks of life; and how disposed he was to defer to brethren, who, in many respects, were his inferiors; and with what amiable meekness he would place himself to listen, at the feet of one who could make no pretension to equality with him in ability and acquirements.

Another trait in Mr. Nitchie's character, which may be regarded as distinctive, was a very lively sensibility, a copious flow of tender feelings. This susceptibility of emotion was unusually great. Had not his mental discipline been good, and the ardour of his feelings been chastened and subdued by the grace of God, he might have been liable, sometimes, to be hasty. But from the mani-

festation of this, particularly during all the latter part of his life, he was remarkably exempt. Any propensity of the kind which may have existed was brought under the mastery of self-control, and counteracted by Christian principle, and the predominating influence of religious affection. His sensibility, thus subdued and sweetened by heavenly charity, gave a charm to his whole character, and made his social qualities most endearing. His presence was light and joy to his family; and in the same way, he blessed all his friends and cheered every social circle in which he mingled. Who ever enjoyed his friendship and society, that felt not himself obliged, and feels not now, that he is bereaved?

But it is with his religious character, that we are most concerned. We have already said that he professed religion at about twenty-four years of age, and as he died at fifty-four, he lived for more than thirty years a member of the Church of Christ. During the whole of this period, he was known as a decided and devoted Christian. To those, however, who were favored with an intimate acquaintance with him, it appeared that the growth of his piety was most rapid during the last eight or ten years of his life. During that most precious revival of religion in 1831, his piety received an impulse that it never lost. His Christian feelings were then kindled up to a flame. In connexion with the South Reformed Dutch Church in this city, he was assiduously engaged, and probably, by divine grace, accomplished more than any other layman in that church at the time, being made the means, in the hand of God, of bringing many souls out of darkness into marvellous light. The savor of that season he never lost. From that time, the love of souls became almost the master passion of his heart. He loved revivals, and delighted to dwell in the midst of their solemn and impressive scenes. His associates in the church session, as well as many others, can bear witness to the untiring faithfulness with which he labored in such scenes, the manner in which he visited inquiring souls from house to house, the pains and patience with which he would unfold to them the plan of salvation, and the tender pathos with which he besought them to be reconciled to God. The regular meeting appointed for conference with those who were the subjects of the Spirit's striving,

was a place which to him seemed to have in it something of the sweetness of heaven. In his faithful attendance there, he was an example to all his associates. If in health, the stroke of the bell was not more true in calling them together, than the tread of his foot when the time arrived. He excelled in the treatment of souls. His intelligence, his intimate knowledge of the Scriptures, his deep religious experience, his condescending manners and tender feelings, qualified him for it. The seals of his efforts in this department of labor are not a few. Under God, he turned many to righteousness.

Mr. Nitchie was singularly consistent in his character. It not only possessed all the parts, but they existed in beautiful symmetry. He was remarkably benevolent and liberal. His spirit was eminently pacific. He lived to exemplify brotherly kindness and charity, and labored, and prayed, and feelingly exhorted, that he might promote in all his brethren the same things. He was himself eminently evangelical in his feelings,—“in doctrine uncorrupt, and pure in manners,”—but he was no partisan, and could not be made to take a part in the bitter contentions which have agitated the Church, and reproach religion. Often did he speak and pray most meltingly on this subject; and early in his last sickness, when in conversation with his pious physician, the troubles of the Church were alluded to, he gave vent to his feelings in tears.

During his sickness, Mr. Nitchie uniformly expressed a cordial acquiescence in the Divine will, and a satisfaction that whatever took place, it would be ordered by infinite wisdom and goodness. His Christian hope was not obscured for a single moment. A few days before his death, when the hope of recovery grew faint, he requested an interview with a ministerial friend. He stated, that in view of the increasing uncertainty whether he should ever recover, he felt it his duty to examine his hope, and see whether it were well founded or not. He was asked whether this desire arose from any darkness of mind, or any reasons which he had to fear that his hope was not good. He answered, “No. There was no change in that respect; but that he viewed himself as probably approaching a very solemn hour, and that he should not discharge his duty to himself without a careful re-examination of

his title to the kingdom of heaven.” On being told that this was well, and that it was a matter of gratification that there was no other reason for his undertaking the work, he then proceeded, with a mind perfectly collected and clear, to give an account of his views of the Gospel way of salvation, and of his reasons for believing himself to be interested in it. He said that all within himself appeared worthless and polluted—he had no confidence in any thing he had ever done—that the blood of Christ cleanseth from all sin, and his hope was wholly on Him. He felt that he hated sin and desired holiness, and longed for nothing so much as a spotless conformity to the Divine image. After having said much more of similar import, he ceased; and was told that if such were his views, and such had been his experience, nothing else could be said to him, than that there was no room for mistake—that there could be no where else to fix his confidence, and that his anchor hold was firm—that he ought therefore to rest secure, trusting in the Lord, and let no temptation or suspicion excite a trouble in his soul. In this he acquiesced, and added, with deliberation and emphasis, “My faith is fixed, not on the word of man, but on the word of God.” And it is believed that from that moment he never expressed the least solicitude about himself, but calmly and with heavenly resignation awaited the event of the Divine will.

Two days before the scene of his sickness terminated, apprehending that it might be much sooner, his medical attendants advised that he be informed that they had done what they could, that he was in the hands of the Lord alone, and that if he wished to do any thing, or say any thing to his friends, it might be expedient not to delay. This communication was plainly and affectionately made to him. He listened to it with serious attention, but without any apparent increase of emotion; and when it was made, expressed his thankfulness that it had been done. He was asked if it disappointed or surprised him. He answered that it did not. After passing a few moments in prayer, he called his family around him; and when all were assembled, he addressed them in most feeling terms—giving a concise, clear, and beautiful epitome of the Gospel, expressed in language as appropriate as could have

been done in the most perfect health. He then gave a most faithful testimony—"That was the faith in which he had lived, and that was the faith in which he wished them to know he died." He then most tenderly exhorted them to be faithful to each other, and above all to love the Saviour, and devote their lives to his service. After further appropriate admonitions, in a truly sublime manner, elevating his eyes, he said, "I know that if my earthly house of this tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens." From this time, doubtless he felt that his work was done, and waited to pass through the valley of the shadow of death. The mortal conflict continued longer than was expected. The last day of his life was a day of dreadful suffering; but he passed through the whole with sublime intrepidity. He never complained; there was no shrinking—no manifestation of weakness; he seemed to know where he was, and what must needs take place. At times, in his greatest agony, he would lift an imploring glance, but it was immediately subdued and chastened. He knew that his help was only in God, and to him he looked. At seven o'clock P. M. on the 3d of January, the strife ceased, and our beloved friend and brother was released from his sufferings, and entered where sickness and death are known no more.

### NOTICE TO MISSIONARIES.

We wish to call the attention of the Missionaries of the A. H. M. S., to their reports, due on the first day of April.

We look to these reports for the materials, from which to make out the Annual Report of the Society. It is important, therefore, that they should be accurate and full, and that they should be forwarded, *without failure*, as early as the time specified.

Each Missionary will find in his commission, an outline of particulars to be noticed in his report. To these should be added, whatever of special interest has occurred on his field of labor since last April, or during such a portion of the year from April to April, as he has been in commission.

We make this request at the present time in the hope that the preparation of this report will receive the early and the special attention of every Missionary. By complying with our request, our brethren will subserve the cause of our common Lord and Master.

Missionaries of Auxiliary Societies, who make their *quarterly* reports to the secretaries of their respective auxiliaries, are requested to bear in mind, that reports from them are due to the A. H. M. S. also, on the FIRST DAY OF APRIL.

MILTON BADGER,  
CHARLES HALL,  
Secretaries of the A. H. M. S.

*Appointments by the Executive Committee of the A. H. M. S., from Dec. 15th, 1837, to Jan. 15th, 1838.*

#### *Re-appointed.*

Rev. Benjamin Russel, Burns, Allegany Co., N. Y.  
Rev. William Goodell, Summerhill, N. Y.  
Rev. D. S. Morse, Richford, N. Y.  
Rev. William Waith, Napoli, N. Y.  
Rev. Felix Kyte, Lumberland, N. Y.  
Rev. Sylvester Cooke, Springville, Pa.  
Rev. James W. Dale, 13th Ch., Philadelphia,  
Rev. Henry Root, Sylvan, Mich.

Rev. Oliver Hill, Stoney Creek, Mich.  
Rev. F. H. Ayers, East Lincoln, N. Y.

#### *Not in Commission last year.*

Rev. Sylvester Cory, Friendship, N. Y.  
Rev. Samuel W. Raymond, Union Springs, N. Y.  
Rev. Robert Laird, Pleasant Valley West, N. Y.  
Rev. H. J. Fries, Greensborough, Md.  
Rev. Jesse Stratton, Middleton, Mississippi.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from December 15th, 1837, to January 15th, 1838.*

#### MASSACHUSETTS—

Pittsfield, Mrs. H. N. Brinsmade, L. M., \$50 00  
Whitinsville, Cong. Ch. to const. Rev.  
Michael Burdette, a L. M., 50 00

#### CONNECTICUT—

Fairfield, Friend, 7 17  
Greensfarms, W. Thorp, 5 00

New London, 1st Cong. Ch., per A. Otis, 212 93  
2d Cong. Ch. Coll. at prayer meeting, 61 00  
North Woodstock, Cong. Soc., per Rev.  
L. H. Hough, 21 00  
Norwich, in part of legacy of the late Dr.  
W. E. Perkins, per J. A. Rockwell, Esq., 740 50  
Pettysaug, H. M. S., per H. C. Sanford, 40 25

## NEW-YORK—

Amenia, Rev. H. Barber,	10 00
Cairo, Mr. Peck, L. M., in part,	10 00
East Durham, Stephen Tibbals, L. M.,	30 00
East Springfield, G. W. Cornwall,	3 00
Little Falls, Pr. Ch. Coll., per T. M. Jervis,	30 00
Lumberland, Cong. Ch., 3; Fem. Miss. Soc., 2,	5 00
Malden, David Bigelow, L. M.,	30 00
Miller's Place, Fem. Cent. Soc., per Rev. E. Platt,	15 00

## New-York City, viz:—

Allen st. Pr. Ch.,	471 90
Bleecker st. Ch., Coll.,	121 79
Bowery Ch., W. W. Chester,	50 00
Bowery and Pearl st. Chs., Mon. Con. Coll.,	32 27
Brainerd Ch.,	225 59
Fourth Free Ch., Y. M. D. M. S., per A. Lout,	50 00

Mercer st. Ch., E. Wainwright, 100; J. B. Jervis, 20; S. J. Phelps, 25; J. B. Sheffield, 10; N. White, 10; R. L. Case, 10; W. Laimbeer, 2; Mrs. E. Smith, 5; Prof. Patton, 3; J. Boorman, 100; G. P. Shipman, 10; R. Newell, 5; Coll. 162 46; Mon. Con. Coll. 39 93,	502 38
Pearl st. Ch., B. Aikman,	6 00
Seventh Pr. Ch., Coll.,	93 62
West Pr. Ch., Coll., 113; Sab. Sch. Miss. Soc., 128 56,	241 56
Bal. of the legacy of the late Isaac Brewster,	50 00
Ridgebury, Mrs. Sarah Ann Stewart, L. M., in part, per Rev. W. Y. Miller,	20 00
Somers, H. M. S., per A. M. Turk, Tr.,	8 00

## NEW-JERSEY—Per Rev. G. N. Judd.

Belvidere, Dr. and Mrs. Green,	2 00
Caldwell, Pr. Ch., Bal. of Coll., per J. Provost,	19 39
Madison, Pr. Ch. Coll., 83; Fem. Miss. Soc., Mrs. S. W. Arms, Tr. 67 50,	150 50
Newark, 2d Ch. Mon. Con. Coll., 38 81; Ladies, 8,	44 81
Rockaway, 1st Pr. Ch. Coll., 58; J. Jackson & Son, 20,	78 00

## PENNSYLVANIA—Per Rev. G. N. Judd.

Allentown, Pr. Ch.,	8 18
Carlisle, Pr. Ch.,	118 57
Fayetteville, John Darling,	5 00
Harrisburgh, Pr. Ch.,	170 92
Leacock, Pr. Ch., 20; J. Johnson, 10,	30 00
Marple, Friend,	3 00
Middle Octara, Pr. Ch. in part,	5 12
Mount Joy, Friend,	5 00

## Philadelphia, viz:—

First Pr. Ch., Fem. Miss. Soc., Mrs. M. Wilson, Tr.,	80 00
Second Pr. Ch., Mr. Gibbs,	15 00
Fifth Pr. Ch., Bal. of Coll.,	15 00
West Pr. Ch., in part,	20 00

M. W. Baldwin, 100; Rev. G. N. Judd, to const. his son, J. F. Judd, a L. M., 30; Mrs. Carswell, 20; Donations, 85,	235 00
Pittsburgh, 3d Pr. Church, 2 Ladies,	6 50
Reading, Hon. Wm. Darling, to const. Mary S. Darling, and Henry Darling, Life Members, 80; Juvenile Miss. Soc., H. Darling, Tr., 20; Mon. Con. Coll., 50; Missionary box, 3 74; Individuals, 65 36,	219 10
Womelsdorf, Pr. Ch.,	32 38

## DELAWARE—Per Rev. G. N. Judd.

Christiana, Pr. Ch.,	25 00
Newcastle, Pr. Ch. Mon. Con. Coll., 25; Mrs. S. Novin, 10; M. Koan, Esq., 5,	40 00

## ALABAMA—

Huntsville, Beaver Soc., J. B. Maltbie, Tr., 100 00	
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## OHIO—

Avon, per Rev. W. Sadd,	32 50
Tiffin, Rev. S. Dunton,	13 00

## ILLINOIS—

Bloomington, Ch., per Rev. C. L. Watson,	75 00
Hennepin, Rev. H. S. Colton,	15 00

## MICHIGAN—

Grass Lake, Th. Coll., 4 20; Rev. J. M. Ellis, 5 80,	10 00
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## HOME MISSIONARY,

27 08

\$4775 01

## KNOWLES TAYLOR, Treasurer.

*Receipts of the Western Agency at Geneva, N. Y., from Dec. 12th, 1837, to Jan. 13th, 1838.*

Benton, J. Whitaker, 10; Mrs. Whitaker, 2; E. M. Whitaker, 1; Ruth A. Whitaker, 1; Marietta Whitaker, 1, a family offering,	16 00
Buffalo, 1st Pr. Ch., Dea. Amos Callender, 100; Rev. A. T. Hopkins, 15; Miss O. Wisner, 1; Gen. V. Randall, 10; Dr. E. Brown, 5; J. Crocker, Esq., 5; N. Wilgus, 1,	137 00
Pearl st. Ch., Messrs. Norton & Williams, Canandaigua, Th. Coll., 26; Ladies in part, 15; James Smedley, dying gift to the A. H. M. S., 25,	10 00
Center Lisle, by Rev. Mr. Burt,	14 00
Cayuga Bridge, in part,	25 00
Columbia,	6 69
Dix, by Rev. John Gray,	30 00
East Palmyra,	18 25
Ellicottville, by Rev. S. Cowles,	19 00
Henrietta Fem. H. M. S.,	11 00
Geneva, Young People's Miss. Soc.,	31 75
Greenwood, Jacob Manning, Mrs. Manning, and three children, \$1 each, 5; also 2,	7 00
Holly,	30 00
Ithaca, Jacob Shepherd, 50; T. S. Williams, to const. Prudence Hungerford, Henry Hungerford, and Harriet Newell Williams, Life Members, 100,	150 00
Livonia, Evan. Soc. 78; Cont. in part, 28;	
Mrs. Susan Fowler, 15,	121 00
Newark, Wayne Co.,	30 00
Palmyra,	79 50
Pan Yan, by Mrs. Judd,	10 00
Prattsburgh, Burrage Rice, L. M.	30 00
Reading,	19 25
Riga,	41 00
Sheridan, by Rev. Z. Eddy,	16 00
Seneca Falls, J. S. Gay, 10; G. W. Tower, 5; J. K. Brown, 5; others, 10,	30 00
Warsaw, Ladies,	17 00

\$899 94

*E. P. Hastings, Detroit, Michigan, acknowledges the receipt of the following sums.*

Ann Arbor, Pr. Ch.,	19 00
Bronson, Kalamazoo,	23 00
Detroit, per Rev. J. L. Tomlinson, 38; A. T. M. Reynolds, 5,	43 00
Farmington, A. L. Warner,	10 12
Marshall, Pr. Ch.,	18 94
Mount Clemens, Pr. Ch.,	12 02
Pontiac, J. N. Voorhees, L. M.,	30 00
Smooth Rock, per S. T. Clark,	6 00
Ypsilanti, M. Clark,	25 00
Sundries, 138; do. by Rev. J. L. Tomlinson, 209 14,	347 14

\$534 22



THE  
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

THE GRANDMOTHER OF SAMUEL J. MILLS.

[Furnished by a Pastor.]

*"I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that in thee also."*

In the summer and autumn of 1822 the writer of this brief sketch spent a few weeks as an occasional supply of the pulpit, in the town of Kent, in Connecticut. It was during an interesting period of religious feeling in the place. The children of God had, to some extent, been revived; and a little band had come forward and consecrated themselves to the best of masters. This special interest in religion among that people, led the venerable SAMUEL J. MILLS, (father of the missionary of that name,) then upon the borders of eighty, to revisit the place of his nativity, and spend a few weeks there, with more than ordinary pleasure to himself, and profit to his numerous relatives and acquaintance. Proof was apparent that the bodily and intellectual powers were on the decay, and equal proof too, that the "inward man was renewed day by day." Occasionally, when some favorite topic was introduced in conversation, and especially at a religious conference, where he was eminently at home, there would be a kindling up of youthful sprightliness, there would be enlarged and vivid conceptions; illustrations from striking and apposite stories, would be poured forth with thrilling eloquence, all inimitable. The

great doctrines of the gospel—those which stain all human pride, which magnify free, sovereign grace, and give all the glory of every sinner's salvation to Him who is worthy to have every crown cast at his feet,—were themes on which he loved most to linger. When to others the resources of every mind seemed exhausted, and no new thought could be suggested, some mine would be opened by him who had dug deeper, displaying treasures still more precious.

One lovely autumnal morning, he asked me to walk with him. He directed his way towards an antiquated mansion, with a slow step and unusually thoughtful countenance, and approached and surveyed the dwelling. It was the home of his childhood, his father's and his mother's home. While standing but a few steps from the threshold, he related the circumstance of his father's death. He was drowned in the Housatonic, which pursues its way, in most lovely variety, of silence, of gentle murmur, of circuitous movement and noisy roar, through a very narrow vale among the mountains. The father left his family to secure some timber on the banks of that river, exposed to be swept away by a spring flood, and returned no more. It was while this son was but a child of the age of four or five years, that this event occurred. Very faint were the recollections of his father's looks, or of his counsels. But the remembrance of the sight of the corpse, the funeral, the appearance and conversation of the widowed mother soon after, were fresh in his memory.

A knock at the door brought the lady

of the house to answer the inquiry, "may we come in?" We were made welcome. The aged visitant immediately announced his object; that he had "come to see where his father and mother lived," and desired permission to go into some of the apartments. Every thing was examined with a curious and deeply interested eye. The rooms, the doors, the wainscoting, were the same as he had seen them in his childhood, more than seventy years before. On entering the room which had been their common sitting room, his emotions deepened. He pointed out the very place where his mother, the morning after the family had seen its head laid in the grave, was seated in her arm-chair, when she called the little group of three sons to her side, read the scriptures with them, and then kneeled to commit herself and her children to the God of the widow and the fatherless. "There she sat," when, placing her hand upon my head, she said, with peculiar cheerfulness, "Sammy, my dear son, you now have no earthly father, but repent of your sins, and believe in Christ, then God will be your Father."

The venerable man desired permission to visit the chambers; and a slow and laborious step brought him to the top of the stairs. On opening the door to one of the rooms, he said, here my mother led me one day, and after having prayed with me, with inexpressible earnestness and tenderness she said, "Sammy, you must come here every day while you live in this house, and shut the door and fasten it, then kneel down and pray to your Father in heaven." She had assigned one chamber to my brother John, and another to Edmund, with similar directions. He added, that "the interest she manifested in this, the kindness of her manner, and the solemn, earnest and decided tone of voice with which the expressions were uttered, made an impression on my memory never to be effaced."

On retiring from the scene of these early recollections, he related the following story of his mother: "One Sabbath, soon after she was written a widow, while sitting in the house of God, with her three sons in the pew,

while the minister was preaching, she was overwhelmed with a flood of tears, by emotions which struggled for utterance. The minister paused. A good deacon stepped into the pew, and kindly endeavored to soothe what he supposed to be her excessive grief. 'O,' she exclaimed, 'these are not tears of sorrow, but of joy. I came here with my heart filled brim full of gratitude and love, from contemplations on the character and government of God, and his great goodness to me. Our minister spake of Jesus, and my cup ran over.'"

Such was the mother of the Rev. Edmund Mills, of Sutton, Mass., and of the Rev. S. J. Mills, of Torrington, Ct. Such was the grandmother of the Rev. S. J. Mills, the missionary, the friend of the African. Mothers, would you exert an influence that may so bless the world and have an influence after you have gone to heaven? Love Jesus, speak of Jesus to your little ones, be at the mercy-seat as suppliants for them, and with them. Remind them of the time and the place, and the circumstances of their own personal duties to Jesus.

#### A STUMBLING BLOCK REMOVED.

[Furnished by a Pastor.]

We publish the following article as presenting a very important subject for the examination of all whose blessed privilege it is to direct sinners to the Saviour. We are not quite certain, however, that the views and practice which the writer opposes are correctly stated by him. We had supposed that intelligent pastors, when they direct the inquirer to renounce a particular sin, to which the eye of his conscience is directed, do not consider this renunciation as a *pre-requisite* to submission, but as *itself* an act of submission—one of the things which submission, to be genuine, *must include*. In such cases, the specified offence is singled out, and its abandonment insisted on, because the sinner is taken, as it were, *flagrant delicto*, in that act of sin; he sees it, feels it, his conscience is awake to it, and his continuance therein is therefore *wilful*. To suppose him to continue in the practice of *such* sin until *after* a surrender of *all* sin, were impossible. The very intelligent writer of the following article would not advocate such a supposition. We

think there is a difference in the cases cited in illustration; and commend them, and the writer's reasoning, to the prayerful study of those who have to deal with men in that solemn place, the inquiry room. We would also ask, whether the Saviour's treatment of the ruler, Luke xviii. 18—23, does not shed light upon this subject?

The importance of giving right instruction to sinners under conviction, has often been dwelt on with much feeling and force, both from the pulpit and the press. A great variety of errors, into which convicted sinners are liable to fall, either from wrong instruction, or the wiles of the adversary, have also often been pointed out, and the note of warning raised against them. Still, it is not unreasonable to suppose, that there may remain portions of this field unsurveyed, and that something new may be found in the diversified experience of those who are engaged in the great business of saving men.

There is a point of wrong instruction leading convicted sinners into serious error, which the writer has not seen publicly noticed, but which he has met with in his experience, and which it may not be unprofitable to notice in the Pastor's Journal.

The error is this—The urging of a convicted sinner to abandon some specific sin, or to do some particular duty, as a necessary pre-requisite to his submission to God, and assuring him, that unless he will do this or that specified thing, there is no such thing as his submitting to God, or coming to Christ for salvation. The difficulty of this instruction lies here: It is urging the sinner to do with an impenitent and unsubdued heart, what he needs a right heart to perform, and to do it in order to obtain a right heart. Or, it is trying to induce a wicked man to do what is a Christian duty, as a *sine qua non* to his becoming a good man.

The following examples will more clearly illustrate my idea.

Soon after the Temperance Reformation began, during a protracted meeting, a tavern keeper was brought under deep conviction of sin by the Spirit of God. His soul seemed in agony. Now what was he told to do? With united

voice we urged him to clear out his bar; assuring him, that he must do it as the first thing, or his conversion would be hopeless. And this point was kept constantly and directly before his mind. What was the result? He struggled and struggled awhile, then lost his convictions, became hardened, afterwards died, no doubt in his sins. I have often since reflected with pain on his case, feeling that wrong instruction was probably the means of his losing his soul. But was it not right for him to clear out his bar, and ought he not to have done it? Yes, but here was the difficulty: He then had no right principle to lead him to do it; and to expect, that with his wrong feelings as an unconverted man, he would do so great a thing as was the abolition of his bar, in his circumstances, was both unreasonable and hopeless. How then ought he to have been instructed? He should have been directed as the very first thing, to submit himself unreservedly to God, to give up all, and when he had done this, then, as an act of obedience, and as an evidence of his sincerity, he should have been told that he must give up his bar at once, and practically abandon all his other sins. It would now have been easy for him to do it, for he would have had Christian principle to do it with. The rebel's heart must first yield, and then his hand will throw the weapon down, but to hope the hand will give up the weapon, while the heart is unyielding, is idle. So the sinner's heart must bow, and then he will "cast away the transgressions whereby he has transgressed," without delay.

By the grace of God, I trust I profited by the above case, as will be seen from another example:

It is that of a young lady of a fine mind, good education, and amiable disposition. The first conversation I had with her was in an "anxious meeting," where a number of young converts and convicted sinners were assembled. I asked her, if she were willing to give herself to the Saviour? Her reply was, "I am not willing to be a missionary." I found that the impression had been strongly made on her mind, that she must be willing to be a missionary,

before she could become a Christian ; and to be a missionary she felt wholly unwilling. And no wonder :—for how could an impenitent sinner be willing to do what is an act of the most fervent Christian love? Her difficulty I thought I saw at once, but circumstances prevented my saying much to her that evening. An unusual interest was awakened in my mind relative to her case. I therefore called the next day, and had a personal interview with her. The difficulty remained. She was unwilling to be a missionary, and therefore could not be a Christian. I addressed her as follows, as nearly as I now recollect my language: "How do you know that God wants you to be a missionary? If you become a Christian, the first thing God may do with you may be to take you to heaven. You nor I do not know what certain place God will wish you to occupy in his kingdom. Your duty is to give yourself to him, and then inquire, 'Lord, what wilt thou have me to do?' Thus did Paul. He first bowed to the Saviour, then sought what was duty, and learning it, he did it cheerfully and without delay. So do you. Yield yourself to the Saviour, take his yoke upon you, and then learn of him; and if his word, Spirit and Providence shall show you that it is your duty to be a missionary, and that this is his will concerning you, go and be one cordially and cheerfully; but if he directs you into some other sphere, then enter it. Is not this right? Is it not proper and reasonable that you *thus* feel and do?" She assented, and, as we believe, gave her heart to God, and knelt with me in prayer, in token of her unconditional submission to the Saviour. Since that time she has been willing to be a missionary, or whatever else her God might desire of her.

That similar difficulties are often stumbling blocks in the way of convicted sinners, there can be no doubt, and they prove stumbling blocks of a most serious character. For it seems so right, that the very thing be done, which the sinner is unwilling to do, that it is supposed, because he is unwilling to do the very thing in question, therefore he will not submit to God. Whereas the real difficulty is, he has no right feelings to do it with,

and cannot have, until his rebellious heart has bowed to the High and Holy One. Hence, let the sinner be brought to yield himself unreservedly to God; let him first take Christ's yoke, and then he will be ready and prepared to hear and obey his voice, and he will do it. Now you may point out to him specific duties to do, or specific sins to forsake, and if he has truly given himself to the Saviour, there will be no hesitation about his doing the one or the other. His sincerity he will show by doing what appears his duty, and in renouncing what appears to be sin; and he will do this readily, for he will have right feelings with which to do them. And thus he will test his character both to himself and to others.

#### DEATH-BED OF A CHRISTIAN.

Mrs. N. Spencer, of Portageville, N. Y., departed this life on the 10th August, 1837. The following particulars are furnished by her Pastor.

Her faith was severely tried, but it was victorious. Christ was present, almost visibly, in the dark valley. The moral atmosphere of her dying chamber was truly the air of heaven—the fanning of angels' wings.

She was conscious that the icy hand of death was upon her, but could not bear to depart, until she had given unequivocal testimony to the truth of our divine and holy religion, the existence and attributes of God, and the glory of Jesus our Saviour. When death had closed her eyes, and her favored spirit was believed by her friends to have departed, she said, with a distinct and audible voice, "No, I have not gone yet, but soon I go. I know I am dying. O, how happy—how happy is my soul! O, Jesus, how lovely! O, the glory, the glory!" She seemed to have departed and returned with a message from the world of spirits. She strove to save from the wrath of God her unbelieving relatives, warning and entreating them to fly to the arms of a crucified Saviour. Just before her soul took its flight, she thus addressed her husband, "If you will not believe my *living* testimony, will you not believe my *dying* testimony? I am dying, my dear husband. Believe me, Jesus is precious: O, trust in him."

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL . . . . . *Mark* xvi. 15.  
How shall they PREACH, except they be sent? . . . *Rom.* x. 15.

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## THE LIVING TEACHER.

[From the 19th Report of the Central American Education Society.]

IN less than thirty years from the death of Christ, his Gospel was spread over the civilized world. This fact is recorded by historians of unquestioned veracity, and is confirmed by inspired testimony. In the Epistle to the Colossians, written A. D. 62, or twenty-eight years after the crucifixion, the Apostle, speaking of the Gospel, says, "which is come unto you as it is in all the world; and bringeth forth fruit." Again; "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." This language is intelligible only on the supposition, that the Gospel, at this early period, was not only known, but producing its proper fruits throughout the many nations comprising the Roman Empire. In A. D. 58, or twenty-four years after the death of Christ, when Paul wrote his Epistle to the Romans, he expresses gladness, because "their obedience had come abroad unto all men;" he breaks forth in "thanks to God through Jesus Christ, because their faith was spoken of throughout the whole world." Here it is manifest, that the Gospel was introduced at Rome at a very early period—that many there were openly obedient to that Gospel, and that it had spread through the Empire with immense rapidity. That it had thus extensively found its way, is settled by the further testimony of the Apostle: "So then faith cometh by hearing, and hearing by the word of God. But I say, have they not heard? Yes, verily, their sound went into

all the earth, and their words unto the ends of the world." This success of the early Christians cannot be called in question. It stands out in bold contrast with the conduct of professing Christians at the present day, and administrators merited rebuke to our sluggish and heartless movements. "They had none of our means and facilities for combined action; no press, almost no books; no connexion with, no countenance from the state; no opportunities even for free intercommunion among themselves; no patronage but that of heaven. They went individually to work under the influence of one spirit—that spirit in their Saviour, which made Him such a martyr in the cause of man."

The Scripture testimony elicits another fact of thrilling interest and of great moment, by reason of the light it may cast upon the path of our future plans and labors. It appears, that the knowledge of Christ was spread over the known world, and that churches in great numbers were established, before a single Gospel or Epistle of the New Testament was committed to writing. The first Epistle to the Thessalonians was written "from Corinth, not long after the publication of Claudius' edict against the Jews, which happened in the twelfth year of his reign, answering to A. D. 51." This opinion of Dr. MacKnight is fully sustained by learned commentators. The date of this Epistle is generally placed about eighteen years after the resurrection and ascension of Christ. This letter not only recognizes the fact of the general spread of the Gospel at this early date, but makes known the instrumentality by which it had been accomplish-

ed: "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad, so that we need not to say any thing." The instrumentality, by which such vast and amazing changes were so rapidly effected, was the Gospel, published by the *living preacher*. The apostles and disciples received the command from their risen Saviour, "Go ye into all the world, and preach the Gospel to every creature." They "conferred not with flesh and blood," but immediately yielded simple but energetic obedience; for it is written of them, "And they went forth and preached every where, the Lord working with them, and confirming the word with signs following." So long as they were intent upon obedience to the command to "preach the Gospel to every creature," the movements of Providence were coincident and distinguished. It was at the very time when Jerusalem was crowded with a vast concourse of men from almost all nations, that the Spirit was poured out with such power as to render a single sermon effectual to the conversion of **THREE THOUSAND SOULS**. When opposition began to rage, and the apostles were seized and thrust into prison, their steadfastness and boldness, in preaching salvation through Christ crucified, so deeply impressed the excited masses of population, that in a few days, "the number of the men" who believed "was about five thousand." And even when persecution was permitted to move forward with terrible and bloody sway, it was that this divinely instituted plan might be more thoroughly tested, and its wisdom and its power more perfectly demonstrated. "And at that time there was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad—except the apostles—therefore they that were scattered abroad went every where preaching the word." Can there be

any doubt, that in the self-denial and the amazing exertions of the primitive Christians, to spread the Gospel throughout the world, **THEIR SOLE RELIANCE, UNDER GOD, WAS UPON THE LIVING TEACHER?** Can there be any doubt, that inspiration moved not for the writing of any portion of the New Testament, until, by preaching, the Gospel had obtained a hold upon the nations; until, in the converted and the inquiring, a strong, an unconquerable thirst for inspired truth had been created? The books of the New Testament were written to meet the exigencies of existing churches, and were generally addressed to them. The apostles went not forth with their epistles in their hands, but with the Spirit of Christ and the power of the Gospel in their hearts. Can there be any doubt, that by this divinely instituted plan, by the simple instrumentality of a preached Gospel, attended with the Divine blessing, the knowledge of Christ crucified has once been spread over the known world? "It appears from the most credible records, that the Gospel was preached in Idumea, Syria, and Mesopotamia, by Jude; in Egypt, Marmorica, Mauritania, and other parts of Africa, by Mark, Simon, and Jude; in Ethiopia, by Candace's eunuch and Matthias; in Pontus, Galatia, and the neighboring parts of Asia, by Peter; in the territories of the seven Asiatic churches, by John; in Parthia, by Matthew; in Scythia, by Philip and Andrew; in the northern and western parts of Asia, by Bartholomew; in Persia, by Simon and Jude; in Media, Carmania, and several eastern parts, by Thomas; through the vast tract from Jerusalem round about unto Illyricum, by Paul; as also in Italy, and probably in Spain, Gaul and Britain; in most of which places Christian churches were planted in less than thirty years after the death of Christ, which was before the destruction of Jerusalem."

## AMERICAN HOME MISSIONARY SOCIETY.

### THE JOY OF BENEFICENCE.

THE apostle tells us that it was one of the maxims of Him who gave more liberally than all others, for the welfare of man, that "*it is more blessed to give than to receive.*"

The necessities of the Home Missionary cause have recently afforded numerous occasions for the exemplification of this principle. That it has been blessed to receive, many of our dear brethren, laboring in new

and needy settlements, can testify. Burdened with cares, embarrassed with poverty, and even suffering with their families for want of food and raiment, they can tell *with what joy* they have received the benefactions of the churches; what light has been shed throughout their dwellings by the reception of a small remittance from the Missionary treasury. Still greater, however, must be the joy of those who *gave* the means of relief. We regard as enviable the feelings of those, who, during the past season, have denied themselves that they might be able to contribute to the relief of the Missionary and his family; who have been willing to forego their lawful gratifications, have submitted to unusual toils and retrenchments, that they might honor Christ, and sustain the ministry of his word, in a season when the mass of the community seemed anxious only to take care of themselves. These are "friends in time of need." We tender them the thanks of this Society: we do more—we present them the thanks of the Missionary, and of his rejoicing family—thanks penned amidst the gratitude of children clothed and fed, and of a companion relieved of the load of anxious cares that pressed upon her heart.

#### *Some Examples.*

Says a Missionary in Canada: "Your letter authorizing me to draw for the payment of my last three months' wages has just come to hand, for which I feel unfeignedly thankful, as it will be the means of relieving me greatly in the present time of my embarrassed circumstances. The tender of renewed assistance was received by me with feelings which are beyond the power of language to describe. It afforded me consolation and encouragement in the midst of war and bloodshed."

Another writes: "I must say, that if I were ever glad in my life, it was when my last remittance arrived. I had been compelled almost to suspend operations in the Missionary field to attend to my domestic concerns. In addition to \$50, which I had previously borrowed, I was compelled to run in debt \$25 more, to purchase provisions. I had almost lost my horse for want of feed. Besides these, numerous bills remain unpaid. Imagine, then, the transition which even the *prospect* of relief from such circumstances will produce. The Lord grant to make my heart as *thankful* as he has made it *glad*. May I never

forget the lesson I have learned, to trust in Providence."

Another says, "We have great reason to bless God, who has rendered our efforts so much more effectual than we deserve. But my usefulness has greatly been hindered from the want of a suitable support. During the last quarter, I have had many trials. I would not complain; but that you may appreciate the acceptableness of the relief you have sent, I will mention one circumstance. I have been so pressed for means, as to be compelled to sell my overcoat to obtain money to buy bread. Yet the Lord hath not dealt with me after my sins. The money I received from your Society relieved me much, and I feel grateful for it."

This relief, which, from day to-day, we are permitted to dispense, comes from various sources; but among them we particularly recognize the offerings of the poor. We, therefore, hand over these expressions of gratitude received from our Missionaries, to the widow and the orphan, whose humble gifts were among the earliest means of relief; to the circles of industrious females, whose social hours were consecrated to religious labor; to the aged couple who gave us the little store which they had laid up against the time of their own need. We hand over this gratitude to the clergyman's family, who, when they heard of the Missionary's need, levied a tax upon themselves for this object, from the father down to the infant, or parted with articles of ornament or innocent luxury, the pledges of fraternal or conjugal regard—not because they loved the givers less, but because they loved Christ more. We hand over this gratitude to the merchant and man of business, who, amidst all the embarrassments of this memorable year, has nevertheless thought it better for him to subtract from his capital, in order to give, than that the cause of missions should be hindered, and the Missionary should suffer. And as these several classes of benefactors have already enjoyed the pleasure arising directly from the exercise of beneficence, they may now receive the additional gratification of knowing that their charities have not failed of their intention. The good they meant to do is taking place; the relief they intended to impart is received as a real and substantial benefit; and the word of God, which otherwise might have been restricted, now has "free course, and is glorified."

## REPORTS OF MISSIONARIES.

## MISSIONARY PRIVATIONS.

From the following extracts, the friends of the Society will perceive that it has not been able, with all its efforts, entirely to prevent the occurrence of cases of severe embarrassment amongst its Missionaries. For the most part, the pressing cases have received attention and relief; but others, as pressing, must speedily present themselves, unless the contributions of the benevolent flow in liberally to our assistance.

## No. 1.

I hope you will be able to send on the remaining 27 dollars and 50 cents due to me *immediately*, as I am in a great strait for want of it. I can assure you that my family have suffered severe privations the last six months. My people were so poor that their subscriptions could not be collected, and a large balance is now due, which cannot be obtained. We have not had bread to eat for several days together, and should not have had even potatoes, had I not first labored for some of the farmers to earn them. Our present situation is not much better, but I forbear—shall wait with much anxiety for a letter from you.

*Results of labor.*

Perhaps some may think, that cases like the above can occur only where the clergyman is inefficient, and wanting in those qualities which secure the respect of the community. Whether this surmise be well founded, in the present instance, may be inferred from the following extract:

When I came I found every thing as unpromising as it could possibly be: there was no Presbyterian or Congregational church, no regular meeting for worship, the Sabbath almost universally profaned, and but few, if any, domestic altars in the whole township. After having labored a few months, through the blessing of God, a church was organized, consisting of nine members, to which the Lord has since added seventy-three more, at different times, making the whole number eighty-two,—nine of them were added during the last year."

## No. 2.

At the commencement of winter my family and myself were thinly and poorly clad; but rather than draw on the Society, we concluded to encounter the winter as best we might. But God has provided for us. Our dear people have made us presents comprising the very things we needed.

I have no library. When I commenced my labors here, my former minister loaned me a few books for a year. That year is nearly expired; and I must find some other brother, who will supply me in the same way for the ensuing year, or perhaps I may do without books for a short time. But what is worse than all this, I am in *debt*, and encouragement has been given that something would be paid. For this my dependence is on the A. H. M. S.

## No. 3.

I have just sold a draft for fifty dollars on your Society. I am compelled, by necessity, to do this. Since the receipt of my commission, I have been obliged to purchase every thing which I needed, upon credit; expecting to meet the payment with what I should receive from your Society. They are now due, and must be paid. I have no money, and not a cent's worth of property on earth, except my riding horse and a handful of books. The draft which I have sold just covers my debts that are now due, and leaves me still without money. I hope you will be able to meet it. If it should be protested, I shall be placed in a very unpleasant condition.

## REVIVALS.

## TRIUMPHS OF GRACE.

Since I last wrote, we have had six additions—five of them on examination, and one on certificate. On last Sabbath we received Gen. ——— and wife to our church. Of this gentleman I spoke in my last communication. His conversion is one of the most signal displays of divine grace which I have ever seen. The lion has been changed into the lamb. There are eight or ten other hopefully converted persons in our village and vicinity, who will, in all probability, unite with our church before long. One of them is a man that I brought to my house about two months since in a state of intoxication. We kept him there, until he got sober. I prayed with him, and exhorted him to repent and turn to God. This morning he called to see me and told me that he indulges a hope of pardon through Jesus Christ.

*From Rev. J. F. Cowan, Missouri.*

Since my last, I have visited Union, the seat of justice in Franklin county. I remained there over three Sabbaths. It was a season of rejoicing in the Lord. We trust there were between thirty and forty



conversions—many of them very important accessions to the cause of the blessed Saviour. I trust some of the young men will become ministers. Two gentlemen upwards of fifty years of age, with almost all of their numerous families were among the subjects.

#### UNION MEETING.

*From Rev. J. C. Eastman, Washington, Fayette Co., O.*

In compliance with the suggestions of the circular from the Baptist, Methodist and Presbyterian brethren in New-York, we concluded to begin the year with a special effort for the salvation of souls. And so said our Methodist brethren. One and all concluded, that if there were a place on the earth, where extraordinary means should be employed to arrest "the current of souls, broad and deep, pouring into the gulf of despair," it was here. And fearing lest a simultaneous effort for the same object in both our houses of worship, might afford the world ground to suspect that our object was a strife for recruits, rather than a desire for the salvation of sinners, we agreed to join our forces and make one united attack upon the camp of the enemy. Accordingly the first Thursday of the year was observed as a day of fasting and prayer, and public worship in the Presbyterian church. And on the following Sabbath we commenced preaching in our house, (it being the most convenient,) and it was kept up by Presbyterian and Methodist ministers. Although we have not seen that general awakening which we all desire, yet the Lord has afforded us some omens of good. On the first evening seven persons came forward in the presence of all the congregation to ask the prayers of God's people for their burdened souls. The interest has seemed to increase almost daily. On Sabbath evening last, ten individuals expressed their hope in Christ, and their desire to be attached to some Christian church which they may hereafter select. Among them six were heads of families. Many others are now laboring under deep conviction, and some we trust are not far from the kingdom.

As for the state of Christian feeling, one toward another, we can now say, "Behold how good, and how pleasant it is for brethren to dwell together in unity." As for the feelings of Christians for perishing souls, I fully believe there is that degree of agonizing prayer, which a prayer-bearing God will not disregard.

*From Rev. A. Ketchum, Bethany, Pa.*

In reporting labor for the last six months, I am privileged to say the Lord has favored

us with a delightful revival of religion. In November, Br. J. B. Graves assisted me in a protracted meeting, during which there were about twenty apparent conversions. At the last communion thirteen united by a profession of faith, and two by letter; and others, I think, will unite when opportunity offers. Our last communion was the most interesting day that this church has perhaps ever enjoyed.

#### Grateful return.

This church and congregation has received aid from your Society ever since the commencement of my labors among them, and have never done any thing in aid of your funds. Considering the embarrassed state of your Society, and the great need of funds, I have laid the subject before them, and expect we shall make out thirty or forty dollars.

#### MISSISSIPPI.

*From Rev. H. Patrick, Caledonia, Lowndes Co., Miss.*

#### CAMP-MEETINGS.

The habits, feelings, and prepossessions of the people in this country are strongly in favor of protracted meetings; and, as far as our eye can see—making allowance for much which sober truth must pronounce the effect of spurious excitement—most of the good that is here accomplished by the Gospel, seems to be effected principally by the preaching of the word, during the large and solemn camp-meetings usual with us, which are always well attended.

Persons awakened and becoming serious at our protracted meetings, always awaken feelings of solicitude in my bosom for their welfare, lest the impressions made on their minds should fade away, and thus they should relapse into their former carelessness. I have therefore endeavored to place myself frequently in the way of such; read to them, or give them tracts to read, hold prayer meetings in the neighborhood of their residence, make them the special objects of prayer, and preach wherever I judge they may have an opportunity to attend and hear.

#### INCIDENTS OF MISSIONARY LIFE.

I believe I am happy to give my testimony and say, that in my labors in this course of action, and for the purpose of benefiting souls, I meet with some encouraging success. During the present week, I called to see an interesting young lady, who had been awakened at our camp-meeting in September, and conversed with her with special reference to the state of her spiritual feelings; endeavored to present before her mind the descriptions which the Bible gives

of the feelings of a repenting, returning sinner. I was gratified to find that she professes to be the subject of penitential feelings, as described.

Whilst in a distant part of one of my congregations, I called at the house of a pious Methodist, and spent the night with him. From some cause—I do not know at this time precisely what—I felt prompted, more than ordinarily, to exhort and pray for the numerous unconverted members of his family. I was much engaged in these services during the night; and in the morning, when about taking my leave of the family, I called all the children up before me, and prayed for them. The next time I saw the father, I was informed, that one of these children, a daughter of twelve years old, about two weeks after I left them, was called from time to eternity, and that on her death-bed, she professed repentance for sin, and hope in Christ; and submitted to the hand of death with Christian resignation, and in hope of glory in another world. He expressed his thanks for the visit I paid at his house, and added, that in his thoughts, what I had said and done with his children, was probably connected with the hopeful conversion of his daughter. His solicitude and invitations will not permit me to pass his house hereafter, without calling and preaching there.

#### *From a Missionary Report.*

##### A HARD FIELD OF LABOR.

The whole community here, both in and out of the church, have turned their thoughts almost entirely to this subject of inquiry, "how they are to accumulate and secure the things of this world?" The feeling and conviction impressed upon all is, that *every person*—even though a preacher, devoted to the care of souls—must shift and make money for himself. The feeling with every one is, "whatever I can do for the cause of christianity, consistently with making the world a supreme object of regard—why, I believe I am willing to do;" and so far you may calculate on his support of Christ's cause, and no farther. Paying any thing, or nothing, just as it suits best, towards the support of ministers, is constantly practised by many, and not at all esteemed inconsistent with the integrity of an upright Christian character. This being the general feeling in and out of the church, an apology is furnished, or necessity imposed upon the ministry to become secular. Hence, nearly every minister in the country is found laboring in the department of medicine, school teaching, on the farm, or engaged in merchandise, for a mere living, or to keep up with the active, busy world around in making money.

##### MISSOURI.

##### *A Specimen.*

The following is a sample of the new settlements which the Missionary finds scattered throughout the West. Emigrants move on, select their land, and begin improvements without respect to religious privileges, and other social advantages, and the work of organizing and sustaining the institutions of the gospel, is therefore fourfold more difficult, than if the settlements were made at first with reference to such institutions.

I shall receive about one hundred and five dollars, from the people, for the term of my commission: my first quarter having been spent, according to the direction of Presbytery, in laboring promiscuously among vacant churches; for which I received nothing from the people. The members of my churches are generally quite poor; several of them are slaves: more than two-thirds of the remainder are females; several of them poor widows, with large families. Besides, they have not been in the habit of supporting the ministry of the gospel, and they think they are less able to do it than they really are. We have no house for public worship in the county. The people promise to build next summer. I labor under great inconvenience, in cold weather, from want of suitable houses to preach in. I am obliged to preach in private houses, and they are all very small, which keeps many away from public worship. I have adjourned my Bible classes until spring, because I have no place to teach them. I have an important field of labor. I am fifty-five miles from the nearest Presbyterian minister, except two old fathers, who have worn themselves entirely out in the service. The Roman Catholics are rearing a chapel in the centre of one of my congregations. As yet, they are few in number, but they will soon flock around their temple.

##### ILLINOIS.

##### *From Rev. E. P. Noell, Knoxville, Ill.*

In reviewing my labors here for two years past, I cannot but say with one of old, "Hitherto the Lord hath helped us." The day after I landed here our church was organized, consisting of eleven members. It has struggled through difficulties until now, and its present number is thirty-seven. Among these are some efficient Christians who know how to hold up the hands of a minister. There are many things in the way of building up a church in this part of "the far West," and many trials that a minister has to undergo, which those living in older countries know little about. Ours

have been neither few nor small. But the Lord has helped us through, and to his name be the praise.

A WITNESS FOR THE A. H. M. S.

*From a Layman in Illinois.*

I could give a short sketch of the rise of the church of Christ in Illinois. I was here when the first churches were formed in this State and Missouri, under the labors of Rev. Messrs. Robinson of St. Charles, and Giddings of St. Louis. Those men labored hard; and the few scattered disciples sighed deeply for the institutions of the Gospel. I shall never forget one occasion, when Mr. Robinson came to Illinois, and preached amidst our desolations: Our condition seemed to touch his heart. He saw it was apparently of no use to organize churches. Several that had been formed had broken to pieces. The one which I had joined had become extinct, and it appeared as if the ship must be given up—that the last ray of evangelical light in Illinois must go out. Such was the feeling of many Christians in Illinois for several years; when, all at once, we heard of the formation of the American Home Missionary Society; and it has appeared to me, that that Society was formed in answer to the prayers of God's people in the new and destitute parts of America. It was just such a Society as the exigencies of the West required. It has also appeared to me, that the churches fostered by that Society, have more of a Missionary feeling than formerly was common.

INDIANA.

*From a Minister on the Wabash.*

A WIDE FIELD.

We are in a wide moral waste. I stood alone as a Presbyterian minister, in a territory of more than one hundred miles square, for six years, till my brother came. By his removal here, he has regained his health, and preached most of the time. We could find enough for half a dozen ministers to do, if we had them. Still, this is rather a discouraging field.

HOW A MISSIONARY VIEWS IT.

Little do many of my brethren at the East know of the state of morals and of religion at the West. Could they see the wide spread desolation of intemperance, profaneness, gambling, Sabbath breaking, and kindred vices, they would more deeply sympathize than now, with evangelical ministers here. *Ignorance, and delusion, and infidelity, most certainly must triumph, if all possible means are not speedily used to prevent.* I know that God can stop the progress of sin and Satan, and I rejoice to know this fact; but he works by means. He has

hitherto used the A. H. M. S. to bless the West, and is now using it; but if it should slack its hand for want of funds, where shall we look for the appropriate means?

*From Rev. P. S. Cleland, Jeffersonville, In.*

The last quarter of the departed year was one of unusual prosperity to this church. At our communion, on the 5th Sabbath in October, we admitted six persons to the fellowship of the church; one of whom was received on profession of her faith. During the meeting, in which I was assisted by several ministerial brethren, we had evident tokens of the presence of the divine Spirit. Christians seemed to be revived and refreshed; and some precious souls, as we believe, were brought to repentance, and to the acknowledgment of the truth as it is in Jesus. I think that I never saw instances of more pungent conviction of sin, than I witnessed in some individuals during the progress of the meeting. Some of these persons have been brought to rejoice in the hope of a glorious immortality; while others have, as we fear, grieved the Holy Ghost, and caused him to depart from them. Our inquiry meetings which were held during the progress of our spiritual feast, and for some time afterwards, were attended with profit by a number of persons. I cannot state, definitely, the number of those who have been hopefully converted as the result of that meeting.

Thus you will perceive that the Lord has not left us without encouragement; but has given us convincing evidence of his faithfulness and his love to Zion. And thus, too, the Lord has added another blessing to the labors and benefactions of the A. H. M. S. Indeed I do not know what the little flock of Christ in this place would do to enjoy the preached word, without the aid of your Society. In fact, the whole Presbytery to which I belong are indebted to the A. H. M. S., under God, in a great degree, for the existence and maintenance of its churches.

*Candidates for the Ministry.*

There are two young men in my congregation who have commenced study with a view to the ministry, and two or three others who, I hope, will soon unite with them.—While they remain with me, I shall teach them gratuitously, and shall hope to get my church to sustain them in the work. I fondly hope, in a few years, to see four or five young men of this little church, go forth as ministers of the Gospel of Christ. Cannot all the other Missionaries of your Society do as much as this? Have they ever sought for suitable individuals in their churches, and persuaded them to seek a preparation for the ministry?

## AUXILIARY SOCIETIES.

## CANADA HOME MISSIONARY SOCIETY.

[Extracts from the Report, continued from last No.]

*Granby and Shefford.*—Mr. Chapin's Journal gives the following particulars:

*The Emigrant Child.*

Spent the night at Mr. D——'s, found here an intelligent child five years old, whose history deeply affected me. She had come on from beyond Sherbrooke eighty miles on foot, with a travelling company of emigrants. Her mother is dead, and her father abandoned her, leaving her with a girl of infamous character. When her mother was buried, as they had had no boards in the settlement, they split a log and put up two side pieces in the grave, dropped her in—laid another half log on the top, and covered her up.

When this wearied, worn-out and forsaken little sufferer reached Granby, she was scarce able to go—her hard, nail-fastened shoes were a *gore of blood*. It had dropped from her feet and dried in her shoes when I saw them. When on the road, and almost unable to stand, she was tied to a chest on a small hand-cart. The boys would run with her. Sometimes she fell off. She was taken by Mr. D. in a needy plight, and transferred to a relative, where I saw her. And when I saw the kind and pious Mrs. D. lay her down at night in a little neat bed on the floor, and imprint an affectionate kiss upon her cheek, and heard the happy child say, 'Now I lay me down to sleep,' and 'Our Father who art in heaven,' I thought indeed God was good to the orphan, that his love for little children was infinitely more parental than that of father or mother. It carried me back to the scene when any own dear mother taught me the same lines, the first I ever knew. As I knelt down in our evening devotions, I could not but bless God, and more implicitly believe that not even a sparrow falls to the ground without the notice of his eye.

*A Communion.*

GRANBY.—Once more this recovering church had a season of communion, the first since my mission here the last year. The house was full to overflowing. One female member of the church, who for two or three years had not enjoyed such a privilege, walked nine miles, most of the way through the woods, to give evidence she had not forgotten the command of our Saviour, 'Do this in remembrance of me.' Such instances have become so common,

they have ceased to affect me as they once did. I seldom now make the inquiry or record the fact. Three members were on this occasion added to the church, two on profession of their faith, and one by letter."

*A Convert.*

Under date of September 18, Mr. C. mentions the hopeful conversion of one who had been "a wicked and profane man, and neglecter of the Sabbath and the means of grace." His convictions roused him at midnight, when he constrained his wife to pray for him:—

He said to a neighbor, that a few days previous to his conversion, if he could have done it, he would have pulled God from his throne, because he wet his hay. 'One thing,' says he, 'which gives me some little hope is, I feel no enmity against any one.' None against your enemies? 'No.' Did you ever feel it? 'Yes,' said he, 'I have felt that if I had omnipotent power, I would have crushed them to all eternity.' On leaving his house, he came with me into the field, talking about the love of Christ, and after wiping the fast falling tears from his face, 'Oh, this world,' said he, 'in comparison with the other, is no more than a leaf.'

*One of the good ends of a permanent agency for Home Missions.*

HUNTINGDON.—This is also a new station in Beauharnois County, in the midst of a settlement of farmers, most of whom are from Scotland and Ireland. At this place there has been a signal outpouring of the Spirit of God, which, when viewed in connexion with the circumstances of that people, seems truly wonderful. It would be improper in this place to give a minute account of that awakening, even did our limits permit: a brief outline only will be presented.

In March last, the General Agent spent a Sabbath in this place, and found a few persons who were very solicitous that he should remain a short time with them, and preach daily to the people. One aged man who had been sighing and crying for the abominations that were done in the land, had been thrown upon a sick bed in consequence of the anguish of his spirit; others also joined him in prayer to God for a revival of his work. Under these circumstances it was agreed that your Agent should remain and labor in word and doctrine for a short time. Notice was given, and the few who were interested went from house to house to invite their neighbors to the preaching. At first, only a small number assembled; but there was importunate prayer. Two or three agreed. The answer came, "The Messan-

ger of the covenant" appeared, and was "like a refiner's fire, and like fullers' soap." Some who had been most active in their efforts to secure his presence, now trembled under his searching scrutiny. Joy and peace succeeded, and they afterwards declared that they never until then had experienced a saving change, and truly the change was great. One man, intelligent, active, and *apparently* pious, was constrained at the close of one of the meetings to make the humiliating confession to his neighbors that he had been a Pharisee all his life, and now stood before them a convicted sinner. It was an affecting scene, when he warned his brethren, and besought them not to follow in his footsteps, for the "pride of his heart had deceived him." Others were convicted, and some began to rejoice in the hope of the glory of God.

#### *Interesting Case.*

One aged female, who had numbered 90 years, followed the preacher to his lodgings one evening afterservice and told him, with many tears of joy, what God had wrought for her salvation. For more than twenty years she had been troubled, but did not know what was the matter. No one had told her, and she knew not what to do. Her distress had increased greatly within a few weeks. Her burden was more than she could bear. She threw herself upon the floor and besought the Lord to show her by his Spirit, if there was any mercy for her. In a moment her anguish left her. Joy, new, strange, unspeakable, filled her soul. The Saviour had indeed come to dwell with her, and he brought salvation with him. She now came to inquire whether she might, with safety indulge a hope, and in what manner she could spend the remnant of her days to the greatest advantage in the service of her Lord. It was evident that she had been taught by the Spirit of God, and brought to hope in his mercy without the instruction of any human teacher; for no one had yet instructed her even in regard to the necessity of regeneration.

#### *A Church organized.*

The good work went on from day to day in such a manner as to develop wonderfully the riches of the grace of God, and the power of the Gospel of Christ in the conversion of sinners, and the quickening of the saints; and before the preacher left the place he organized a church of thirty-four members, most of whom had been hopelessly converted during these meetings. It now became with this church as well as your Agent, a question of painful anxiety, Where shall a man be found to become Pastor of this flock? Unceasing prayer was made that God would direct and bless the means to be used for this purpose.

Again the answer came. Mr. E. E. Wells, a licentiate from Troy, New-York, who had contemplated going on a foreign mission, visited the church, and after a short time received from them a unanimous call to become their pastor. He is now with them and expects soon to be ordained and installed. The church at present numbers more than fifty members, nineteen having been received by your Agent during a second visit to the place.

### CENTRAL BOARD OF AGENCY

FOR THE WESTERN STATES.

The Central Board of Agency for the Western States, held its Fifth Anniversary, in the Second Presbyterian Church, in Cincinnati, Wednesday, November 6, 1837.

#### *Extracts from the Report.*

An erroneous impression prevails, that as all upon missionary ground have heard something of Christ, their salvation is secure; but no one who looks at facts, and considers the wickedness and obstinacy of the human heart, will suppose for a moment that the inhabitants of our towns and settlements can be saved without a living preacher. We might as well expect a plentiful harvest because our fields were cultivated in former years; or that our dense forests will yield a plentiful crop of grain, because here and there a big tree has been cut down. No, the inhabitants of these extended destitutions must be lost, and their posterity verge back speedily to barbarism, like the regions where St. Paul preached, unless they are under the influence of a Sabbath day, with all its accompaniments. The living preacher must "teach them diligently in the house and by the way," "be instant in season and out of season." He must give them "line upon line, precept upon precept, here a little and there a little." God does not promise to save men with a less efficient instrumentality.

This Board of Agency in the West has never collected so much in any year since its organization; and this is true of the whole North half of the Mississippi valley. Indiana, Illinois, Kentucky, Ohio and Michigan, have contributed to the A. H. M. S. and its auxiliaries, about \$10,000, notwithstanding the hard times; which is more than these states have contributed for the same object in any former year. Our distress to-night arises from the fact, that we have been falling in the rear of the increase of population and internal improvements for thirty years, and now the failure of some large contributors in the East is holding us at a stand, when we should be lengthening our cords and strengthening our stakes.

The Receipts of the Agency during the year were \$3,902 86.

*Extracts from the Remarks of Rev. J. H. Johnston, of Madison, Ind.*

The station assigned to me, in the providence of God, in the adjoining state of Indiana, and a residence of many years in that state, have afforded me an opportunity of becoming acquainted with the character and operations of the American Home Missionary Society. I speak what I know, and testify what I have seen. When I first visited Indiana, thirteen years ago, not more than fifteen Presbyterian ministers were found residing in that state. Of Presbyterian and Congregational ministers the number now exceeds ninety. Of the ministers in that state, more than fifty, at different times, have been aided, to a greater or less amount, and for a longer or shorter period, by the friends of the American Home Missionary Society. Not less than thirty have been aided during the past year. Of those who have thus received assistance, how many would have located themselves in that field, or even have entered it, without such aid, we cannot undertake to say; *very many*, doubtless, but for that Society, would never have labored there. To its instrumentality, under God, is many a church indebted for its pastor, and many a once destitute settlement, for the permanent establishment of the ordinances of the Gospel. Far different would have been the history, the state, the prospects of the Presbyterian church in Indiana, from what they now are, had the operations of the American Home Missionary Society never been known among us.

The inquiry is made in the Report which we have just heard, whether the churches in Indiana, and other western states, are not now prepared to aid the great work in which that Society is engaged, by assuming the responsibility of sustaining the missionaries employed in their respective states. What Indiana *will* do, I am not authorized to say; but if this proposal is not acceded to, it will not be owing to any want of obligation on her part to the benevolent institution in whose behalf these efforts are solicited. Her obligations are great, and she has great interests at stake. Highly important is it for her, that the Home Missionary enterprise should be vigorously prosecuted, and liberally sustained.

Much—*very much* yet remains to be accomplished in that state. It was stated that we have more than ninety ministers in Indiana. Between twenty and thirty of these, however, are engaged in teaching, or other employments, which prevent them from devoting their whole time, and in many cases, any portion of their time, to the preaching

of the gospel; leaving only between sixty and seventy, who are engaged exclusively in the appropriate work of the ministry. Less than half of this number are so situated as to allow them each to confine his services to a single church. Of the remaining portion, each divides his labors between two, three, or even four congregations. But after all this division, more than thirty churches out of the one hundred and forty, in our state, are left entirely destitute of any preaching by ministers of our order. The labors of many missionaries are greatly needed, not only to supply destitute churches already referred to, but for the benefit of numerous settlements where churches might readily be organized. There are probably not less than fifty destitute places in Indiana, where the labors of Presbyterian ministers could be employed at this moment with encouraging prospects of success, could the men be furnished, and a portion of their support be guaranteed.

Indiana then, is deeply interested in the Home Missionary enterprise—she is deeply interested in the prosperity of that Society to which, under God, she owes so much. By very many of our ministers and churches, is this organization deemed best adapted to accomplish the object aimed at. No other plan for supplying our destitutions promises so beneficial results, as we feel authorized to anticipate from the continued operations of that Society. If any other organization *can* be substituted for the one already so successfully in operation, which, in respect to efficiency, and wise adaptation to the end in view, and the spirit with which the work may be expected to be prosecuted, will ever secure or merit the degree of confidence to which this Society is entitled, and actually enjoys, *the fact remains yet to be proved.*

Most seriously shall we deprecate the experiment. Most earnestly do we desire that this Institution may be sustained, and, in answer to the prayers of multitudes, and in obedience to the great Head of the church, still prosecute, with enlarged means and increasing success, its glorious enterprise, till all our destitute churches throughout the land are supplied, and every neighborhood furnished with the ordinances of the gospel.

#### *Dr. Bishop's Letter.*

The following is an extract of a letter from Rev. Dr. Bishop, President of Miami University, which was read at the meeting.

THE GOSPEL MUST BE PREACHED AT THE WEST.

Among those who know any thing of the value of the gospel, and of the state of

society, in either the old or new settlements of our country, there can be no diversity of opinion as to the necessity and importance of an extensive, and an energetic, and a continued system of Home Missions.

1. Every child of the human family is by nature a child of wrath—estranged from God, and under condemnation. There is in this case no difference betwixt the children of believers and the children of unbelievers—betwixt the children who are born in a Christian, and the children who are born in heathen lands.

2. The Gospel preached regularly and steadily every Sabbath, and more or less, in some form or other every day, is Jehovah's great appointed means for the deliverance of the human family, whether old or young, whether of Christian or heathen parentage, from this state of estrangement and condemnation. A great deal has been done, and may be done by Tract Societies, and by Sabbath Schools, and by the private exertions of mothers and fathers; but it is by the public and ordinary services of the sanctuary, Sabbath after Sabbath, conducted by a pious and devoted ministry, that all these private exertions are produced and continued. Take away from any neighborhood, for any length of time, the ministry, and all the other means of salvation will, in the most of cases, soon cease to exist. Plant down in any corner of the land, or in any state of society, a ministry of the right kind, and all these subordinate energies will soon spring up and be in vigorous operation.

3. The number of men and women and children, of immortal beings, each of whom is of more value than the whole world, who are living and dying in what is called a Christian land, but who are, in fact, about as destitute of the Gospel, as if their lot was in the centre of Africa, is immense. Even in those places where all the ordinances of the Gospel are most fully enjoyed, the one half of the population have no regular connection with any Christian church, and a

very large proportion of these are never seen within any place of worship.

4. Society in these United States has been, from the first European settlement, and will likely continue till the country is filled up from the Atlantic to the Pacific, *migratory*. The mass of the population has been, and will be for generations, always changing. Every where, and almost always, there are some individuals and some families on the move from the older to the new settlements. And let it be particularly noticed, that these movements have a far more extensive influence upon religious connections and religious character, than upon any other thing connected with society. When a man sells his houses or lands, with the view of making a movement from five hundred to a thousand miles, it very seldom happens that the new comer takes the place of the man who has moved, in religious society. Hence, it not unfrequently happens, that by a very few such changes in an old settlement, a strong and promising church is broken up. Add to all this, that even where there is little or no movement of the members of churches from the old settlements, a large portion of a new population is, in most cases, rapidly springing up, unconnected with any particular church, and which, without any considerable amount of missionary effort, will in the next generation be any thing but of a christian character.

As to the necessity of continued and increased missionary effort in the new settlements, no new fact need, at this time, be brought up. I only bring to your recollection, that the missionary field here is every year extending in the most unprecedented ratio, and that nothing but very uncommon exertions on the part of the friends of the Redeemer, attended by the abundant effusion of the Holy Spirit, can prevent a large portion of these, our new settlements, being from the very first, filled up with a heathen population.

*Appointments by the Executive Committee of the A. E. M. S., from Jan. 15th to Feb. 15th, 1838.*

*Re-appointed.*

Rev. W. F. Curry, Agent in Canada.  
Rev. W. F. Jackson, Millport, N. Y.  
Rev. S. Cowles, Ellicottville, N. Y.  
Rev. Geo. Coan, Alden, N. Y.  
Rev. P. Field, Oriskany Falls, N. Y.  
Rev. S. P. Gamage, Oyster-Ponds, L. I.  
Rev. B. Brown, destitute places in Rensselaer Co. N. Y.  
Rev. S. Kittredge, Bedford, Ind.  
Rev. James H. Shields, Poplar-Spring and Pleasant Hill Churches, Ind.

Rev. P. S. Cleland, Jeffersonville, Ind.  
Rev. J. R. Wheelock, Greencastle, Ind.  
Rev. A. B. Goring, Manchester, Mich.  
Rev. John F. Cowan, Potosi, Mo.

*Not in Commission last year.*

Rev. Joseph Sherrill, Eaton, L. Canada.  
Rev. W. Day, Enfield, N. Y.  
Rev. Robert L. Porter, Branchport, N. Y.  
Rev. Joseph Barlow, Canaan, Wayne Co., Pa.  
Rev. Amzi Bradshaw, New-Providence and Amity, Tenn.





THE  
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

REMINISCENCES OF MY GRANDMOTHER.

In one of the retired villages in the western part of Massachusetts, and on a spot as romantic, perhaps, as the famed scenery of Switzerland, I drew my first breath. In sight of my father's house, in the distance, the beautiful Connecticut wound its way towards the ocean; Mount Tom reared its gigantic heights, and its bold outlines were projected on the blue sky beyond; Mount Holyoke, the frequented resort of the curious and tasteful traveller, stretched away to the northeast; and many a hill and dale, interspersed with woodland and meadow, houses and churches, and variegated with the ever-changing hues of mountain scenery, completed the panorama with which my youthful imagination was familiar. But the beauty of the scenery was not, to me, the principal attraction of that spot. It was my HOME—a word which expresses more than the most elaborated description.

The neighborhood was eminently moral and religious. A small circle of godly persons, the relics of the preceding generation, yet remained on the stage. Often, in my boyhood, was I taken to their weekly religious conference, where the venerable fathers used to pray *an hour a-piece*; and with a faith and importunity which, I doubt not, had power with God. But that venerated band of patriarchs and puritans are fallen asleep.

"Those suns are set, O rise some other such!"

Of the number of those never-to-be-forgotten Simeons and Annas, and, in my partial estimate, *prima inter pares*, was my aged grandmother. To

her, the fulness of my heart says, that I owe more than can be described by pen or tongue. The moral and religious impressions which she made on my youthful and then susceptible heart, I suppose, no lapse of time or eternity can efface. Her piety was equalled only by her ingenuity in devising means, and in seizing occasions to impress my soul with divine things.

Nearly as far back in the days of my childhood as my "memory runneth," she took this method to impress on my heart the fact of *God's omnipresence*. After conversing with me for a few moments about God, she closed her description of his ubiquity by saying, "My dear grandson, wherever you see *any motion*, you may always know that *God is there*." At that instant, happening to notice one of my fingers move, the thought went like a javelin to my heart, that *God was with me THEN*. I retired from her presence with many pangs and tears, thrilled with the conviction of Jacob at Bethel, "Surely God is in this place, and I knew it not."

In those days of primitive simplicity, women as well men were accustomed to ride much on horseback; and my grandmother sometimes used to go to the neighbors, and to her friends in more remote parts of the town, by that mode of conveyance. On one of those occasions, though yet quite small, I rode behind her on the horse. Being unaccustomed to that mode of travelling, it was with extreme difficulty that I could keep my position, even with all the assistance she could render me. She seized the incident with a degree of wisdom and fidelity, almost peculiar to herself, and said,

"If God don't keep us, we shall both fall off, and break our bones." Never did I feel so keenly as at that moment, and in my tottering condition, my dependence on God for preservation. Often, in scenes of danger, since that time, has that remark occurred to my recollection with great power, and contributed to form within me the immovable belief, that the Providential agency of God is indispensable to our preservation, whether we are in the house or by the way, when we lie down and when we rise up.

At another time, I was amusing myself with a top in my grandmother's room. Various success attended my efforts at spinning the top:—sometimes it would run against some obstacle, which destroyed its rotatory motion, and it would instantly fall to the floor and cease to move; at others, it would run into a crevice where it met with such resistance, that it would totter away to its fall, and buzz out, in irregular whirls, its brief career; and anon, meeting with no impediment, its revolutions would continue for a long time, noiseless, and apparently motionless, till the impulse which was communicated to it gradually died away, and seemingly from imbecility rather than any other cause, it would yield to a fate, which it had no longer either strength or disposition to resist.

My childish play was so absorbing that I became quite unconscious of surrounding objects. The spell was suddenly broken by my grandmother's voice, calling me by name; "D—, come to me." I obeyed the kind but unexpected summons. She was in tears. With much anxiety I inquired the cause of her weeping. "My dear boy," she replied; "your top with which you have been so earnestly engaged, is a striking emblem of human life. Sometimes you see it falls quickly, like your little brother who suddenly died before he was two years old. Then again it runs a longer time, like your father who is now middle aged; but it strikes something and instantly drops, and your dear father too may die in the strength of his manhood. Occasionally, your top meets with no resistance, and after a long

time it drops to the floor because it can go no longer. That is like myself, worn out with age, and now just about to sink into the grave. You are very young, but you, like your top, may drop down very suddenly; you may die to-night; you ought therefore to repent of all your sins now, and love the Saviour."

So serious a moral, so unexpectedly drawn from my boyish sport, and applied to my heart with such almost inimitable skill and power, struck me like a bolt from heaven; the impression was overwhelming. Trembling like the aspen-leaf, I went away to my closet and tried to pray for mercy.

Such are specimens of the Christian faithfulness of that eminent and venerated saint. If I have a hope of heaven which will not fail me,—if I am at all useful in the holy ministry, I doubt not that it is owing, under God, in a pre-eminent degree, to the prayers and counsels of that grandmother, of precious memory.

Her end was such as might have been expected from her life. It was full of peace. Her sun-descended

— "As sets the morning star, which goes  
Not down behind the darkened West, nor  
hides

Obscured among the tempests of the sky,  
But melts away into the light of heaven."

CLERICUS HAMPDENENSIS.

"I DON'T THINK RELIGION REQUIRES IT."

I was called in the providence of God, not long since, to spend a few weeks among a people who were blessed with a gracious outpouring of the Spirit of God. Among those who called, for the purpose of religious conversation, was one for whom I felt a very deep solicitude. As he entered the room, his countenance was sad—but it was a pleasing sadness, and seemed to point to something working within. He had been a great worldling—some called him "a very industrious man"—but he was more eager in pursuit of the world than was profitable to an immortal soul. He was a man of strict morality, however, and with this he had for a few years been satisfied. But now the Spirit of God was with him, he began to entertain some doubts

concerning his preparation for heaven. I had serious apprehensions of the influence of his business upon his religious feelings, and therefore deemed it very important to "use great plainness of speech." His convictions were not very pungent, yet he came to learn something of the way of salvation. He acknowledged the value of religion above every thing else; and expressed a willingness to give up all for Christ's sake and the gospel. "Would you be willing," said I, "to relinquish your business for a week, if you could thereby become a Christian?" He hesitated a few moments and replied, "Why, I don't think religion requires it—we can attend to our business and serve God too." Again I asked him if he would be willing to part with his property which he loved so well, for an interest in Christ. And he answered, "I don't think religion requires it." I then inquired what he was willing to do to become a disciple of Christ. He was silent. Eight years before, his farm so engrossed his time and attention, that his serious impressions were all effaced; and knowing the danger of delay, I was desirous of bringing his feelings to some test. I knew that he was not convinced of his guilt as a sinner, and that there was great need of showing him that his attachment to the world was too strong. I therefore informed him, that it was my serious opinion, that if he were unwilling to suspend his business for a few days, his soul would inevitably be lost. And again I inquired if he was ready to give up his business and attend to the salvation of his soul. "Why," said he, after a pause, "I don't think religion requires it." He then left me, and I saw him no more for two days. Many prayers were offered up to God for his conversion, and the Spirit continued with him. On the third day he came again, and as I looked upon him, I felt persuaded he had found Christ precious to his soul. His face shone like that of Moses after communion with God; a pleasant smile lit up his countenance, and tears of joy flowed down his cheeks. Are you willing now, said I, to give up all for Christ? "Yes, yes," he replied, "and *worlds*, if they were mine." "But do you think reli-

gion requires it?" continued I. "Ah yes," he added, "and I should never have found peace had I not shut myself out from my worldly business and cares."

The change was a happy one—and from that hour he has gone on his way rejoicing. It was in retirement with God for two days, and while perusing the Bible, that he found peace. And never can you cause him to believe, that the salvation of the soul may be secured while the mind is so completely absorbed in worldly affairs as his own had been. In the space of *three weeks* from his conversion, two more made the same experiment at his earnest entreaty, and all are now rejoicing in hope of the glory of God.

S. L.

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"IF TWO OF YOU SHALL AGREE—IT SHALL BE DONE."

The forest had yielded to the woodman's axe, the line of the future canal was marked out, and the busy workmen made rapid progress. The sound of the drill and the hammer was succeeded by the thunder of the powder blast, and the rock was torn in huge masses from its quiet bed. A multitude of merchants, mechanics and speculators looked on and kindled into rapture as the vision of future prosperity broke upon their view. Amongst this motley group were a few professed followers of Jesus, who had been drawn thither in the pursuit of their various avocations. They had been embodied in a church, and had secured the services of one of the Missionaries of the A. H. M. Society. The Sabbath brought them together regularly at the house of God; every week they met in the social prayer meeting, and in most of their dwellings the family altar was surrounded by daily worshippers. But the closet was almost deserted, and those who frequented it did so from the force of habit or a sense of duty, rather than their longing for God.

They were worldly minded; and lukewarmness, the usual concomitant of such a temper, seemed universally to prevail.

Suddenly the scene was changed. The careless sinner was alarmed. The hard of heart and far from righteousness were convicted, and a cry was heard "men and brethren, what shall we do." Christians were startled and confounded. The Lord was amongst them "and they knew it not;" and he had come at a time "when they looked not for him." It was not known that any special prayer had been made, or means used to insure this great blessing. Now, however, Christians wept and confessed and prayed, and the work went on. Within a few weeks there were born into the kingdom many happy souls.

Years rolled by. Another awakening occurred in the same place, but it was in answer to agonizing prayer in the closet, in the social circle, and in the house of God. One day the pastor, in conversation with an aged widow, a member of that church, alluded to the contrast between the two awakenings in regard to the manner in which they were developed. The one commencing apparently without prayer and the other in answer to it. The widow's countenance glowed with animation, and her heart seemed full when she told of her uncommon exercises previous to, and about the time of the beginning of the first revival.

Her room was situated so as to overlook the whole scene of worldliness and wickedness that for a time triumphed in that place, and she was stirred up to take hold on God in an uncommon degree. She wept and prayed and besought the Lord for the people, until the assurance came that he would for his name's sake revive his work.

Here then was *one* who had asked for the blessing, but where was the other?

Not long after this conversation, while the pastor paused on a journey, and was conversing about the things of the kingdom, he heard of a pious woman in the neighborhood whose husband was by others, as also by herself, supposed to be given up of God. She could not pray for him with any hope. But she prayed for others and once in a special manner, a few years before she had been led to pray with peculiar fervor for the wicked inhabi-

tants of a certain place where she had never been, and probably had few if any acquaintances. On a comparison of circumstances and dates, the delighted pastor found that this woman, and the widow above named, had been agreed in asking at the same time for the same thing, an *outpouring of the spirit* in ———; and the Saviour's promise "where two of you shall agree as touching any thing ye shall ask, it shall be done unto you"—had been most beautifully illustrated.

W.

#### "PRAY TO GOD."

In the town of ——— in Connecticut, a few years since lived Mr. S., an elderly man of undoubted piety, and one whose catholic and Christian spirit led him to associate with the people of God of all denominations. He circulated, to some extent, among Congregationalists, Baptists and Methodists; attended many of their prayer meetings, and was frequently invited to conduct them. Every Christian loved Father S——.

One evening he was to conduct a meeting for prayer, and had opened it with reading a portion of Scripture, after which he proposed to lead in prayer. He had nearly finished his chapter, when Elder L——, a Baptist minister, of high toned Calvinistic sentiments, entered and took his seat near him. The thought crossed his mind, "Now I am rather moderate in some of my views, and I must try to shape my prayer so as not to give offence to good brother L——." With this thought in his mind, he kneeled and commenced with a few words of address to the Deity—became confused, and stopped. A second and third attempt were made, with similar results. No one except the Baptist brother could conjecture what it was that occasioned the embarrassment of Father S——. At length he exclaimed, "I don't know what ails me; I can't pray a bit!" "I know what ails you," said Mr. L——, "you are trying to pray to me: Pray to God, and you will get along well enough." "I believe you are right," said the old gentleman, "I will try once more." He did so, and succeeded to the edification of all present.

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL . . . . . *Mark xvi. 15.*  
How shall they PREACH, except they be sent? . . . *Rom. x. 15.*

Vol. X.

APRIL, 1838.

No. 12.

## CANDIDATES FOR THE MINISTRY.

IN our last number, (p. 183,) we published a short extract from the report of a Missionary in Indiana, stating that two young men of his congregation had already commenced a course of preparation for the ministry, and that two or three others are expected soon to follow their example. Similar statements have been, from time to time, received from other Missionaries in different parts of the country.

In reflecting on these facts, we have been deeply impressed with the importance of turning the attention of all our Missionary brethren to the bringing forward of suitable individuals to the work of the ministry. We are fully aware of the dangers to the dignity and usefulness of the ministerial office, arising from making the access to it so easy and inviting as to attract the unworthy. But, in avoiding this extreme, it is wise also to shun its opposite—to shun the guilt of keeping back from the work of the Lord some choice spirits whom modesty and indigence have thrown into the shade.

It cannot be doubted that there are, in the thousand congregations which come under the supervision of the Missionaries of the A. H. M. S., many young men of the best class for this work. They have been reared in retirement from the scenes of luxury and worldliness. They possess a freshness of character, unhacknied in those ways of the world which blunt the moral sense and enervate the mind. They have the best physical foundation for a life of usefulness, are accustomed to endure hardness, and many of them, also, acquainted with the self-denials of poverty. But, although their hearts burn with the desire of usefulness, and often in the retirement, where they pour out their

souls to God, they exclaim, "Lord, what wilt thou have us to do?"—they dare not think of the ministry. It is a calling too elevated and awful for their aspirations. They look toward it as did the ancient Israelite toward the mysteries within the veil, whither he might never hope to enter.

It has often happened, that when a judicious pastor, pleased with the modest zeal, the piety, talent and decision of some young man of his church, has taken him aside and intimated that it might be his duty to study for the ministry, the suggestion has come upon the soul of the subject of it like a voice from heaven. He unburdened his heart to his pastor. He told of solemn vows which he had made, and of anxious pantings after something, he knew not what, to give scope to his new-found energies—some real work to be done for Christ, he knew not how nor where. But the intimation that the work of the ministry was something for which he might hope, solved all his doubts. It was the very thing needed to give form and direction to the impulses which grace had awakened in his breast. It was like the revelation of a seer, interpreting the writing which the hand of the invisible Spirit had traced on the walls of his soul.

And why cannot the Missionaries of the American Home Missionary Society search out these men and bring them forward into the way in which it is their duty to walk? The Missionaries have every advantage for studying the character of their young men before speaking to them on the subject. They can influence the relatives whose consent and assistance may be necessary; they can give direction to the first studies of the candidates; they can negotiate for their

introduction to the patronage which may be necessary. For want of such kind interference many a suitable individual is lost to the public service of the church. Even where the desire for the ministry is strong, it frequently occurs that the individual is ignorant of the facilities for obtaining an education, and without the counsel of some ministerial friend, must give up in discouragement all hope of preaching the gospel to a dying world.

It cannot, certainly, be necessary to urge upon the attention of our Missionary brethren the great *demand for more laborers*. What part of the great field is not actually suffering because there are so few to sow the seed, and to reap the ripening harvest? To say nothing of the openings which commerce and the progress of worldly enterprise are making for us in heathen lands, what cries for help come up to us from our own beloved country! It is not extravagant to say, that were there now ready for the

western states *five hundred ministers* additional, of the right spirit and qualifications, ample fields for their occupancy might be found for them all within twelve months without trenching on the ground occupied by other denominations. And for want of that number, at least, we see no alternative but that hundreds of places must continue without the gospel for years, until a whole generation shall have grown up in sin and infidelity; thus rendering their future subjection to the principles of religion far more difficult than at present.

We therefore commend the consideration of this subject to the solemn and careful attention of our Missionaries, asking each one to look around him and inquire, "What is likely to be the character and prospects of my neighborhood—of my country—and of the world, if ministers are not raised up more rapidly than at present?" And also to inquire, "What can I do to supply the deficiency?"

## AMERICAN HOME MISSIONARY SOCIETY.

### THE REFLEX INFLUENCE OF BENEVOLENCE.

A poet has said that "mercy is twice blessed"—"it bleaseth him that gives and him that takes." And a greater than he has declared, "The liberal soul shall be made fat, and he that watereth others shall be watered also himself."

This beautiful arrangement of heaven which makes the good we bestow on others to leave behind it a blessing in our own bosoms, is finely illustrated in the following letter enclosing a remittance of *seventy dollars* for the A. H. M. S. It is evident that the writer, after having set apart this money for the cause of the Redeemer, felt his heart drawn out to the contemplation of the great interests of the kingdom of God, and the precious promises which guaranty its triumph. As he dwells on these his soul is filled with confidence and joy; and thus his own happiness is greatly augmented by his attempt to promote the happiness of others; and that, too, not after a long lapse of time,

but while the purpose is yet in its beginning, and before he can hear of any good accomplished by his charity, or receive any expression of thanks from those who reap its benefits.

Who can trace the leadings of Providence for forty years past, and survey the field of Missions, and the *wonderful works* of God therein, and not exclaim, "My soul doth magnify the Lord! my spirit doth rejoice in God my Saviour!"

The beginning of missions was like the light hid under a bushel; now, it shineth like the sun in his strength. Now, the voice is, "Here am I, Lord, send me"—send me to the ends of the earth—send me to the rough, savage pagans of the wilderness—send me from all that is called comfort on earth—send me even to death itself, if it be but in thy service, and to promote thy kingdom. Compared with the preciousness of Christ's cause, all earthly comforts and pleasures vanish like the stars before the rising sun. The watchword of our numerous benevolent institutions is *onward*—onward is the imperative command of Jesus: "Go ye into all the world and preach the gospel to every creature. Lo, I am with you even to the end of the

world." Can the Christian ever close his hand till his free-will offerings have carried the Bible and the preached Gospel to the nine hundred and fifty millions of the human family? God forbid.

The millennial sun, perhaps, will not ascend suddenly in his bright orbit to meridian glory. At intervals, as at present, he may be overcast with clouds. But we know—we are sure that Zion will become "a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God!" My brother, the day is hastening, when "her wilderness shall become like Eden, and her desert like the garden of the Lord! Joy and gladness shall be found in her, thanksgiving and the voice of melody!" O, my brother, take courage. "Trust ye in the Lord for ever—for in the Lord Jehovah is everlasting strength." The treasury of the Lord will be filled, will overflow; the churches will awake. Missionaries will not wait for funds hereafter. Be assured the Friend of sinners will provide, and the spirit of missions will gladden every clime and every country, and the Gospel will be preached to every creature.

#### EFFORTS OF THE FEEBLE TO HELP THEMSELVES.

We have been much affected with the development of Christian principle in the instance stated in the following article, taken from the Christian Mirror, published at Portland, Me. We commend the exercise of the spirit it exhibits to be cherished by churches who apply for assistance, as well as by those feeble communities who sit down in discouragement without making strenuous efforts to obtain the ministrations of the gospel.

There is a feeble society in this state, that has always maintained public worship in some form or other, but has had little help from our Missionary Society. Their hearts have been much set on having a minister. To render his support the more easy, a farm was procured for a parsonage. This was effected by individuals becoming responsible for tenth and twentieth parts of the cost. This done, it was found that a new house is indispensable. The same individuals have assumed the pecuniary responsibility of erecting the house—the whole cost of farm and house about \$2000. They hired the money, which is to be reimbursed, we believe, in from four to six annual instalments. They have now done what is the most important of all—settled a

minister, depending on our Missionary Society for one hundred dollars, which they *ought to have and must have*.

This parsonage is, or soon will be, given in fee to the parish by the individuals who purchased it. One of these individuals has been married about twenty years, and has been crowned with the poor man's blessing, a numerous family. He called on us last week, and brought us some beautiful country flour in payment for the Mirror. In treating for the balance of his flour, the following circumstances were developed: During the whole time since his marriage, he has not had a feather bed in his house; at least none fit for a sick person to recline upon. His wife is now declining, and, it is feared, will, ere long, sink into the grave by the consumption. "She has been," said he, "she has been a laborious, faithful, affectionate wife, a real help-meet in all respects, and I must and will, at any sacrifice, provide her a comfortable couch for the wearisome days and nights that are appointed to her."

We cannot copy the *emotion*; nor do we think it expedient to describe the honest "shifts" to which he was compelled to have resort to procure a comfortable feather-bed; but we think it in point to say, that this man, besides his annual subscription paid directly to the minister, does not give less than thirty dollars a year, for a series of years, toward the parsonage!

But this is not all. This same individual was so impressed with the Secretary's statements of the wants of the Maine Missionary Society, of its Missionaries, and other *poor* parishes, that he thought his parish must make a new effort, and try to do without help another year! But ought the richer churches to suffer it? It is a serious question.

We doubt not there are those who will say, that the individual above named mistook his duty in doing so much for the gospel, while his domestic comforts were so scanty. But we doubt as little, that the disclosures of the great day will show that he acted wisely. While the family were in health, a bed of straw was as conducive to real comfort as a bed of down. He and his associates rightly judged, when they placed the ministrations of the Gospel among the indispensable necessities of life. Our own belief is, that an attention to the worship and ordinances of God has been the temporal salvation of the place, as well as the means of eternal salvation to an unusual proportion of its inhabitants. They would have been many-fold poorer without them.

## A PICTURE

OF MISSIONARY LABOR IN A NEW FIELD.

*A Letter from one of the Secretaries of the A. H. M. S. to a Sabbath School which gave \$30 to the American Home Missionary Society.*

*New-York, March, 1838.*

DEAR FRIENDS—In behalf of the American Home Missionary Society, I am happy to acknowledge your benevolent donation.

And now, as your benefactions go forth to do good among the destitute and feeble churches, let us trace their influence. Let us look away to the woods of Michigan, or to the prairies of Illinois—to some scattered and feeble flock of Christ's sheep. The fathers of the settlement moved in there, one at a time, and settled down, here and there, perhaps two, three, five, or ten miles apart. There they lived in solitude and sorrow for some years. The lands were rich and fertile; but the work was hard, the seasons were sickly, the crops were injured by vermin or by frost. Their neighbors were far off; the roads were either deep mud, or dark, winding avenues through the gloom of the forest. When the Sabbath came it brought no meetings. There was no house of worship, no Sabbath school—not even a traveling preacher to come and pray with them in their houses. But at length the Home Missionary Society gathers together some money—part from a merchant; some from a poor widow; a few cents from a blind man who makes baskets; and some from a Sabbath school, who contribute to make their superintendent a life member. The officers of the Society take this money and employ a minister. They help him buy a horse, and send him to the West to hunt up the strayed sheep of the flock. He comes to that settlement; he inquires for Christians. After exploring for several days, he finds a pious woman in one cabin, who has long mourned her absence from the house of God. In another place he finds a feeble old man, who once was a deacon at the East. Some distance off live two men who were members of the church before they came to the West, but since they moved out here they work on the Sabbath, or range abroad, hunting deer and wild turkeys; and, besides, they drink whiskey whenever they can get it. After much trouble, the Missionary gets

them together at one of the houses. They come on foot through the woods, or across the prairies, through mud and brushwood, and are collected in the one room of the settler at whose log cabin they meet. Some sit on the chest, some on the side and foot of the bed, some on the ladder that leads to the low loft above; while the few chairs are reserved for the women. Then the minister stands in the midst of from ten to twenty persons, and preaches to them—"It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Dark, indeed, is the prospect; and strong must be the hope of success which causes a man to attempt the building up of a church in such a neighborhood. The Missionary writes to the Society to know what he shall do. He says: "Some hear me with joy; they remember the happy days when they had ministers, and meeting-houses, and conferences, and Sabbath schools; and they weep as they look around upon their children, growing up like heathen. Others scoff at the message; and all who love rum, rail at the preacher and oppose his object. The settlement is too poor, and the people too few, to support a minister or build a church." The Missionary Society tell him to hold on—that the churches at the East, the benevolent rich men, the grateful poor, and even the very children of Sabbath schools will assist to sustain him. Accordingly he stays. Long are the years, and hard is the labor, but the Lord is with him, (Mat. 28:20.) In a few years, pass along that way, and you see a fine farming country; a neat village; stores and taverns without whiskey; a church where the gospel is preached every Sabbath, besides five or six school-houses in different parts of the town. The temperance society holds meetings monthly in their school-houses; Bible classes and evening lectures are also attended there; revivals of religion gladden the community; some of the youth grow up in the fear of God, become ministers, and go to the heathen, as Missionaries, to proclaim that very gospel which was sent to them a few years before by the Home Missionary Society.

This, my dear young friends, is one picture out of a hundred which might be drawn from life. Is it not a good work? How sweet the privilege to honor Christ in this



manner! Though it takes faith and patience to see all these blessed results, yet they come—slowly it may be, but surely—they come.

In conclusion, let me exhort you all to prize the gospel while you have it. Embrace it for yourselves. Soon you may die, or be thrown into some dark corner of the world, where no teacher or minister will be present to answer the inquiry, "What shall I do to be saved?"

Affectionately yours, &c.

### THE WIDOW'S OFFERING,

OR CHRISTIAN SELF-DENIAL EXEMPLIFIED.

Not long since the claims of the A. H. M. S. were presented in a church in the state of New-Jersey. At the close of his sermon the agent adverted to the difficulties which the Society had been called to meet in carrying on its operations, on account of the pecuniary embarrassment of the country, and the consequent privations and sufferings of many of the Missionaries. He then called upon the disciples of the Lord Jesus Christ to deny themselves for his sake, in order to relieve the wants of his suffering servants, who are publishing his Gospel in the destitute portions of our country, and laboring to win souls to him.

A poor widow, who had been made to drink deeply of the cup of affliction, was present, and listened to the statements with thrilling emotion. On her way home, and during the evening of the Sabbath, she reflected on what she had heard, and on "the grace of the Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we through his poverty might be rich."

The next morning she called on her pastor and put into his hand two silver dollars, saying, "Give that to the Agent of the Society. It is the offering of a poor widow in aid of his object. I went from church yesterday, she continued, with a heavy heart. I asked myself, what can I part with from my scanty stores, which will command money, that I may give something to this cause? After hours of fruitless inquiry I gave up in despair and wept. At length I recollected that some months since I had laid aside these two dollars. They were given by a friend to my two babes, which are now in

the grave. God has taken them from me, and I cheerfully consecrate what was given for them, to the advancement of His cause."

But for this touching statement, her pastor, who was acquainted with her straitened circumstances, would have been unwilling to receive her offering. Being satisfied it was the fruit of love to the Saviour and his cause, and a rich source of enjoyment to the giver, he could not refuse.

Did all the professed disciples of the Saviour evince the same attachment to his cause, the Missionaries would not be left to prosecute their work amidst want and suffering. Nor would means be wanting to send forth those who are waiting to go to the destitute at home, or to the poor perishing heathen. Reader, contemplate this self-denying example of Christian liberality, till your heart burns, and your tears flow, and your hand is extended to help, according to the ability which God giveth. Let your heart feel as did that of this poor widow, the irrepressible workings of holy love, and you will find something to give for the advancement of the cause of your adorable Redeemer.

### RELIEF AFFORDED.

We continue our extracts from the correspondence of the Missionaries of the Society, showing the necessity to which they had been reduced, and the great relief afforded by the contributions which have been made through the American Home Missionary Society.

*From a Missionary in N. W. Ohio.*

It is with the most unfeigned gratitude that I would express my acknowledgments to you, and to the Society whose organ you are, for the last communications from your hand. I am thereby enabled to meet, in good time, demands upon me in a manner to sustain the honor of the Missionary character. I am filled with thanksgiving and praise to him who never disappoints a sincere, humble, though very defective trust, in his protection, and goodness, and blessing. His goodness to me is truly overwhelming, especially when I consider how entirely unworthy I am of the least of all his mercies. O that I could at length live answerably to his love and compassion towards me and mine. Through your Society he reaches me, and smiles, and cheers, and provides—gives strength in weakness, and light for darkness, and the

"garment of praise for the spirit of heaviness." I know of no way in which I could have met the difficulties incident to this new field of labor, if your generous hand had not been reached out for my support.

*Anxiety relieved—From a Minister in Indiana.*

Your letter came in due season, and I assure you it was to me good tidings. I had lived four months on *faith*, and to find all my expectations realized, fully rendered me, I believe, truly grateful. I had a debt to pay, and truly I did not know how the Lord would provide for it; and I began to tremble for the result, when your letter came, and with it leave to draw on your Society; and so all my trouble vanished, by the good hand of God upon me. The relief came truly in a time of need.

*From a Missionary in Ohio.*

Your late communication came very timely. I had almost come to the conclusion, that I must either resort to teaching school, or leave the congregation; either of which I was reluctant to do. The letter of the Secretary, coming at such a time, spread joy through the whole church and congregation.

*From a Missionary in Tennessee.*

The intelligence from your Society authorizing me to draw for the amount due me was an unspeakable favor. Notwithstanding I already owed the whole, and more, it enabled me to lay in some provisions.

The foregoing extracts are a few out of many which might be given to show how great has been the embarrassment of the Missionaries during "the pressure," and how very acceptable the relief afforded by the contributions which have *begun to be made* through this Society.

SHALL THAT RELIEF BE ARRESTED?

As soon as the spring navigation opens, the merchants and others who resort to the Atlantic cities will arrive in great numbers, bringing the orders of Missionaries for the balances due them. These drafts must be honored. In many cases the holders of them have advanced cash and provisions for the Missionaries' families, during the past season, on the faith of these drafts on the Society. We therefore apprise our friends, that

from the middle of April to the 1st July, their benefactions will be greatly needed to meet the claims above referred to.

REVIVALS.

We continue our extracts under this head from page 181 of the Home Missionary for March. Let all who love Zion praise her King, that he has not wholly deserted her for the sins of her children, but "in the midst of wrath remembers mercy."

FROM ILLINOIS.

The spirit of the Lord is at work. At Jacksonville a revival has been in progress for weeks. At Bloomington there is the most powerful work of grace ever witnessed in that village; more than one hundred souls are said to give evidence of a saving change. At Athens, a little village in Sangamon county, is a very interesting work; and at Alton, the seat of mobs and misrule, is one of the most powerful and interesting works of grace I have known in the state. I spent a few days there last week. Brother Graves' meeting house was crowded to overflowing, and numbers professed submission to God daily. When I left the place the work was advancing with unabated interest. The Lord reigns, and it may with truth be said, that "his ways are not our ways." Who, in November, 1837, would have said, there will be a revival in Alton in February, 1838? But so it is. It is the Lord's doing, and it is marvelous in our eyes.

*From Rev. B. Woodbury, Plain, Wood Co., Ohio.*

Had it not been for your assistance this people would have shrunk in discouragement from adequate effort, and would have now been, in all probability, scattered without a name among the thousands of Israel, if not entirely swallowed up among the unorganized masses around them. But now a nucleus has been formed; and future generations will doubtless see the deepening roots of the Gospel, its wide-spreading foliage and abounding fruits. *Forty-six* have here come around the table of the Lord, having covenanted together to sustain the commandments and ordinances of the house of the Lord. No inconsiderable portion of these have come forward in the first profession of their faith; a number are the lambs of the flock, who, with their fathers, drink at that rock which follows us, "and that rock is Christ."

*At Maumee.*

The church at Maumee is now enjoying

a most wonderful and gracious outpouring of the Holy Spirit, in his still, enlightening, convincing, and converting influence. Many are bowing to the sceptre of Jesus.

*From Rev. J. H. Smallz, of the German Reformed Church, Trenton, N. J.*

In my last report, I stated that "our religious meetings were frequently and generally solemn, and that the good work of God here might be characterized as a *protracted and progressive revival of religion*." This language I believe I can in truth adopt in this report. We have certainly enjoyed much of the divine presence in our religious meetings during the past year, and the Holy Spirit has been operating powerfully on the hearts of many persons of different ages and sexes. This blessed work has been deep, solemn, and progressive, with no animal excitement, as has been witnessed on some occasions in other revivals of religion. The most profound attention and silence, which sometimes is broken only by a deep, heart-felt sigh, is not unusual in our assemblies. Tears have often been seen flowing from poor distressed penitents among us; but so soon as they submitted to the mild and merciful sceptre of the Lord Jesus, their souls were set at liberty, and a new song was put into their mouths, even praise unto our God. The man of a large family, in company with his bosom companion, together with other heads of families, and young men and women, have bowed in the sanctuary at the same moment, to receive the holy ordinance of baptism. After a very careful examination, with respect to the doctrines of the Bible, and the duties incumbent on professors of religion, *thirty-two* have been received on the profession of their faith in Christ, (*sixteen* of whom I baptized,) and *three* by letter from sister churches, making in the aggregate *thirty-five* admitted to the communion of this church since the 22d day of last April. Of this number *nineteen* are males, thus making *one hundred and four* in all who have been united with this church since its organization. A number of heads of families have recently commenced family worship. There are others in the congregation whose minds are deeply awakened, and who, it is expected, will soon unite themselves with the church. The precise number cannot, however, now be stated, but it is believed there are eight or ten more who are hopefully converted to God, who have not yet joined with his people. Besides those who have been admitted to the communion of this church, there are about 15 persons, who were first awakened in our meetings, who have united themselves

within a few months past, with the other Christian denominations of this city and its vicinity.

#### *Means employed.*

The means employed, under God, in producing this happy state of things, in the spiritual interests of the church, were the ordinary means of grace—the faithful exhibition of God's word in preaching—frequent meetings for prayer and religious conversation—seasons for *special* prayer in the closet, as well as in the house of God—family visitation, and the application of divine truth to individuals in their families, or when met alone. We held, also, a season of protracted religious services in September last, which was attended with some pleasing fruits; and which meeting, we have good reason to believe, was the cause of exciting Christians of other churches here to a more deep concern for the salvation of dying multitudes around us, who give no evidence of an interest in the blood of Christ. The cause of temperance in this congregation and this city, and its vicinity, is certainly advancing. The temperance society in this church, which is constituted on the total abstinence principle, numbers now about 140 signers to the pledge. Several who were much given to intemperance, have abandoned their cups, and become sober, industrious and orderly, and church-going persons.

We have only one Sabbath school connected with the church, which meets twice on the Sabbath, of which I have hitherto taken the superintendence. It contains about 110 scholars, taught by 10 male and 11 female teachers. Our Bible class is attended by about 100 persons young and old, and is very interesting, and there is now a bright prospect of much good being accomplished by it. I attend the class once a week.

*From Rev. A. Mills, Litchfield, Herkimer Co., N. Y.*

It will be cheering to you to hear what the Lord is doing in this place. I received a commission to labor in this place as the Missionary of the A. H. M. S., bearing date September 1, 1836. On the 8th of January, 1838, I was installed as pastor of this people. The church, for some time, had been without the regular ministrations of the word. A course of pastoral visiting, and neighborhood prayer-meetings, was commenced, which was attended with happy results. Our congregations increased; solemnity and interest on the great subjects of religion became apparent, and sinners were found, in some instances, inquiring the way to Zion.

In December last the church concluded to commence the present year with some special efforts, under God, for the salvation of souls. The second week in January a protracted meeting was commenced, which continued seventeen days—our Methodist and Baptist brethren uniting with us. The meeting was blessed. A powerful work of grace was experienced. A great work was wrought in the church; there was much breaking down before God, confessing of sin, and returning to duty. More than forty from among the impenitent were hopelessly converted; many of them cases of much interest. The work has had a most happy influence on the church. An effort has been made during the present winter to raise my support among themselves, which has succeeded, and *they are now promptly meeting my wants without calling for aid from abroad.* From 70 to 80 dollars have also been contributed during the past year for various benevolent objects. Sunday schools have been flourishing, though, from our situation, it is diffi-

cult to sustain them through the winter.

There is a happy state of union among Christians of different denominations; and the Lord is still pouring out his Spirit. Never before was such a time experienced in this town. We have many Universalists among us, but inroads have been made among them; some of the stouthearted have been brought to bow at a Saviour's feet; and many who stand like the tall "oaks of Bashan," are now trembling. Never were the prospects fairer than at this moment for a general work of grace. Indeed there is reason now to believe, that since the present year commenced more than *one hundred souls*, among the different denominations have come over to the Lord's side. Truly the Lord has "done great things for us," and to his name be all the glory.

We have reason to bless God for the assistance which has been afforded by the A. H. M. S., and I trust our gratitude will be manifested in more entire devotion to his cause.

## REPORTS OF MISSIONARIES.

### MISSOURI.

#### *A happy life.*

What is there in the pursuits of the worldly great, in the drudgery of avarice, or the strife of ambition, to be compared with the way in which such men as the writer of the following extract are spending their lives? "Born, not for themselves, but for the good of others," they go on their quiet way to "spend and be spent" for the salvation of sinners and the glory of Christ. These are the men who will *shine* in the last day. And these, too, are the men whose spirit, no less than their labor, is "doing the good, while others make the noise."

In reviewing the last year, I find much to humble me, and much cause of thankfulness. My health has been uninterrupted, the health of my family has been preserved, and, particularly, souls have been converted through my feeble instrumentality. God gives me favor in the eyes of the people, and, blessed be his name, I feel a growing devotion to the service of the Lord. During a part of the past year, I have labored hard in the service of the Redeemer, preaching for weeks almost every day, visiting from house to house, exhorting and praying with the people. I can truly say I have never been weary of the service. My body some-

times tires, but still I am not weary of the work.

### THE PRESBYTERY OF SAINT CHARLES.

On page 160 of this volume, we presented some important statistical facts, showing the claims of the state of Missouri to the attention of ministers who go to the West to do good. We have it now in our power to present a statement from a Committee of the Saint Charles Presbytery, respecting the N. E. portion of the state; and we regret to find that it shows the destitution of Presbyterian preaching to be even greater than the previous statement.

The Presbytery of Saint Charles embraces all that part of the state of Missouri north of the Missouri river, and east of the counties of Callaway and Chariton, having a territory of more than a hundred and fifty miles in length, and near one hundred in breadth. Within these bounds we have twenty churches, scattered over twelve counties, and to supply these churches we have only four ministers and one licentiate, who are not connected with Marion College. There are connected with our Presbytery eleven ordained ministers; but nine of the eleven are in Marion county, and seven of these are officers in the College.

From this statement, you see at once that most of our churches are destitute of the means of grace. And what shall be done to supply them? Our eyes have been directed to the A. H. M. S., and our appeals have been spread before the public repeatedly, and yet we are no better supplied than we were seven years ago. We had at that time as many ministers laboring in this wide field as we have now; and during this period our population has doubled, and more than half our churches have been organized. And it is a well known fact, that the longer any people are without the stated ordinances of God's house, the less they appear to appreciate them. Unless often reminded of their duty, they are too apt to settle down in a state of cold indifference.

The Presbytery feel, that could a suitable person be obtained to visit and arouse our churches from their lethargy, that much good might be accomplished; many of our feeble churches might be stimulated to do much more for the support of the Gospel, and to lead a helping hand in all the benevolent institutions of the day; and we believe that the support of such an agent might easily be obtained in those destitute churches which are now doing comparatively nothing. We have watched the influence of such agencies in our sister state, and who can tell the amount of good accomplished through the persevering and indefatigable labors of your agent in Illinois? How many churches have been excited to do more to sustain the Gospel among them, and to relieve the A. H. M. S. from the burden? One thing is certain, some plan must be devised, and some measures adopted speedily, or many of our churches will pine away, and multitudes of immortal souls perish. Can you not find some one qualified for this agency that you can prevail on to occupy this interesting field?

In connexion with the above appeal in behalf of a *part* of the state, we give the following testimony to the usefulness of the A. H. M. S. in the *whole* state. It is from the report of a Missionary.

It is one thing to *read* of the good accomplished through the instrumentality of the A. H. M. S., and another to *witness* the great change that has been wrought by those who were laboring under its patronage. When I look over this state, and compare its present condition with what it was seven years ago, the change is great. Then the three states of Indiana, Illinois and Missouri, were all in one synod; now there is a synod in each state. We had at that time but one presbytery in Missouri, we now have three; and in the geo-

graphical limits of the Presbytery of Saint Charles, there were then six small churches; we have now under the care of our Presbytery twenty-two churches, and most of these churches have been gathered, organized, and sustained, by aid from your Society. Missouri owes the cause of Home Missions much, and I trust will not be backward in paying her debts.

*From Rev. George C. Wood, Paris, Monroe Co., Mo.*

My labors for the last quarter have been regularly divided between three places in this county, except as I have been absent to attend sacramental or protracted meetings in other places. I have witnessed some interesting seasons. In several places where I have been we were blessed with the presence of the Lord, and additions were made to the church; and had there been some faithful servant of Christ there to carry forward the work, much good might have been accomplished. I am the *only* Presbyterian minister laboring in this county, and consequently my field is wide, and demands more labor than I can possibly bestow. And then I am very frequently solicited to preach in the adjoining counties, in all of which there are more or less members of the Presbyterian church, but (with the exception of Marion county) not a minister of our denomination.

#### WISCONSIN.

#### *Gratitude to the Patrons of the A. H. M. S.*

Permit me to assure you, that the renewal of my commission renews my resolutions of faithfulness, and of more entire consecration to the cause of the Redeemer. I have never, till since I came to this country, known what pecuniary embarrassment is. I now understand it too well. But I trust the darkest time is past; and I hope, by the blessing of God, I shall soon be able to rise above it. I know well what it is to dread the sight of creditors, and I assure you the effect of it upon a Missionary is exceedingly unhappy. It is true, in these things I am not alone; almost every one is in the same condition.

The kind feelings your Society has expressed toward her Missionaries, and the unwearied exertions of the Executive Committee for their support, call upon every Missionary for humble gratitude, and unwearied diligence in the blessed cause in which he is engaged. I feel a deeper sense of gratitude than ever before, to your Society, under God, for her noble benefactions, and hope they will not be lost upon me, and this people.

Fully to appreciate the expressions contained in the foregoing extract, the reader ought to be a witness of the circumstances under which it is written. He ought to look around on a careless community, few of whom "care for any of these things," and most of whom regard the minister of the cross only as an obstacle to their unhallowed schemes of gain and dissipation. Shut out, by many a weary mile, from Christian and ministerial sympathy, the Missionary bears his burden alone, in poverty and amid discouragements. *Will you not pray for him?*

## ILLINOIS.

## PROGRESS AND RESULTS

*Of Home Missionary efforts in Tazewell Co., Illinois.**From Rev. F. Bascom.*

I came to this county in the summer of 1833. I selected it as my field of labor, rather because I thought it an important county in its natural advantages and future prospects, than because it had any one place of special importance, or presented any pressing call for immediate effort. I located in Pleasant Grove, a sparse country settlement, about the centre of the county. Methodists, Baptists, Campbellites, Quakers, Mormons, Cumberland Presbyterians, &c. &c., had the ground before me throughout the whole region. I was told by an old settler, a good Methodist father, that there were preachers enough here already—no opening, &c. Had I been dependent on my people for support, I too should have thought there was no opening, and should have passed on discouraged. But relying on your Society for temporal supplies, and on the grace of God to give efficacy to his word, I pitched my tent, and began to labor as a Missionary for Tazewell county. Brother Babbitt, one of your Missionaries, had previously gathered a little church at Sand Prairie, of five or six members, and had left it. I commenced preaching at that place, at Pekin, at Pleasant Grove, at Washington, (the latter town was not laid out at that time, the place was called Holland's Grove,) at Mackinaw, &c. Thus I labored a year, always collecting a cabin full wherever I preached, and accomplishing something in the way of Sabbath schools, temperance, &c. During this year there were only two or three hopeful conversions under my ministry. Seven eighths of my support was from your Society.

The second year a church was formed at Washington of ten members, which I sup-

plied once a month. My labors were also extended to Peoria, and a church was formed there during that year. In Pleasant Grove and Sand Prairie our numbers and strength were gradually increasing. About the close of that year, brother R. Barnes came to my aid at Washington, and brother Porter at Peoria. Tremont had, in the meantime, grown up, requiring my attention, and my next year was given to Tremont, Pleasant Grove, Pekin, and Sand Prairie—still deriving half of my support from your Society.

The next year, Pekin and Sand Prairie were left destitute, and my whole time given to Tremont and Pleasant Grove, still deriving half of my little salary from the Home Missionary Society. At the close of that year my church was divided, the part over which I am now placed claiming my whole time, and raising my whole support. The other part has obtained the services of brother Huntington.

To sum up the facts given in this brief sketch, the little church which existed in this county in 1833, has increased from six members to three churches, with an aggregate of one hundred members. Of these, probably a little more than one half have been added by letter. Each church is supplied with a minister, who preaches to two congregations. Five or six Sabbath schools are connected with these congregations, as many temperance societies, besides Bible and tract societies, &c. One of these churches has built a neat and comfortable meeting-house, another is building one, and the third is expected to be built next summer. The three churches do as much as to support two of the ministers, and they will probably support the three next year.

In Peoria, to which I have alluded, the growth has been even greater than here. I look around over a flourishing tract of country, embracing the counties of Tazewell, Peoria, Putnam and Bureau, and I see ten Presbyterian ministers and eleven churches. These constitute the Peoria Presbytery. When I came here there was but one minister located in all these bounds, and he left soon after. I have been longer in the bounds of this Presbytery than any other member. All of these churches, with one exception, were founded by your Missionaries, and nurtured by your aid. Without that aid these churches could not have been formed, or, if formed, must have perished in their infancy. Without that aid, these ministers would not, *could* not have been sustained. And where would have been our precious revivals, our converts to Christ, our Sabbath schools, our benevolent societies, with which God has crowned our unworthy efforts, and which give sure promise of a brighter day? If

those who doubt the utility of your Society could come and look with unjaundiced eyes, on the changes effected here by its instrumentality, they would be constrained to acknowledge, "This is the finger of God."

#### INDIANA.

*From Rev. M. Chase, Danville, Ind.*

#### THE AMERICAN HOME MISSIONARY SOCIETY NEEDED BY THE WEST.

I have had an opportunity to learn, and been in circumstances calculated to make a deep impression on my mind in favor of the A. H. M. S. That some other plan might have answered the purpose, is admitted. But none that was in existence could meet the wants of the hundreds of little churches, and of extended regions, and numerous sections of moral wastes. That Society offered the assistance which the exigencies of the case demanded; and numerous are the churches that have been sustained by it from their organization, until they have acquired strength to support themselves; and are now among the most liberal and efficient branches of the church of Christ. And what else could be expected, but that they should imitate that spirit of Christian benevolence by which they have been nurtured?

I will give a statement of facts showing the moral condition of the community with which I am now best acquainted, and hence the necessity of considerable foreign aid, that the means of grace may be enjoyed here, and in other communities like this.

I have now been laboring in this county two years, and have preached in many, if not in most of its neighborhoods. When I arrived, I found a little church organized, consisting of about twenty members, and they were all that belonged to our denomination in the county, with the exception of some four or five. These were scattered among a population of eight thousand. In this town, there were two male, and one female member of our church, among about four hundred inhabitants. The whole of the property owned by the members of our church in town did not exceed eight hundred dollars. And not one of our people in the county could have been worth more than one thousand dollars. No meeting-house of our's stood to invite the people to come and worship our Maker and Redeemer. Many of our members were strangers to each other, poor and disheartened. Others belonging to our communion had come to the county and purchased property, but feeling that the famine of the word would be intolerable, sold and moved

away to find a residence more congenial to their moral tastes. Now, should the Gospel be preached to the poor? If so, how should it be furnished to them?

But besides these things, the influence of sceptics added a still deeper shade to the picture. They treated me with personal respect: and some of them, with even marked kindness. But it seemed to be on the supposition, that their "goods" could easily be "kept in peace." One of them, in a very familiar manner, proposed the following question: "Don't you think, friend C., if electricity could be advanced to perfection, and some other fluid substituted for blood, that human life could be prolonged indefinitely, or restored if it should become extinct?" Another one of the same class, asked me if I would read the "Theological Works of Thomas Paine?" Another remarked, that he could "perceive no difference between the Catholic and Protestant priests." Another said, "if I were sure there was an hereafter, I would look into the Christian system."—One of these frequently boasted that he could prove by astronomy, that the earth had been in existence 17,000 years; and *did actually attempt to do it last week, in the court-house of this place.* I mention these things as an illustration of the entire renunciation of the light of revealed truth; at least, so they would have it appear. If science has not already begun to shine with such splendor, as to cause the feeble light of superstition to fade entirely away, the day is near when its overpowering effulgence shall cause the last shadow to disappear!

*Shall these lambs of the Saviour have no shepherd to protect them—to feed them—to console them, amid such dangers, and the afflictions common to mankind? And who shall afford them aid? May not all or any who love the cause of Christ? Will it be a crime at the judgment bar, that your Society sent them relief?\**

#### THE BORDER WAR.

The moral evils consequent on the civil war in Canada, and the military preparations made by unquiet spirits in the adjacent portions of the United States, are incalculable. The regular operation of the means of grace has been suspended, in a considerable degree, along the whole frontier from

\* The writer here alludes to the recommendation of the General Assembly of 1837, that the A. H. M. S. "cease operations in the Presbyterian Church."

Detroit to Montreal. We give a few extracts from Missionary reports, in order to excite our friends to pray for the dear brethren who are laboring in these unhappy circumstances.

*From a Missionary in Upper Canada.*

I have nothing to report that is of a pleasing nature, but much that is heart-sickening. My field of labor has been the seat of civil war the greater part of the last quarter. Our meeting-house has been taken from us for the use of the Queen's troops, and we are now under the painful necessity of meeting for public worship in a dwelling house; and also of suspending our Sabbath schools and Bible classes. The scene of moral desolation is truly appalling. Profaneness, intemperance, and the desecration of the Sabbath, abound. I am quite discouraged; the most I can do is to try and keep the churches together.

*From a Missionary in Michigan.*

There appears a very general seriousness among the people. But there are some peculiar obstacles to a revival. The Canada war produces constant excitement; and, at one time, near fifty of the inhabitants of this village volunteered, and entered the service of the (so called) Patriots; but have since returned.

*From a Missionary in New-York.*

We have been hoping and praying for better times—that the Lord would visit this moral waste with the outpouring of his Spirit; but the “ways of Zion” mourn still. Sinners are reckless, and Christians stupid. Situated on the borders of Canada, and in the immediate vicinity of the scene of some of its troubles, we see and hear more of the hastening to and fro of troops, and of the “pomp and circumstance of war,” than of religion. Strong sympathy is manifested by many of our people for the “Patriots of Canada,” and as strong opposition by others—thus producing contentment and animosity among ourselves. Our militia, among whom are many members of the church, have been called out to assist in maintaining our “national neutrality.” A spirit of war pervades almost all classes, bringing with it its legitimate fruit, profaneness, drunkenness, and desecration of the Sabbath. I have even seen (and repeatedly too) the trappings of war, in the house of God, worn there, not by the soldier on duty, availing himself of an opportunity to worship God, but by private citizens, as the badge of party. The excitement, however, is subsiding, and we hope there is good yet in store for this peo-

ple. Some portion of the church seem to be weighed down with this state of things, and are mourning over the desolations of Zion.

*Another.*

Within a week past, this whole region has been put in agitation by an unsuccessful effort to raise a force to aid the “Patriots” of Canada. A multitude collected from various towns, and crossed to an island in the Canadian territory. But their hearts failed them there; on retreating to French Creek, they throw the village into such a panic, by exposing it to the expected wrath of the loyalists, that it was immediately evacuated, by the flying inhabitants. No assault, however, was contemplated. I preached last Sabbath to an audience three miles distant from the scene, but such was their agitated state, that the whole intermission was occupied with solicitous inquiry, not about the salvation of souls, but about the sham-invasion and the panic. The cause of the Patriots has been the absorbing topic for weeks, to the detriment of God's cause.

—————  
MICHIGAN.

*From the Rev. J. G. Kameuce, Lodi Plains, Michigan.*

My missionary year has just closed, and I am happy to say, not without some tokens of the divine favor. We have had evidence that Jesus has been in the midst of us, and owned this as one of his golden candlesticks. We have had no deaths during the year, and very little sickness in any of our families. I am constrained to believe, that my congregation has received the word at my mouth gladly. The number has gradually increased. Fifteen have been added to the church, as hopeful subjects of the renewing grace of God. We have evidence at this time, that God is about to visit us with his grace. God's people begin to visit from house to house, confessing, exhorting, praying, &c. Our meeting-house is nearly completed.

—————  
*From Rev. E. N. Nichols, Clinton, Mich.*

*Report of labor for 1837.*

When the year began, religion, among the members of my church, was lamentably low. The love of the world, and the activity of the summer, had apparently removed them far from God, and from the duties of religion. The care and the labor of building me a house, during the time, had placed me too much in the condition of my people.



The saddening hues of autumn, the impressive emblem of what we all must soon be, appear to have been employed, by divine mercy, to induce a more appropriate state of feeling. God's people obviously grew more thoughtful. We all felt, I believe, an increasing sense of our sad condition, and the importance of awaking from the long sleep of spiritual death. Some means were employed for this end. These means were evidently smiled on by Heaven. About the beginning of January, (1837,) the feeling, in and out of the church, was such as to require, as we all felt, some special effort. We accordingly commenced a season of protracted worship. God was with us in this effort. The church, from the beginning, harmonious in feeling, were humbled, and sweetly melted together in love. In prayer their souls drew near to God, being taught, as it appeared to me, by delightful experience, what the scriptures denominate the "spirit of adoption;" and, though they have not, as in duty bound, kept themselves in the love of God, as I believe they then were, yet I can say, with confidence, that, as a church, they have not since gone back to their former stupidity.

We have reason to hope, also, that some twenty persons were hopefully converted. Besides these, were a few individuals whose hopes were revived.

*Grateful acknowledgment of aid.*

And now, dear brother, permit me to present, through you, to the H. M. Society, the undissembled thanks of my church and people, for the assistance it has so kindly afforded them, and by which, for two years, they have been enabled to enjoy the benefits of a living ministry, and other precious means of divine grace. Your Society will ever live in their sweetest recollections, and, I trust, by the blessing of God, ever flourish in answer to their prayers, and by their kind and grateful reciprocation of your past favors.

MICHIGAN.

*From Rev. C. G. Clarke, Webster, Mich.*

THE FIRST WEEK IN JANUARY.

Agreeably to a recommendation of Presbytery, we spent the first week in January in religious exercises. Most of the church attended. On Monday we observed the annual concert of prayer. Each succeeding day through the week, we met for prayer and preaching. A few of the impenitent attended, and there was some feeling among

them. But the special benefit resulting for the convocation is in the church. A part of the members appear deeply interested, and we expect that sinners will be converted among us.

*Valedictory Remarks.*

And now, my dear sir, I feel that I am making a final report to the beloved Society under whose patronage I have labored for years. I find that during those years I have admitted seventy-six individuals into this church by profession of faith; have organized, or assisted in organizing, six churches; and have baptized thirty-eight adults and eighty children. Although exceedingly unworthy, I hope my ministry has been owned of the great Head of the church. May God preserve the Society which you serve; increase its means, efficiency and usefulness, and make it the instrument of hastening on the hour of Jesus' triumph!

ATTENTION TO SCHOOLS.

The Missionaries of the A. H. M. S., in common with other clergymen, have done much for the interests of education in the several districts where they have been stationed. This has arisen, not merely from the genius of that Gospel which they preach, and which is eminently the religion of light, but the Executive Committee have encouraged them to foster, and, as far as practicable, to evangelize the schools where they are stationed. In the "General Instructions" furnished to every Missionary, is found the following:

"3. The visiting of schools, and the establishment and superintendence of Sabbath schools and Bible classes, are objects which claim your careful and zealous attention, and which the Committee urge upon your notice with strong solicitude. These measures, dictated by benevolence, and pursued with Christian humility and kindness, will not fail, with the blessing of God, to give you access to the best affections of the youth of your charge, and will thus secure to you the delightful and important privilege of mingling a correct and powerful moral influence in the whole system of their education.

"In schools, let it be your object to encourage weekly catechetical instruction, and daily religious worship," &c.

In compliance with these suggestions, much has been done to sweeten the fountains of knowledge, by infusing into them

the savour of heavenly truth. A Missionary in Ohio writes as follows :

I have spent considerable time this winter in visiting schools. I am one of the examiners for the township, and we have taken upon us the labor of not only examining teachers, but of visiting all the schools in the township, and giving lectures on the subject of education. There seems to be more interest on this subject than heretofore.

Another Missionary states, that he visited the several schools in his congregation—that each meets quarterly at the church for an exhibition, conducted on Christian principles. Many important results are anticipated from the way the affair is managed, favorable to the influence of correct principles upon the youth of his charge.

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#### OHIO.

*From Rev. S. Dunton, Eden.*

#### GOOD DONE.

In reviewing the year, I cannot report a revival; but I think the tone of piety has been rising, and a few have been hopefully converted. Since my last report, ten have been received to the church, five on profession, and five by letter, making an accession, in all, for the year, of *twenty-nine* on profession, and eleven by letter. Meanwhile, two have received letters to other churches. This, I trust, is but a part of the beneficial results of the labors of your Missionary; some are now seriously inquiring, and hundreds have occasionally listened to preaching who would have otherwise been uninstructed. Thus seed has been sown, which, with a divine blessing, may vegetate and bear fruit to God's praise.

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#### PENNSYLVANIA.

*From Rev. R. W. Landis, Jeffersonville, Pa.*

#### REFRESHING SHOWERS.

The first six months of my commission has been a season of deep interest with us. When I reported last spring, we were in the midst of a glorious revival. The Lord has again blessed our efforts; and though my health failed a few weeks ago, (my efforts were too great,) the interest is still kept up, and nearly all our meetings continue. At our communion some weeks since, there were *twelve* added on profes-

sion. Some were very interesting cases of conversion. One is a gentleman of property, and of considerable influence. He immediately commenced a meeting at a school-house in the neighborhood, (several miles from the church,) in the evening. The house being too small, he is preparing to put up a meeting-house at his own expense, for the purpose of accommodating the people.

We expect a number to unite with us at our next communion.

The revival has not yet ceased in this region. It has entered all the denominations near us. In one Baptist church, the pastor commenced a protracted meeting during our revival, and continued it for a number of weeks, and in the course of his efforts baptized near fifty. Another Baptist brother, two miles distant, yesterday baptized forty, and the Methodists and Episcopalians are likewise very much aroused.

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#### DESPISE NOT THE DAY OF SMALL THINGS.

The progress of religious improvement in a congregation, is often like the growth of vegetation—no one day is distinguished by a sudden increase, but silently and constantly it grows, the buds open, and the blade and the blossom steal forth, and by a succession of *days of small things*, the rich harvest is perfected.

Three fourths of my time are devoted to the interests of the people in this place, and the other fourth to a church and congregation thirty miles distant. In both congregations the Sabbath school enterprise is an object of constant and growing interest. In the congregation remote from town the people are in the habit of meeting steadily upon the Sabbath when I am not with them. The youth and children receive such instruction as is ordinarily given in Sabbath schools, and every Sabbath recite portions of the catechism. In these exercises it is not uncommon for adults to be associated with the youth and children. After the close of these instructions, the people of the settlement generally having assembled, the elders of the church conduct the exercises of public worship by reading a sermon, singing, and prayer. That church now consists of thirty members. The settlement consists of something like twenty families. In eight of these the incense of morning and evening worship is offered upon the domestic altar. When I first began to visit the settlement, I think there was not one family in which the daily worship of God was maintained. The change that has been wrought in the moral

and religious character of that part of the county is very great and gratifying. Most of the families had, in former days, been connected with Presbyterian families either in Pennsylvania or Scotland, and, from their early education, were, in a great measure, prepared for the action of the stated means of grace. Like other human beings who are for years together deprived of the institutions of the Gospel, they fell into many practical, as well as theoretical errors, and became, to a great degree, insensible of the inestimable worth of those privileges of which they had so long been deprived. But God has since done great things for them. And although they have contributed towards my support nearly in proportion to the amount of time that I have spent with them, yet, without Missionary aid, I must, for aught that I can see, have left this field of labor, and both these congregations must have been left without the ministrations of the Gospel. I ought to have mentioned, that the people of the settlement referred to are engaged in erecting a house of worship. It is made of hewn logs, and when finished will be a comfortable house.

All our meetings for public worship have hitherto been held in a private house.

### NOTICES

#### TO THE MISSIONARIES OF THE A. H. M. S.

The Missionaries are desired to forward, with as much promptitude as may be practicable, the statistical reports noticed on the third page of their commissions, bringing down the results of their labors to April 1st, 1838.

Such Missionaries as are in need of tracts for distribution in connexion with their own labors, and are not able to obtain them from their own resources, or from local tract societies, are desired to state the fact in their next reports to the A. H. M. S. We have encouragement that the American Tract Society will furnish, in all such cases, an average amount of 5000 pages each.

#### *Appointments by the Executive Committee of the A. H. M. S., from February 15th to March 15th, 1838.*

##### *Re-appointed.*

Rev. Abiel Parmelee, Angelica, N. Y.  
 Rev. Richard De Forest, North Rochester, N. Y.  
 Rev. Alfred Ketchum, Bethany, Wayne Co., Pa.  
 Rev. D. B. Dixon, Franklin, Mich.  
 Rev. E. S. Huntington, Pleasant Grove, Ill.  
 Rev. J. Rudy, Ev. Ger. Reformed Ch., New-York.  
 Rev. C. F. Butler, Georgetown, N. Y.  
 Rev. Stephen Ellis, Triangle, N. Y.  
 Rev. G. C. Beaman, Burlington, Ohio.  
 Rev. N. C. Clark, Elgin, Ill.

##### *Not in commission last year.*

Rev. George Freeman, Perinton, N. Y.  
 Rev. Jesse Hoover, German Luth. Church, Fort Wayne, Ind.  
 Rev. — Gray, Newark and New Providence, Mo.  
 Rev. Peleg R. Kinney, McGrawville, N. Y.  
 Rev. Justin B. Taylor, Massena and South Canton, N. Y.  
 Rev. S. G. Spets, Rose Hill Church, New-York.  
 Rev. J. A. Clark, to go to the Iowa District.

#### *The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from February 15th to March 15th, 1838.*

##### **MASSACHUSETTS—**

Amherst College, Mr. Bennett, \$10 00  
 Andover, South Parish, 43 65  
 Oxford, Ladies' Sewing Society, 21 50  
 Rowe, a Lady, 2 00  
 Wrentham, Children of the Maternal Association, by Mrs. Covell, 2 00

##### **RHODE ISLAND—**

Providence, Benef. Cong., by B. Dyer, 283 66

##### **CONNECTICUT—**

Fairfield, Mrs. Elizabeth Sherman, to const. Dr. Jeremiah T. Dennison a L. M., 30 00  
 Killingly, Fem. Benef. Soc., Mrs. M. F. Holman, Sec., 15 00

New-Haven, Free Ch. Sab. Sch., in part, to const. Francis B. Collins a L. M., 20 00  
 J. Maltby, L. D., in full, 70 00  
 Norwich, Rev. Thomas L. Shipman, L. M., 30 00  
 Stonington, Fem. Miss. Soc., to const. Mrs. Abby D. Smith a L. M., 30 00  
**NEW-YORK—**  
 Brooklyn, Juv. Miss. Soc., by A. W. Benson, 85 13  
 New-York City, viz:  
 Bleecker st. Ch., C. N. Talbot, 20; D. W. C. Olyphant, 100; J. P. Tappan, 10, 130 00  
 Bowery Ch., W. W. Chester, 50 00  
 First Free Ch., Coll., 80 37

<i>Madison st. Ch.</i>	29 00
<i>Mercer st. Ch., T. S. Nelson, 50; D. Cod-</i>	
<i>wise, 50,</i>	100 00
<i>Seventh Pr. Ch., by Mr. Mead,</i>	57 37
<i>Spring St. Ch., by S. B. Halliday,</i>	19 50
<i>Mrs. W. R. Peters, 5; Miss Mary</i>	
<i>McComb, 5,</i>	10 00
<i>Niagara Falls, Ladies' Miss. Assoc.</i>	5 62
<i>Pleasant Valley Pr. Ch., by Rev. B. F.</i>	
<i>Wile,</i>	32 00
<i>Pleasant Valley West. Mon. Con. Coll.,</i>	5 00
<i>Shelter Island, Mrs. M. L'Hommedieu,</i>	20 00
<i>Woodbourne, Astin Strong, to const.</i>	
<i>Mrs. Elizabeth B. Strong a L. M.,</i>	30 00
<b>VIRGINIA—</b>	
<i>Richmond, Rev. A. D. Pollock,</i>	5 00
<b>LOUISIANA—</b>	
<i>Plaquemine, N. E. Stoddard,</i>	10 00
<b>TENNESSEE—</b>	
<i>Murfreesboro', by Rev. T. J. Hall,</i>	20 00
<b>OHIO—</b>	
<i>Gniford, by Rev. V. Noyes,</i>	25 00
<i>Lyme Church, by Rev. H. Smith,</i>	25 00
<i>Friend, by O. R. Kingsbury,</i>	5 00
<b>HOME MISSIONARY,</b>	20 00

\$1321 80

KNOWLES TAYLOR, Treasurer.

*Rev. Gideon N. Judd acknowledges the receipt of the following sums from the field of the Philadelphia Agency, from February 15th to March 15th, 1838.*

**NEW-JERSEY—**

<i>Bloomfield, balance of Collection,</i>	20 19
<i>Hanover, Pr. Ch. Coll., in part 7 81;</i>	
<i>Fem. H. M. S., 3 50,</i>	11 31
<i>Newark, First Church, Ladies, by Mrs.</i>	
<i>L. Pitt, 12; Wm. Rankin, 100; Isaac</i>	
<i>Nichols, 30; J. N. Tuttle, Esq., 20;</i>	
<i>E. P. Pierson, 10,</i>	172 00
<i>Second Church, Hon. T. Frelinghuysen,</i>	
<i>40; Mrs. Ann Smith, 5,</i>	45 00
<i>Third Church, J. B. Poineer,</i>	15 00
<i>Fourth Church, E. Conger, 5; A. Ward, 5,</i>	10 00
<i>First Free Church, Coll.,</i>	23 62
<i>Orange, First Ch. Coll., in part, 28 12;</i>	
<i>Sabbath School, 18,</i>	46 12
<i>Second Church, to const. Rev. Joseph</i>	
<i>Gallagher Life Member,</i>	50 00
<b>PENNSYLVANIA—</b>	
<i>Bethany, Pa., Pr. Church, to const. Rev.</i>	
<i>Alfred Ketchum a Life Member,</i>	30 00

\$423 24

*Receipts of the Western Agency at Geneva, N. Y. from January 12th to February 12th, 1838.*

<i>Bath, by Ira Gould, Esq.,</i>	13 00
<i>Benton, by Rev. Mr. Backus,</i>	37 00
<i>Bergen, Rev. G. Griswold and Wife, 5;</i>	
<i>A. L. Andrus and Wife, 10; A. Wil-</i>	
<i>cox, 5; J. Watson, 3; Deacon A. Wat-</i>	
<i>son, 7; Deacon J. Gibbon, 5; Others,</i>	
<i>31; by Rev. S. Griswold,</i>	66 00
<i>Branchport, Ladies, 14 75; Others, 2 50;</i>	
<i>by Rev. E. L. Porter,</i>	17 25
<i>Buffalo, First Presb. Church, Hiram Pratt,</i>	
<i>Esq.,</i>	125 00
<i>Second Presb. Church, Rev. J. C.</i>	
<i>Lord,</i>	25 00
<i>Ladies,</i>	71 00
<i>Horton, by Rev. S. Hubbard,</i>	13 00
<i>Canoga, Rev. Mr. Mason,</i>	5 00
<i>Chapinsville,</i>	7 72
<i>Clarence, by Rev. M. N. Miles,</i>	20 00
<i>Clyde, by Rev. Mr. Fisher, on \$1 plan,</i>	
<i>in part,</i>	37 50

<i>Eden, by Rev. Mr. Sessions</i>	6 25
<i>Rector, by Rev. Mr. Platt,</i>	15 00
<i>Hopewell, Mr. Babcock, 5; Others, 19 61;</i>	
<i>Ladies' M. S., 8 12,</i>	32 73
<i>Junius, by Rev. M. P. Squier,</i>	9 00
<i>Mayville, by R. Smith,</i>	10 00
<i>Middleport,</i>	5 00
<i>Mead's Creek, by Rev. Hugh Carlisle,</i>	17 00
<i>Naples, by Rev. J. C. Morgan, 24 65;</i>	
<i>Fam. Sew. Soc., 8 66; Juvenile Dor-</i>	
<i>cas Soc., 4,</i>	37 31
<i>Ossian,</i>	4 00
<i>Pen Yan, balance,</i>	7 00
<i>Peruville, by Rev. Mr. Scott,</i>	4 00
<i>Pike, Coll., 20; Ladies' M. S. to const.</i>	
<i>Rev. E. Hyde a Life Member, 34,</i>	54 00
<i>Pittsford, in part,</i>	17 00
<i>Prattsburgh, B. Bridges, 10; E. Bridges,</i>	
<i>5; Others, 10 14,</i>	25 14
<i>Richmond, by Rev. Mr. Billington,</i>	40 00
<i>Romulus, by Rev. Mr. Barton,</i>	30 75
<i>Rose, by E. Flint,</i>	12 00
<i>Scipio Square, by Rev. E. Avery,</i>	15 00
<i>Sodus, by Rev. J. Merrill, 10 75; La-</i>	
<i>dies, 4 50,</i>	15 25
<i>Vienna, Z. Wheeler, 10; Ladies, 8;</i>	
<i>Others, in part, 9 25,</i>	27 25
<i>Waterloo,</i>	50 00
<i>West Groton, by Rev. J. Iverson,</i>	10 00
<i>Wolcott, by Rev. N. Merrill,</i>	27 45
<i>Yates, by Rev. R. Dunning, 20; La-</i>	
<i>dies, 4,</i>	24 00

\$332 80

*Receipts of the Central Agency at Utica, N. Y., from January 17th to February 17th, 1838.*

<i>Bridgewater,</i>	9 37
<i>Casaville,</i>	12 00
<i>Copenhagen,</i>	19 50
<i>Denmark,</i>	5 00
<i>Eaton Village, 25; E. D. Willis, 5,</i>	30 00
<i>Exeter, by S. P. Storrs,</i>	19 00
<i>Guilford, in full, to const. Rev. Edwin</i>	
<i>Bronson a Life Member,</i>	10 00
<i>Homer, Mon. Con. Coll., by Dr. Brad-</i>	
<i>ford,</i>	20 00
<i>Leyden,</i>	14 50
<i>Mexico, East Village,</i>	16 04
<i>Mexicoville,</i>	3 34
<i>New-Haven, by P. Clark,</i>	8 60
<i>New-York Mills,</i>	26 00
<i>Richland, by R. Robinson,</i>	47 00
<i>Rome, First Church, 31 96; J. W.</i>	
<i>Bloomfield, 50,</i>	81 96
<i>St. Lawrence Co., D. M. S.,</i>	20 00
<i>Turin,</i>	22 25
<i>Vernon Center, by Rev. A. Hough,</i>	9 19
<i>West Leyden, 16 06; Rev. R. Kim-</i>	
<i>ball, 11 10,</i>	27 16
<i>Whitesborough, by Deacon Holbrook,</i>	6 00

\$400 00

*Rev. Albert Hale acknowledges the receipt of the following sums in Illinois:*

<i>Canton, by N. Jones, Treasurer,</i>	90 00
<i>Jacksonville, Presb. and Congregational</i>	
<i>Churches,</i>	24 50
<i>Quincy,</i>	220 00
<i>Springfield, E. S. Phelps, 5; E. B. Haw-</i>	
<i>ley, 5; J. A. Hawley, 5; J. L. Lamb</i>	
<i>and Wife, 10; J. Paine, 1; Miss</i>	
<i>Camp, 0 50; Charlotte Gracy, 1; Mrs.</i>	
<i>Mather, 20; Coll., 38 87,</i>	87 37
<i>Upper Alton, Mrs. Long,</i>	50

428 37

THE  
**AMERICAN PASTOR'S JOURNAL,**

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED  
CHIEFLY BY CLERGYMEN.

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MEMOIR OF A CHILD WHO DIED AT THE  
AGE OF SIX YEARS.

H. B. R. was the son of parents professedly pious, and was early given to God in baptism. He was distinguished for rather an unusual degree of bodily activity and sprightliness. His disposition was affectionate. Viewing him as an immortal soul committed to their charge, his parents were anxious to impart to him that instruction which would tend to make him wise to eternal life. He was early taught that the Bible is God's book, and that its precepts were binding on him. He was taught to pray; and has been known repeatedly, when convinced that he had done wrong, to kneel down and ask God to forgive him. An instance is recollected, when coming to his mother and referring to something which he had said before, he said, "I did not say that just right; shall I kneel down and ask God to forgive me?" This tenderness of conscience was more apparent during the last few months of his life, and on one occasion in the time of his last sickness, led to a mild reproof of one of his parents. One morning, after a very restless night, having been disturbed by some conversation with an assistant, he said in the most affectionate manner, "you did not say *very* true last night, you said you would not talk, but you did."

The manner of his praying showed that he did not consider it an empty form. He evidently believed in the efficacy of prayer, and felt that he was addressing a holy God.

He was rather backward in learning to read; but began a few months before his death to read a little in

the Bible. He heard at the Sabbath school the hymn beginning "When little Samuel woke," and came home strongly impressed with the idea that Samuel must be a very happy child, because God was his friend. He often repeated

"If God should speak to me,  
And say he was my friend,  
How happy should I be,  
O how would I attend!"

He wanted to find "that place which tells about little Samuel," and was delighted with the promptitude with which Samuel answered "here am I," and the readiness with which he prepared to obey the command of God.

He committed passages of scripture to memory, and was accustomed to ask many questions. One day he found the text in Lamentations, "Let us lift up our hearts with our hands to God in the Heavens." He asked the meaning of it. The opportunity was embraced to explain what is meant by lifting up the heart to God, and it is believed that he obtained a distinct idea of the meaning of the expression, one which he retained, and which was useful to him.

When a little more than six years of age, he was taken sick with putrid sore throat. His nervous system was for a few days much disordered, and he was much exercised with pain; but his nerves became more composed, and he was at times mostly free from pain during the last week of his life. Through his whole sickness he was impressed with the idea that he should not live, and frequently said "I shall die: I am so sick I cannot live." This gave rise to frequent conversations on religious subjects, and opportunities were taken

to lead his mind to the Saviour of sinners; and it was observed that he was most inclined to this kind of conversation in the intervals when comparatively free from pain. He often spoke of his death to his mother, but always added, "You must not cry." On one occasion he said, "Mother, pretty soon you will see your little boy dead, but you must not feel bad." She replied, "I should be very sorry to lose you; you are all the little boy I have. Do you not wish to live, and be a man?" He replied, "It is better to die;" and looking earnestly at her said, "Mother, if God takes me to Heaven you *won't* cry." About four days before his death he was asked, "Where do you think you shall go if you die?" After a short pause, he said, "I shall go to the bad place. Do pray—where is my father? Why did not he pray before he went out?" Prayer was offered, but his mind became more concerned. He said, "Is God angry with me because I do not pray when I am so sick?" He was told that he might pray as he lay in his cradle, that if he was sorry for his sins, God would hear his prayer—God had said "they that seek me early shall find me"—that Christ when on earth said, "suffer little children to come unto me," and that he still loves little children who are sorry for their sins—that if he was sorry, and asked God from his heart to forgive him, his prayer would be heard. He offered several petitions as he lay in his cradle; but at length said, "Mother, I want to kneel down and pray." He was told that he was too weak—"No," said he, "I can, if you will help me, and I want to pray *once* more." He was assisted to kneel, and supported, and raised his eyes to heaven, and while the tears were streaming down his cheeks, he prayed most earnestly that God would forgive his sins. His father soon came in. The moment the door opened he cried out, with a degree of earnestness which will not soon be forgotten, "Father, pray." What do you want me to pray for?" "That God would forgive my sins and take me to heaven." He said, "When the doctor comes, do ask him to pray; before he looks in my mouth, I want him to pray." His physician soon

came in, when calling his mother to him, in a whisper he reminded her of his request. After a little conversation with him, his request was complied with. Soon after this his mind became perfectly composed, and his only anxiety was lest his mother should grieve at losing him. He several times said, "I do love you, my dear mother, but you must not cry when I am dead." On one occasion he was asked, "Are you not afraid to die?" "No, I love God, and want to go to heaven." The question was repeated—"What makes you ask me twice? I have told you that I love God—is it wicked not to be afraid to die?" He several times requested some one to pray with him, and his invariable petition was, "that God would forgive his sins and take him to heaven;" and never during his sickness did he express any wish to live.

Two or three days before his death, he called his sister to his bed side, and referring to a squirrel which had a short time before been brought to him by an acquaintance, said "M. when I am dead you shall have my squirrel," and requesting a piece of money which belonged to him to be given to a poor widow, he appeared to have done with the concerns of this world: and it is with a degree of confidence hoped, that his peace was made with God.

In the afternoon and evening of the last day of his life, he was for some time evidently failing—was in much pain, and at length wished to be removed from his cradle to a large bed. It was done. He stretched out his limbs, and said in a whisper, with the utmost composure, "I am dying." "Do you think you are dying my son?" "Yes, I am dying." "Are you afraid to die?" "No." Another question was asked him, but he was unable to answer it, and in a few minutes ceased to breathe.

#### DEATH-BED FAITHFULNESS.

We are not at liberty to despise the day of small things. Error may advance, by little and little, until it shall jeopard the immortal interests of a whole community; and when it has taken fast hold of the public mind, that hold may be essentially weak-

ened, if not effectually destroyed, by an instrumentality that the errorist may regard with contempt as too insignificant to be feared. The facts about to be given will illustrate these remarks.

The town of——— is in the only state in the Union in which Unitarianism has, to any considerable extent, exerted an influence in the community. The First Church in this town was organized in 1746, and at the time of its organization, received, as its pastor, the Rev. Mr. M———. In the language found upon his tombstone, he was an "orthodox" "preacher of the great redemption by Jesus Christ." A few are still living who sat under his ministry in their childhood, and who distinctly remember the character which their parents gave of his ministrations. They testify that he faithfully exhibited the great doctrines of the Gospel, and that his preaching was addressed to the heart and conscience of the sinner, clearly showing him his entire depravity, and directing him to the atonement made by Jesus Christ as his only hope of salvation. The confession of faith and the covenant of the church, solemnly bound its members to sustain these instructions as accordant with their own belief and vows. After a ministry of about twenty years, this good man slept with the fathers, leaving the church upon the only foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

His successor, Rev. Mr. W———, was of a different stamp. In the earlier stages of his ministry his views were decidedly Arminian. To sustain these he found it necessary to remove the "ancient landmarks," and, one by one, they were taken away. The removal of the first was unnoticed. The day of small things, as threatening the most precious doctrines and practices of the church, was suffered to pass without attracting attention. The minister himself advanced from Arminianism to moderate Socinianism, so gradually, and so generally carried along with him his people, that there were but few who marked any change. The confession of faith was first modified, and then thrown

aside on the ground that creeds are unscriptural. The covenant was made less strict in its requisitions, that the door of admission to the church might be more widely opened. Thus the labors of nearly fifty years left almost no traces of "orthodox" adherence to "the great redemption by Jesus Christ," except in a very few, who felt the influence of the preceding ministry. At length this man went to render an "account of his stewardship."

The period had now come when Arminianism among the Congregationalists was swallowed up in Unitarianism. There was no longer any middle ground between the latter and the genuine orthodoxy of New-England. The majority of the people had ceased contending "for the faith once delivered to the saints." Such a successor was chosen as would naturally be anticipated from the character and preaching of the last occupant of the pulpit. A few gray heads were found protesting against departure from the "good old way," but they were unheeded. The Rev. Mr. A———, an avowed Unitarian, was settled. Amiable in his social intercourse, correct in his deportment, and interested in promoting the intellectual improvement and temporal prosperity of his people, all opposition was soon quieted, and the gray headed believers in the true Christian faith did little else than cherish the hope for better days for Zion. A few had become Baptists, and a church of that denomination had been organized, but it produced but little changes in the views of the mass of the people. They still heard and believed error.

But at length God prepared the way to give that for which some had long hoped and prayed. We have seen error gradually banishing truth, and from small beginnings proceeding to the almost entire accomplishment of its object. And now, while the re-establishment of truth on the basis of Congregationalism was not to be effected thus gradually, there was at least, if we speak as men, as great a disproportion of the cause to the effect.

As a leading instrument in effecting the change already hinted, God fixed on a youth just entering manhood. This youth was full of promise to his

thoughtless associates, as one rising into active life under influences, and with a character that would sustain the sentiments they adopted, and help to perpetuate the amusements which furnished them their chief sources of happiness. His personal appearance, his frankness of heart and superiority of mind, made him a choice companion, and gave him an unusual degree of influence with his associates. He was fully prepared, as were others around him, to hand down the existing state of things to another generation. But God purposed otherwise.

In the summer of 1831 he was placed in an academy where the influence was decidedly evangelical. While absent his health failed, and he was returned to the parental roof with the deadly consumption fixed upon him. His personal beauty faded, and his mind and heart became lost to the charms of earth. His parents were pious, and had been accustomed, as circumstances permitted, to resort to a neighboring town to hear the Gospel in its purity, and he who ministered to them from the pulpit became the minister of this young man in his sick chamber. Prayers and labor were not in vain. He felt his sinfulness, and, as was believed, repented; he saw Christ as the only Saviour of sinners, and exercised faith in him.

He had lived twenty years in sin, and what he would do for God on earth he must do soon, and upon his dying bed. Many of his companions, of their own accord, visited him, and he warned them of their danger. Others he requested to call upon him, and to them he gave the Christian's counsel. He selected his watchers with a view to doing good. None were unwilling to listen to his admonition. The results of his faithfulness were apparent; some were made deeply solemn; some relinquished their cherished systems of error; some were anxious, and some sought the way of life and found it. The few who had hoped and prayed for a change were encouraged, and saw approaching the dawn of a new day. The youth himself caught the spirit of the change he could only anticipate. He asked, as his dying request, that his father would at once make an effort

permanently to establish in the place the preaching of the Gospel, as he had heard it on his death-bed, and desired that a certain sum might be given in his name to secure this object. He requested the clergyman who attended him to address the youth at his funeral from the text, "Seek ye first the kingdom of God, and his righteousness." He had done what he could; and in the January following, (1832,) breathed his last. At his burial his companions received a solemn and affectionate warning, and carried him to his long home, not without feeling the effects of his *death-bed faithfulness*.

While the departed youth, his encouragement to Christians, his warnings to sinners, his dying request, and his pallid countenance, were still fresh in the recollection of all, his father entered upon his promised work. Immediately a subscription was raised; preaching was obtained; a religious society was organized, and arrangements were made for building a house of worship. There was a thorough awaking "from the long sleep of death." In February the writer of this preached for the few in an "upper room," on the first Sabbath of their assembling. In April a church was organized consisting of thirty-five members. A house of worship was erected, and at its dedication, in the October following, the writer became their pastor. During four years of his ministry the church more than doubled, and more than five hundred dollars, were given to various benevolent objects, while constant and noble efforts were made to sustain the gospel at home;—and all to be traced to the *death-bed faithfulness* of that beloved youth. He was never seen by the writer, but his memory is precious. In his heart, and in the hearts of many others, it is imperishably embalmed. The Christian career of this youth was short but blessed. In a few fleeting days, he did what eternity shall not undo. He left to generations, yet unborn, a glorious inheritance; for the time shall come when all that people shall be delivered from the thralldom of error; and for their deliverance they shall praise God through eternity, as connected with his *death-bed faithfulness*.

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